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## 'Horae' in Roman Funerary Inscriptions

Simeon D. Ehrlich, *The University of Western Ontario*

Supervisor: Elizabeth M. Greene, *The University of Western Ontario*

A thesis submitted in partial fulfillment of the requirements for the Master of Arts degree in Classics

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*HORAE* IN ROMAN FUNERARY INSCRIPTIONS

(Spine title: 'Horae' in Roman Funerary Inscriptions)

(Thesis format: Monograph)

by

Simeon David Ehrlich

Graduate Program in Classics

A thesis submitted in partial fulfillment  
of the requirements for the degree of  
Master of Arts

The School of Graduate and Postdoctoral Studies  
The University of Western Ontario  
London, Ontario, Canada

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THE UNIVERSITY OF WESTERN ONTARIO  
School of Graduate and Postdoctoral Studies

## CERTIFICATE OF EXAMINATION

Supervisor

Examiners

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Dr. C. L. Murison

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Dr. Daniel Smith

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Dr. Bernd Steinbock

The thesis by

**Simeon David Ehrlich**

entitled:

***Horae in Roman Funerary Inscriptions***

is accepted in partial fulfillment of the  
requirements for the degree of  
Master of Arts

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Date

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Chair of the Thesis Examination Board  
Dr. David Wilson

## **Abstract**

References to hours on Roman tombstones, long assumed to be a means of displaying affection for children, are shown to be the basis for horoscopes of the afterlife. Statistical analysis argues for the accuracy of the figures of hours recorded. Close study of the inscriptions demonstrates that all references, whether to points in time or durations are records of times of death. Such inscriptions were set up from the first-sixth centuries CE and were most prevalent in Rome, Italy, and North Africa. Among both pagans and Christians these times allow for the casting of horoscopes of the afterlife. The individual hours would have been associated with signs of the Zodiac, gods of the Pantheon, or the Apostles. The hours recorded also indicate the tutelar who would watch over the deceased in the afterlife. This practice develops in the late Republic as Rome encounters Hellenistic ideas of astrology and time measurement.

## **Keywords**

Roman; inscriptions; epigraphy; Latin; epitaphs; hours; time measurement; death; astrology; horoscopes; Zodiac; Pantheon; Apostles; tutelars;

*... horologium in medio, ut quisquis horas inspiciet,  
velit nolit, nomen meum legat.*

... [And put] a sundial in the center [of my tomb],  
so that whoever should check the hour will read my  
name – whether he likes it or not!

-Trimalchio (Petronius, *Satyricon* 71.11)

TAMAR · תמר · BENE · MERENTI · QVAE · VIXIT · ANN ·  
LXXIX · MEN · V · DIE · XXVI · NOCT · I · NATA ·  
PRID · ID · APR · MCMXXVII · IN · IVDAEAE ·  
BRITANICAE · DEFVNCTA · VII · ID · OCT · MMVI ·  
IN · REPUBLICA · MASSACHVSETTENSIVM · שלום ·

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VINDOBONA · DEFVNCTVS · VI · ID · IVN · MMXI ·  
IN · REPUBLICA · MASSACHVSETTENSIVM · שלום ·

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Simeon David Ehrlich

London, Ontario, Canada

March/April 2012



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## Abbreviations

Abbreviations are as per the EDCS and PHI databases (with some alternate forms given). Where possible, entries have been keyed to the fourth edition of *Guide de l'épigraphiste*, which can provide further bibliographic details.

### *Corpora of Latin Inscriptions*

AE (§1324)	<i>L'Année Epigraphique</i>
AEA	<i>Annona Epigraphica Austriaca</i>
AfrRom	<i>Africa Romana</i>
AIIRoma (§681)	“Antiche iscrizioni inedite di Roma”
AIJ (§585)	<i>Antike Inschriften aus Jugoslawien I: Noricum und Pannonia superior</i>
Aletrium (§823)	<i>Aletrium I: I documenti epigrafici</i>
Allifae	Mancini, N. (2005) <i>Allifae</i> . Piedimonte Matese.
Anagni (§693)	<i>Le iscrizioni urbane ad Anagni</i>
Bagno (§694)	<i>La collezione Di Bagno: Le iscrizioni greche e latine</i>
BCTH (§2893)	<i>Bulletin Archéologique du Comité des Travaux Historiques</i>
CAG	<i>Carte archéologique de la Gaule</i>
Caro (§1047)	<i>Il mercato della carne nell'occidente romano. Riflessi epigrafici ed iconografici</i>
CEACelio (§670)	<i>La collezione epigrafica dell'antiquarium comunale del Celio</i>
CECapitol (§669)	<i>La collezione epigrafica dei musei Capitolini</i>
CEPini (§695)	<i>La collezione epigrafica di Villa due Pini a Montecassiano</i>
Cherchel (§763)	<i>Nouvelles inscriptions de Cherchel</i>

CICBardo (§728)	<i>Catalogue des inscriptions chrétiennes sur pierre du musée du Bardo</i>
CIG (§65)	<i>Corpus Inscriptionum Graecarum</i>
CIL (§504)	<i>Corpus Inscriptionum Latinarum</i>
CILA (§541)	<i>Corpus de Inscripciones Latinas de Andalucia</i>
CIRPZamora	Ávila, Á. A. (2000) <i>S. Crespo Ortiz de Zárate, Corpus de inscripciones romanas de la provincia de Zamora, Valladolid.</i>
CLE (§1221)	<i>Carmina Latina Epigraphica</i>
CLEBética (§1231)	<i>Carmina latina epigraphica de la Bética romana</i>
CLEPann (§1234)	<i>Studi sui carmi epigrafici. Carmina Latina Epigraphica Pannonica</i>
CLESardiniae (§1233)	<i>Carmina latina epigraphica provinciae Sardiniae</i>
CSIR (§1392)	<i>Corpus Signorum Imperii Romani</i>
D/ILS (§49)	Dessau, H. <i>Inscriptiones Latinae Selectae</i>
EA/EAGLE/EDR (§514)	Electronic Archive of Greek and Latin Epigraphy/Epigraphic Database Roma
EAOR (§1139)	<i>Epigrafia anfiteatrale dell'Occidente Romano</i>
EE/EphEp (§505)	<i>Ephemeris Epigraphica</i>
ELarino	Stelluti, N. (1997) <i>Epigrafi di Larino e della bassa Frentania, Campobasso.</i>
Epigraphica (§2900)	<i>Epigraphica: Rivista italiana di epigrafia</i>
ERCANOSA (§781)	<i>Le Epigrafi Romane di Canosa</i>
FIM	Boppert, W. (1971) <i>Die frühchristlichen Inschriften des Mittelrheingebietes. Mainz.</i>
GLIStone (§993)	Marek, V. (1977) <i>Greek and Latin Inscriptions on Stone in the collections of Charles University, Prague: Universita</i>

	Karlova.
GLISwedish (§992)	<i>A survey of Greek and Latin inscriptions on stone in Swedish collections</i>
Habitus	Franzoni, C. (1987) <i>Habitus atque habitudo militis. Monumenti funerari di militari nella Cisalpina romana</i> . Rome.
HEp (§567)	<i>Hispania Epigraphica</i>
Hild (§602)	<i>Supplementum epigraphicum zu CIL III: das pannonische Niederösterreich</i>
IAM (§766)	<i>Inscriptions antiques du Maroc</i>
ICalvet (§966)	<i>La collection d'inscriptions gallo-grecques et latines du musée Calvet</i>
ICaRoma (§704)	<i>Iscrizioni cristiane a Roma. Testimonianze di vita cristiana (secoli III-VII)</i>
ICI (§513)	<i>Inscriptiones Christianae Italiae septimo saeculo antiquiores</i>
ICMactar (§732)	Prévoit, F. (1984) <i>Recherches archéologiques franco-tunisiennes à Mactar. 5: Les inscriptions chrétiennes</i> . Rome: Ecole française de Rome.
ICNapoletana (§816)	<i>Redemptor meus vivit. Iscrizioni cristiane antiche dell'area Napoletana</i>
ICUR (ns) (§698)	<i>Inscriptiones christianae urbis Romae: Nova series</i>
IEAquil (§632)	<i>Itinerari epigrafici Aquileiesi</i>
IGLFriuli (§989)	<i>Aliena saxa. Le iscrizioni greche e latine conservate nel Friuli-Venezia Giulia ma non pertinenti ai centri antichi della regione</i> .
IGLFRPal (§666)	<i>Iscrizioni greche e latine del foro Romano e del Palatino</i>
IGUR (§230)	<i>Inscriptiones Graecae Urbis Romae</i>
IHC (§532)	Hübner, E. (1871) <i>Inscriptiones Hispaniae Christianae</i> . Berlin: G. Reimer.

- II Ostie (article in §2911) Cébeillac, M. (1971) “Quelques inscriptions inédites d'Ostie”.  
*Mélanges d'Archéologie et d'Histoire de l'école Française de Rome* 83.39-125.
- IK (§258; IK-59 = §1496) *Inschriften griechischer Städte aus Kleinasien*
- IKoeln (§920) *Die römischen Steininschriften aus Köln*
- ILAlg (§745) *Inscriptions latines d'Algérie*
- ILCV (§52) Diehl, E. (1925-67) *Inscriptiones Latinae Christianae Veteres*.  
Berlin: Weidmann.
- ILJug (§586) *Inscriptiones Latinae quae in Iugoslavia ... repertae et editae sunt*
- ILLRP (§517) *Inscriptiones Latinae Liberae Rei Publicae*
- ILM (§765) *Inscriptions Latines du Maroc*
- ILMN (§976) *Catalogo delle iscrizioni latine del Museo Nazionale di Napoli*
- ILPBardo (§727) *Catalogue des Inscriptions Latines Païennes du musée du Bardo*
- ILPSbeitla (§730; article in §2911) Duval, N. (1989) “Inventaire des inscriptions païenne de Sbeitla”. *Mélanges d'Archéologie et d'Histoire de l'école Française de Rome* 101.403-488
- ILSanMichele Thylander, H. (1962) “Inscriptions latines de San Michele d'Axel Munthe”. *Opuscula Romana* 4.129-157.
- ILSard (§834) *Iscrizioni latine della Sardegna*
- ILTun (§725) *Inscriptions Latines de la Tunisie*
- ILVercel (§650) *Iscrizioni Latine di Vercelli*
- IMCCatania (§829) *Le iscrizioni del museo civico di Catania*
- IMS (§589) *Inscriptions de la Mésie Supérieure*
- InscrAquin Brusin, G. (1991-93) *Inscriptiones Aquileiae*. Udine: Deputazione di storia patria per il Friuli.



InscrIt (§510)	<i>Inscriptiones Italiae</i>
IPOstie (§933)	<i>Inscriptions du port d'Ostie</i>
IPSSTA (§600)	<i>Inscriptiones Pannoniae Superioris in Slovacia Transdanubiana Asservatae</i>
IRComo	Sartori, A. (1994) <i>Le Iscrizioni Romane. Guida all'esposizione, Como.</i>
IRepEp (§934)	<i>Ricerche nell'area di S. Ippolito all'Isola sacra: I. I reperti epigrafici</i>
IRSAT (§562)	<i>Inscripcions romanes del Pais Valencià: I. Saguntum I el seu territori</i>
ISIS (§935)	<i>Le iscrizioni sepolcrali latine nell'Isola sacra</i>
ISOstiense	Thomasson, B.E. (1954) "Iscrizioni del sepolcreto di via Ostiense" <i>Opuscula Romana</i> 1.125-145.
Legio-XV-Apo (§1059)	<i>Die Steindenkmäler der legio XV Apollinaris</i>
Libitina (§1201)	<i>Libitina. Pompes funèbres et supplices en Campanie à l'époque d'Auguste</i>
LIKelsey (§696)	<i>Latin Inscriptions in the Kelsey Museum</i>
LMentana (§692)	<i>Il lapidario Zeri di Mentana</i>
Luceria (§784)	Chelotti, M. (2001) "Contributo per il supplemento al CIL IX, Luceria" <i>Epigrafia e territorio. Politica e società. Temi di antichità romane</i> VI.7-41.
MaCarnuntum (§603)	<i>Militärinschriften aus Carnuntum</i>
MAD (§743)	<i>Mourir à Dougga. Recueil des inscriptions funéraires</i>
Paestum (§809)	<i>Le iscrizioni latine di Paestum</i>
Pais (§625)	<i>Corporis inscriptionum Latinarum supplementa Italica</i>
PELCatalans (§1230)	<i>Poesia epigráfica llatina als paisos catalans</i>
RICG (§890)	<i>Recueil des Inscriptions Chrétiennes de la Gaule</i>

RIT (§563)	<i>Die Römischen Inschriften von Tarraco</i>
RIU (§595)	<i>Die römischen Inschriften Ungarns</i>
Salona (§591)	<i>Salona IV. Inscriptions de Salone chrétienne IVe-VIIe siècles.</i>
SGO (§1213)	<i>Steinepigramme aus dem griechischen Osten</i>
SIP Sicilia (§244)	<i>Sillogie di Iscrizioni Paleocristiane della Sicilia</i>
Statili (§685)	<i>Monumentum familia Statiliorum</i>
SupIt (§511)	<i>Supplementa Italica</i>
Venafrum (§791)	<i>Molise. Repertorio delle iscrizioni latine. VII: Venafrum</i>
ViaImp (§665)	<i>Roma - via imperiale. Scavi e scoperte (1937-1950) nella costruzione di via delle terme di Caracalla e di via Cristoforo Colombo</i>
ZaCarnuntum (§604)	<i>Zivilinschriften aus Carnuntum</i>
Zarker	Zarker, J.W. (1958) <i>Studies in the Carmina Latina Epigraphica</i> . Princeton.
ZPE (§2928)	<i>Zeitschrift für Papyrologie und Epigraphik</i>

### ***Corpora of Greek Inscriptions***

IEph	Wankel, H. <i>et al.</i> (1979-84) <i>Die Inschriften von Ephesos</i> . Bonn: Habelt.
ILipara	Bernabó-Brea, L.; Cavalier, M.; Campagna, L. (2003) <i>Meligunìs-Lipàra. Vol. XII: Le iscrizioni lapidarie greche e latine delle isole eolie</i> . Palermo: Mario Grispo.
IG (§71)	<i>Inscriptiones Graecae</i>
IGUR (§230)	<i>Inscriptiones graecae urbis Romae</i>
JIWE	Noy, D. (1993) <i>Jewish Inscriptions of Western Europe</i> . Cambridge: Cambridge University Press.

SEG (§1339)	<i>Supplementum Epigraphicum Graecum</i>
SGLIBulg	Beševliev, V. (1964) <i>Spätgriechische und spätlateinische Inschriften aus Bulgarien</i> . Berlin: Akademie-Verlag.

***Online/Other Resources***

BNP	Brill's New Pauly
BNP Online	Brill's New Pauly Online ( <a href="http://referenceworks.brillonline.com/">referenceworks.brillonline.com/</a> )
EDCS	Epigraphik-Datenbank Clauss-Slaby ( <a href="http://www.manfredclaus.de/">www.manfredclaus.de/</a> )
OLD	Oxford Latin Dictionary
PHI (§502)	Packard Humanities Institute – Searchable Greek Inscriptions ( <a href="http://epigraphy.packhum.org/inscriptions/">epigraphy.packhum.org/inscriptions/</a> )
PHI-L	Packard Humanities Institute – Classical Latin Texts ( <a href="http://latin.packhum.org">latin.packhum.org</a> )
PLD	Patrologia Latina Database ( <a href="http://pld.chadwyck.com">pld.chadwyck.com</a> )
TLL	Thesaurus Linguae Latinae ( <a href="http://refworks.reference-global.com/Xaver/start.xav?col=Coll_BTL-TLL&amp;startbk=deGruyter_TLL">refworks.reference-global.com/Xaver/start.xav?col=Coll_BTL-TLL&amp;startbk=deGruyter_TLL</a> )

## **Introduction**

This thesis seeks to advance an interpretation of the motivations of Romans in recording *horae*, or hours, in epitaphs. The work grew out of a briefer study concerning issues of accuracy and precision in Roman epitaphs, with specific reference to those that record hours. The juxtaposition of demonstrably inaccurate or uncertain ages with precise figures of time is jarring, but even in cases where the ages appear accurate, the idea of recording such fine units of time seems to modern sensibilities to counter the somber tone expected in a funerary context. Hence, the practice seems to warrant outright dismissal, rather than studied consideration. Indeed, as the Literature Review will show, prior scholarship, while cognizant of these inscriptions, has all but written them off as a curiosity. Bearing all this in mind, the goal of the present investigation is to approach such epitaphs objectively in order to evaluate them on their merits.

The structure of this thesis is tripartite, each chapter advancing an argument that is to be taken up and expanded upon by the next. Chapter 1 explains the function of *horae* in sepulchral inscriptions; Chapter 2 accounts for their recording by pagans; Chapter 3 does likewise for Christians. The evidence of these chapters offers an overview of a practice from classical antiquity previously unidentified.

The first task of Chapter 1 is to establish a typology of inscriptions recording *horae*, from which analysis can proceed. Then, it addresses the issues of who set up these inscriptions, when they did so, and where these inscriptions come from. Much consideration is given to the matter of statistical anomalies, as these serve to explain whether the figures of hours recorded are accurate or conjectural or specifically chosen. Through selected case studies it is shown that *horae* are records of times of death.

Determining why pagan Romans would have recorded the hour of someone's death is the focus of Chapter 2. By way of addressing this problem, the chapter opens with an overview of time awareness in the late Republic and early Empire, so as to elucidate both the extent to which those recording would have been able to know the time, as well as to identify the contexts in which such data would have been pertinent, with an eye towards major lifecycle events. Cardinal among these is the use of the heavenly configuration at the hour of one's birth as the basis for one's horoscope. By casting death not as the termination of life, but as a rebirth into the afterlife the connotations of the *horae* recorded are transformed. The *horae* are then interpreted in light of astrological models related to time and birth.

Chapter 3 continues the analysis of Chapter 2, though the thread of discussion shifts both temporally and religiously, as the focus here is on Christian motivations for recording *horae*. The idea of syncretism is explored, with specific reference to Christian adoptions and adaptations of pre-existing systems of time indication. As systems of time and astrology were closely linked, the engagement of Christianity with astrology and the extent to which the two were integrated is discussed. Ultimately, the recording of *horae* in the Christian period is shown to be an extension of the practice that had developed in the pagan period, albeit with new Christianized meaning.

By bridging previously unlinked aspects of daily life in classical antiquity, the recording of *horae* in epitaphs is shown to be a product of concurrent developments in time awareness, astrological practice, and the epigraphic habit, functioning as the basis for horoscopes of the afterlife. While at first these have pagan associations, in time Christian tropes usurp these roles. Prior scholarship has neglected these inscriptions and

in so doing has failed to identify a longstanding and widespread commemorative practice.

### ***A Note on Translations***

All translations are by the author unless otherwise indicated.

### ***A Note on the Maps***

The maps (Figure 1 and Figure 2) are intended more as a general visualization than as a perfectly accurate representation of the inscriptions collected in the working corpus. Inscriptions of unknown or indeterminable provenance (accounting for approx. 5% of the total) have been dealt with in one of two ways: in those cases where a clustering presents itself in a province or region, these have been augmented; in cases where no such nucleation occurs, the additional inscriptions have been placed in the center of the province or region. As the provenances recorded in corpora of inscriptions may themselves be inaccurate, it is not possible to record all the inscriptions with absolute geographic accuracy. While recording the numbers of inscriptions in areas of nucleation, rather than representing each inscription with a dot would allow for greater geographic accuracy, the use of markers for individual inscriptions allows for a better visualization of quantities. As the concentration of inscriptions recording *horae* relative to all the inscriptions in a region is the more important metric than the raw numbers, the shading is the more crucial aspect of these maps, and hence its accuracy the more paramount concern.

## Literature Review

References to *horae* in Roman epitaphs have received little attention in scholarship. Indeed, references to *horae* in any context have fared poorly in academic discourse. The last study to have given its full attention to them seems to have been Bilfinger's 1888 monograph *Die antiken Stundenangaben*. However, like many of his contemporaries in late 19<sup>th</sup> century Germany, Bilfinger is overly concerned with collecting and taxonomizing his evidence but gives little thought to understanding the motivations for recording such information.<sup>1</sup> Whereas Bilfinger seeks primarily to qualify the material, *i.e.*, to establish whether the Romans saw the hour as a point in time or a span of time, the present goal will be to determine why people would choose to record such information at all.

Despite being noted by scholars briefly in overviews of *tituli sacri*, references to *horae* are generally dismissed as mere curiosities and mentioned only in passing. Armini notes that in his sample of 14,500 lifespans from the epitaphs of Italy, approximately 2,000 (12%) feature months as their most precise unit of time, approximately 5,000 (33%) feature days in this role, and over 200 (2%) feature hours.<sup>2</sup> More so than Bilfinger, however, Armini is content to tabulate without inquiry into the basis for this practice. Sandys notes, in the midst of a discussion of the grammatical cases used for units of time, that "... the number of years may be followed by that of the months, days, and even

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<sup>1</sup> That said, Dohrn-van Rossum (1996:11), in reference to another work of Bilfinger's, praises his efforts to account for the social context of his material, rather than taking a strictly positivist approach to the material.

<sup>2</sup> Armini (1916:5).

hours”.<sup>3</sup> This marks both the start and the end of his discussion of *horae*. Slightly more in-depth is Calabi Limentani-Degrassi, offering again that figures of years in durations of life can be followed by figures of months, days, and hours.<sup>4</sup> Further, that there is a tendency to record primarily the lifespans of those who were young or dear – a common misconception, as the present data shows (*cf.* Figure 4) – and that such commemoration is more common in late antiquity and among Christians. While there is no explicit reason given for the inclusion of hours, an attempt is made to situate it within the context of prevailing commemorative practices. Almar analyzes an inscription (CIL 06, 18817) which gives a rough time of death, but he gives no thought to this detail in his commentary, simply noting that the deceased passed at night.<sup>5</sup>

In transcriptions of Latin inscriptions *horae* fare no better, often being accompanied by exclamation points, showing disbelief or doubt on the part of the epigrapher. Somewhat more consideration seems to be given to them when considering Greek practices of age recording. Kajanto, in discussing Latin influences apparent in the Greek epitaphs of the city of Rome, highlights precision as a characteristically Latin quality, citing that Greek epitaphs generally include only years, while Latin epitaphs can go so far as including hours.<sup>6</sup> Ultimately, he concludes that this was a Roman practice.<sup>7</sup> This sentiment is shared by Rutgers who arrives at a similar conclusion from his analysis

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<sup>3</sup> Sandys (1919:63).

<sup>4</sup> Calabi Limentani-Degrassi (1968:200).

<sup>5</sup> Almar (1990:114).

<sup>6</sup> Kajanto (1963a:13).

<sup>7</sup> Kajanto (1963a:44).



of Jewish epitaphs from the city of Rome.<sup>8</sup> McLean, in his guide to Greek epigraphy in the Hellenistic and Roman periods, acknowledges the inclusion of figures of hours in epitaphs, but does so solely in reference to commemorations of children.<sup>9</sup> This, as will be shown, was most certainly not the case (*cf.* Figure 4).

Their prevalence in the archaeological record, however, attests to the fact that their inclusion was an accepted practice. Szilágyi studied approximately 43,000 epitaphs recording durations of life, the most comprehensive analysis of such material to date – figures of years, however, were his sole concern.<sup>10</sup> The present sample comprises approximately 2% as many inscriptions as Szilágyi's corpus, a not inconsiderable number. As such, these inscriptions are long overdue for scholarly analysis and this work is intended to shed light on a previously overlooked, yet widespread commemorative practice from classical antiquity.

In determining the motivations for the erection of these epitaphs, the work of several scholars will be instrumental in describing tropes of Roman daily life. In particular, Feeny on Roman conceptions of time, Beck on astrological theory, Hegedus on Christianity and astrology, and Danéliou on the apostles and the Zodiac will feature prominently in the analysis.<sup>11</sup> While the interpretations advanced will by necessity have a grounding in the work of other scholars and in the evidence from antiquity, the models and principles discussed have never been associated with the funerary recording of hours.

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<sup>8</sup> Rutgers (1995).

<sup>9</sup> McLean (2002:265).

<sup>10</sup> Szilágyi (1961; 1962; 1963; 1965; 1966; 1967).

<sup>11</sup> Feeny (2010); Beck (2007); Hegedus (2007); Danéliou (1963).

## **Chapter 1: Tombstones that Record Hours**

### **Introduction**

There exists a class of Roman funerary inscriptions in which mention is made of hours, or *horae*. These references appear primarily in the form of an order of magnitude in the progression of units quantifying durations of life, but they are not limited to this usage. This first chapter represents a comprehensive effort to collect, classify, and account for all instances of this epigraphic practice; to trace its geographic and temporal distribution; to analyze the dataset of inscriptions for statistical patterns and anomalies; and to determine the function that such references serve.

At conflict here are the qualitative and quantitative aspects of the data presented in these inscriptions. While recording quantities such as hours adds greater precision to ages or an individual's time of death, somewhat perplexingly, this increase in precision is not necessarily reciprocated by a corresponding increase in accuracy. The issue of why such information would be recorded, if not for its accuracy, is an important one, and alternate motivations for including such information will be considered. The second and third chapters will situate these inscriptions in a broader context, commenting upon Roman methods of measuring and recording time and the awareness by the populace of the time of day on a daily basis, and, ultimately, providing the reasons for recording hours, with specific attention given to the differing motivations of pagans and Christians.

### **Scope, Methodology, and Limitations**

The scope of this study is intended to encompass all Latin funerary inscriptions that make reference to *horae*, regardless of the contexts of these references within the

inscriptions. Notably, this overlooks a substantial portion of surviving Roman inscriptions, namely, those in Greek.<sup>12</sup> The practice of recording ages had its origins at Rome but was later adopted by those who came under the influence of the expanding empire.<sup>13</sup> The most basic way to account for the appearance of this practice in Greek epitaphs is to view it as an adoption of a Latin custom by Greek-speakers.<sup>14</sup> Yet, Kajanto suggests that Latin speakers, or, at the very least, those who were bilingual, may have chosen to set their epitaphs in Greek to lend them an aura of prestige.<sup>15</sup>

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<sup>12</sup> Consulting the Packard Humanities Institute's database of Greek inscriptions yielded twenty-eight funerary inscriptions featuring durations with ὥραι. As this database is by no means a comprehensive collection of all published Greek inscriptions and as it displays a heavy bias towards the inscriptions of Classical Greece, there are doubtless many more Greek inscriptions of this type to be amassed. The twenty-eight collected thus far are: IEph 1636; IEph 2268; ILipara 498; IG XIV 2252; IG XIV 2308; IGUR II 1004; IGUR II 1023; IGUR II 1084; IGUR II 1090; IGUR II 389; IGUR II 436; IGUR II 703; IGUR II 727; IGUR II 799; IGUR II 890; IGUR II 903; IGUR II 993; IGUR III 1355; JIWE 1 12; SEG 18:402; SEG 20:548; SEG 28:1395; SEG 34:1469; SEG 7:365; SEG 7:368; SEG 9:877; SGLIBulg 108. Further study of these Greek inscriptions is warranted, but it is outside the scope of the present study.

<sup>13</sup> Rutgers (1995:101-107) presents examples of how Jews both adopted this practice in the city of Rome and took it back East. He also cites the fact that the practice does not appear in the Punic epigraphic record until after the Romans take control of Carthage. Nor is he the only one to ascribe a distinct Roman quality to the practice, as Kajanto (1963a) also presents this view.

<sup>14</sup> This accounts for the fact that the Greek examples all come from the Eastern half of the empire and the city of Rome, while the prevalence of Latin examples in the Eastern empire is much diminished relative to the West. Éry (1969:60) gives figures of 9,980 Latin epitaphs from Rome recording ages vs. only 822 Greek examples. This figure considered in tandem with the numbers of Latin and Greek epitaphs that record hours show that age recording did not achieve the same prominence among Greek speakers that it held among Latin speakers.

Kajanto (1963a:12-13) gives figures for the number of Greek inscriptions that record ages. While the percentage is quite high in the city of Rome – in fact the figure of 42% exceeds the 38% of Latin epitaphs from Rome – the figures drop markedly in the Eastern provinces, with the exception of Egypt which had an independent tradition of age recording.

As for those few instances where Greek speakers did adopt the Latin custom, Galvao-Sobrinho (1995:451-452) identifies the desire to look Roman as a driving force in epigraphic practice during the Principate. Thus, it is possible that Greek speakers, feeling a disconnect from the prevailing culture and wishing to appear more staunchly Roman, may have borrowed the practice.

<sup>15</sup> Kajanto (1963a:6) cites the long-standing Greek epigraphic tradition as well as the fact that those commemorating in Greek seem to have been of a higher social status. It can be noted – not without some irony – that both Latin (*cf.* n.14) and Greek were used for reasons of appearances.

All of the Latin inscriptions studied were drawn from the remarkably thorough Epigraphik-Datenbank Clauss-Slaby (EDCS).<sup>16</sup> The inscriptions were returned by the database on the basis of two searches for the strings *hora* and *horis*.<sup>17</sup> Misspellings were accounted for;<sup>18</sup> unexpanded abbreviations were not.<sup>19</sup> The searches yielded 903 unique epitaphs with references to hours.<sup>20</sup> Those five inscriptions that have been identified as forgeries have been removed from the dataset (*cf.* Appendix I), yielding a final count of 898. The readings of the inscriptions herein are as returned by the EDCS, albeit with some minor editorial modifications; there can at times be disagreement with the printed volumes of the corpora from which they are drawn.<sup>21</sup>

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<sup>16</sup> As of Dec 1, 2011, the EDCS has been populated with the transcriptions of 415,204 inscriptions drawn from in excess of 1,230 volumes – a not inconsiderable corpus from which to work. Other, less comprehensive databases were also consulted in the hopes of finding additional inscriptions that the EDCS might have missed, but to no avail.

<sup>17</sup> The former search, performed on August 3, 2011, returned 1,106 results, of which 582 were determined to be epitaphs referencing hours. The remainder consisted of numerous tombstones belonging to men named *Horatius* and women named *Horatia*, as well as those belonging to men who had held the position of *choragus*; plentiful references to *amphorae*; various other less-common words containing the string *hora*; and non-funerary inscriptions referencing hours. *Cf.* n.22.

The second search, performed on August 8, 2011, returned 428 results, of which 327 were grave markers of the types desired. This search added references to hours made using the dative and ablative plural forms *horis* to the collection of inscriptions featuring the forms *hora*, *horae*, *horam*, *horarum*, and *horas*, as provided by the earlier search.

<sup>18</sup> The database automatically returned misspellings, such as *ora* for *hora*.

<sup>19</sup> *E.g.* instances where an ‘h’ (for *hora*, *horae*, etc.) or an ‘o’ (for *ora*, *orae*, etc.) was left unexpanded – possibly coming in sequence after quantities of *annos*, *menses*, and *dies* that had eroded away or been broken off. Trawling through the many hundreds of thousands of published Latin inscriptions in search of an errant ‘h’ or ‘o’ was simply not a feasible undertaking given the timeline of this project.

<sup>20</sup> Although 909 records in total were determined to be epitaphs, six were identified as duplicates of other records.

<sup>21</sup> *Cf.* Appendix VI and Appendix VII for a full listing of all inscriptions consulted and the corpora in which they are published.

## The Working Corpus

The total number of inscriptions includes both those that are statistically useful and those which are not. This latter category can be subdivided into those inscriptions that are fragmentary and those that are unclassifiable and may, in certain cases, have been spuriously interpreted as references to *horae* or been designated as grave markers on only the most tenuous of bases. Nevertheless, these problematic inscriptions are of use insofar as they can give a broader impression of the prevalence of the practice of recording *horae* and its geographic distribution. They will, however, be omitted from some of the analyses to follow, for in certain cases, while the category of inscription is discernible, the fragmentary nature of the inscription may preclude further investigation; for, *e.g.* an indicator of unit, such as hours, may be present, but the corresponding quantity lost. There are fifty-nine of these unclassifiable or otherwise unusable inscriptions, thereby limiting the size of the working corpus to 839.

Similarly, the working dataset will also be affected by inscriptions which fall into multiple categories, such as those giving a duration in terms of hours as well as the specific time of an event, or, say, listing two durations in terms of hours. Although there are 898 inscriptions, they record 945 references to *horae*.

## Typology

The inscriptions have been divided into three main categories, according to the way in which *horae* are referenced. Those that use *horae* in a literary manner form the first class; those that use *horae* in measures of durations form the second; and those that

employ *horae* to indicate specific points in time from the third.<sup>22</sup>

### *Literary and Poetic Uses*

The first category comprises all linguistic usages with no numerical significance. Generally, these are references to the hour of someone's death; the precise moment in time need not be indicated. Fifty-four inscriptions fall into this category.

Four inscriptions form a subset of this category. These provide an indication of the use of formulaic phrasing in reference to the hour of death. The first indicates that the times of birth and death would have been the same.

*CIL 06, 06423 – Rome*

OSSA SITA SUNT CLEMENT(IS) | HILARIONIS FILI(I) NATO | ATHENAINE VIXIT ANNOS | III  
MENSES VII QUEI | SPIRITUM EXSOLVIT | HORA QUA NATUS EST

*The bones of Clemens, son of Hilario, lie here. Born at Athens, he, **who released his breath at the same hour at which he was born**, lived three years, seven months.*

That this information was inscribed attests to the fact that some importance was attached to this coincidence.<sup>23</sup> Yet, stronger relations also merit mention:

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<sup>22</sup> A fourth minor class could be said to include all those inscriptions from non-funerary contexts that refer to *horae*. Though such inscriptions are not included in the figures herein, sepulchral inscriptions recording *horae* outnumber non-sepulchral examples in the epigraphic record by a ratio of about 9:1. These too, for the most part, adhere to a simple taxonomy. Most common are those inscriptions that record the times at which travelling venerationers of the Colossi of Memnon (statues of Amenhotep III) at Thebes heard the divine presence (*cf.* Bernand-Bernand 1960). Inscriptions of this type, however, are peculiar to the one site. The most widespread type are those inscriptions that would have accompanied *horologia*. These inscriptions feature ranges of hours and the corresponding lengths that the gnomon's shadow would have had at those times. These measurements are calibrated by month and a full year's worth of readings are often listed. The other relatively common non-funerary context for references to *horae* are decrees and announcements. Laws can feature information as to tasks that must be carried out at certain hours, and announcements that contain, *e.g.*, information on when gladiatorial games are to be held. All of these categories are paralleled in the Greek epigraphic record of the Roman Empire.

<sup>23</sup> Though such occurrences were not always explicitly remarked upon:

*CIL 06, 28044 (p 3535, 3918) = CLE 01575 = D 08191 – Rome*

*ICUR-07, 19181b – Rome*

PETRONIUS QUI <v=B>IXIT ANNIS IIII | M(ENSIBUS) III D(IEBUS) XXVI | **DECESSIT V IDUS IUL(IAS) | EADEM DIE ET (H)ORA | QUA NATUS EST**

*Petronius who lived four years, three months, twenty-six days, died on the fifth day before the Ides of July – the same day and hour at which he was born.*

It is not simply the hour of birth and death that are the same, but the day as well. In this case, owing to the three months and twenty-four days in the lifespan, *die* likely refers to the day of the week on which Petronius was born, rather than to the date of birth itself.

This assumption is supported by this more explicit reference:

*CIL 06, 06182 (p 3419, 3851) = CLE 01150 = D 07589 – Rome*

D(IS) M(ANIBUS) | C(AIO) VETTIO CAPITOLINO FILIO PIENTIS|SIMO PLOTIA CAPITOLINA MATER IN|FELICISSIMA FECIT VIX(IT) ANNIS XIII | **QUI DIE NATALI SUO HORA QUA NATUS | EST OBIIT ...**

*To the spirits of the departed: Plotia Capitolina, a most unfortunate mother, made this for Gaius Vettius Capitolinus, a most dutiful son. He lived thirteen years – [he,] who died on his birthday at the hour at which he was born. ...*

This tombstone records a rare event. The odds that someone would die on the same day of the week they were born are 1 in 7 and the odds that they would die at the hour of their birth are 1 in 24; the odds of both these event happening is 1 in 168. The odds of dying on one's birthday are approximately 1 in 365 and doing so at the hour of one's birth are approximately 1 in 8760. Given those odds, to have more than one inscription that records someone dying on their birthday in a corpus of this size would seem statistically

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...| DIS MANIBUS | SACRUM | L(UCIO) VALERIO INFANTI | RAPTUS QUI EST SUBITO | QUO FATO NON SCITUR | **NATUS NOCTIS H(ORA) VI | VIXIT DIEBUS LXXI | ABI(I)T NOCTIS {AB} H(ORA) VI | ...**

*... Sacred to the spirits of the departed: To the newborn Lucius Valerius, who was taken suddenly – by what fate it is not known – born at the sixth hour of the night, he lived seventy-one days and departed at the sixth hour of the night. ...*

aberrant. Yet, these few inscriptions show that this was seen as a significant occurrence, which may indicate that it was singled out for commemoration, as it demonstrated a continuity between the moment of birth and the moment of death.<sup>24</sup> The next example gives a sense of how these formulaic inscriptions relate to the numeric inscriptions to be discussed shortly:

*CLE 02177 = AE 1920, 00083 – Rome*

DIS MANIBUS C(AI) ATTI C(AI) L(IBERTI) MATURI NOMINE ERAM | MATURUS NON AETATE  
FUTURUS ANNOS VIXI XVI ET | MENSES VIII TOTIDEMQUE DIEBUS ET HORIS OCTAVA FUI |  
NATUS NOCTIS EGO HORA IDEM OCTAVA FATIS RED|DIDI ...

*To the spirits of the departed: By the name Gaius Attius Maturus, freedman of Gaius, I was of age – not going to be old. I lived sixteen years, nine months and the same number of days and eight hours. I was born at the same hour of the night I returned to the Fates....*

This is likely the most creative inscription in the lot, taking the form of a poetic account by Caius Attus Maturus, the deceased, of his life and what he left behind. He gives his lifespan as *annos vixi XVI et menses VIII totidemque diebus et horis octava*, or sixteen years, nine months, nine days, and eight hours. He then states that he was born at the very same eighth hour of the night that he had returned to the Fates (*fui natus noctis ego hora idem octava fatis reddidi*). Note that the figure of eight hours in his lifespan serves not simply as a figure in this duration, but that it also serves a secondary role indicating the hour of his death. This is a crucial point, for it sets a precedent for the way in which hours listed in durations can be interpreted in other inscriptions.

While there are only a few inscriptions that explicitly note birth and death having occurred at the same hour, the fact that there is a pattern is an argument in defense of the

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<sup>24</sup> Chapter 2 will deal with the connection between these terminal points of one's life.



use of formulaic language. Albeit with slight variations, the general formula is the phrase *hora qua natus est* following a verb of dying. This demonstrates that significance was attached to noting the hour of death.<sup>25</sup>

### ***Durations***

Reckonings of durations are by far the most common context in which *horae* appear in sepulchral inscriptions. They take the form of iterations of units, progressing from longest to shortest. When the value of a unit is zero, it is omitted. The standard progression will move from years to months to days to hours. Exceptions do arise and other units are sometimes employed.<sup>26</sup>

There are 742 durations that clearly include hours coming from 729 inscriptions. Their distribution is as follows: seven-hundred and sixteen lifespans, *e.g.*:

*CIL 08, 27090a – Africa proconsularis (Dougga / Thugga)*

D(IS) M(ANIBUS) S(ACRUM) | NICETA | V(IXIT) A(NNUM) M(ENSEM) H(ORAM)

*Sacred to the spirits of the departed: Niceta lived a year, a month, **an hour**.*

Twenty-three lengths of marriages, *e.g.*:

*CIL 11, 01458 – Etruria / Regio VII (Pisa / Pisae)*

D(IS) M(ANIBUS) | AUFIDIAE VICTORIAE | CONIUGI BENE MER(ENTI) | FECIT | P(UBLIUS) VETURIUS | MARTIALIS | CUM QUA VIX(IT) | ANNIS XXV | MENSIB(US) X DIEB(US) XV | HORIS VII | S(INE) Q(UERELLA) U(LLA)

*To the spirits of the departed: Publius Veturius Martial made this for Aufidia Victoria, his well-deserving wife, **with whom he lived twenty-five years, ten months, fifteen days, seven hours**, without any complaint.*

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<sup>25</sup> This will be important in Chapter 2.

<sup>26</sup> Cf. “Finer Units Than Hours” p.47.

Three measures of how long one person outlived another, *e.g.*:

*CIL 08, 27884 – Africa proconsularis (Tebessa / Theveste)*

D(IS) M(ANIBUS) S(ACRUM) | C(AIUS) IULIUS FORT|UNATIANUS | V(IXIT) A(NNOS) XVII  
D(IES) XXV | HO(RAS) VIII POST FAB|IA(M) FORTUNATA(M) | MATRE(M) PIA(M) S(UAM)  
V(IXIT) A(NNOS) | III M(ENSES) VI D(IES) XXI (H)O(RAM) | H(IC) S(ITUS) E(ST)

*Sacred to the spirits of the departed: Gaius Julius Fortunatianus lived seventeen years, twenty-five days, eight hours. He lived three years, six months, twenty-one days, one hour after his reverent mother, Fabia Fortunata, [passed]. Here he lies*

And one length of military service.<sup>27</sup>

### ***Points in Time***

A total of seventy-four points in time are recorded in sixty-three epitaphs. Most common are times of death, appearing on forty-seven grave markers, *e.g.*:

*ICUR-04, 12762 – Rome*

FRATRI SEVERIA|NO BENE MEREN(TI) | QUI <v=B>IXIT ANNOS | XXXX DECESSIT V  
KAL(ENDAS) | SEPTE<M=N>BRES (H)ORA V

*To [my] well-deserving brother Severianus, who lived forty years. He died the fifth day before the Kalends of September at the fifth hour.*

Eleven are times of birth, *e.g.*:

*ILCV 04396 – Rome*

VII KAL(ENDAS) | AUG(USTAS) NATUS | DIE IOVIS | (H)ORA XII || HERCULIO MERENTI | III  
NONAS OCTOB(RES)

*To deserving Herculus, born the seventh day before the Kalends of August, the day of Jupiter, at the twelfth hour, [he died] the third day before the Nones of October.*

And seven record other events, such as burials, *e.g.*:

*CIL 06, 13782 – Rome*

L(UCIUS) CAECILIUS L(UCI) L(IBERTUS) SYRUS | NATUS MENSE MAIO | HORA NOCTIS VI |  
DIE MERCURI | VIXIT ANN(OS) VI DIES XXXXIII | MORTUUS EST IIII K(ALENDAS) IULIAS |

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<sup>27</sup> CIL 05, 00914.; *cf.* p. 54.

HORA X | ELATUS EST H(ORAS) III FREQUENTIA MAXIMA

*Lucius Caecilius Syrus, freedman of Lucius, born in the month of May, at the sixth hour of the night, on the day of Mercury, he lived six years, forty-three days. He died the fourth day before the Kalends of July at the tenth hour. He was borne out at the third hour by a great crowd.*

Sometimes these references mention hours of the night, as in the previous inscription or hours of the day, as in the following:<sup>28</sup>

*AE 1991, 00680 – Etruria / Regio VII (Tolfa)*

DOMIN(A)E FILI(A)E | VICTORIN(A)E IN|NOCENTISSIM(A)E | QU(A)E VIX(IT) AN(NUM)  
UNU(M) | MENSES QUIN(QUE) D(IES) N(UMERO) XV | RED(DIDIT) PR(IDIE) NO(NAS)  
IAN(UARIAS) (H)OR(A) D(IEI) IIII | IN PACE

*To Domina, daughter of Victorina, a most blameless girl, who lived one year, five months, fifteen days. She returned [to the earth] the day before the Nones of January at the fourth hour of the day. [May she lie] in peace.*

A distinction must be drawn between *horae diei*, hours of the day, and *horae*

<sup>28</sup> There is also one reference to an hour of the afternoon:

*CIL 08, 20819 – Mauretania Caesariensis (Mta Djafar, Koudiat)*

[ZDP[... ] | [... ]ST SUMMA | [... ] A(NNUM) I M(ENSES) VIII D(IES) | [... ] NAT(US) FU(I)T  
S(I)GNO | [... ] H]OR(I)S POMER(IDANIS) UT VBIF | [... ] E]RAT IB(I) NAT(US) [...] DB[...] | D  
P(IA) V(IXIT) A(NNOS) XXV M(ENSES) IIII

*... ZPD ... ST greatest ... one year, eight months, ... days ... was born [under] the sign ... hours of the afternoon that VBIF ... was born there ... DB ... D ...reverent, she lived twenty-five years, four months.*

As well, there is one admittedly speculative reference to an hour of the evening:

*CIL 04, 00294 – Latium et Campania / Regio I (Pompei)*

IU(V)ENILLA || NATA | DIE SATU(RNI) (H)ORA SECU(NDA) V(ESPERTINA) | IIII NON(AS)  
AU(GUSTAS)

*Juvenilla, born on the day of Saturn, at the second hour of the evening, on the fourth day before the Nones of August.*

In this case, it might be best to heed Bodel's warning that editors who "... wishing to make sense of an incomplete text ... propose supplements (often avowedly by *exempli gratia*) that are, at best, merely possible and, at worst, no more than wishful thinking" (2001:52). Perhaps the *V* in *vespertina* is actually part of the *N* from *secunda*. As Chapter 2 will demonstrate, the combination of a reference to the second hour and a reference to the evening is illogical.

*noctis*, hours of the night. The former could easily have been measured by means of a sundial; anyone stubbornly trying to measure the latter in the same manner would run into difficulty – some alternate means would have been needed to measure nocturnal hours. As the length of the daytime hours increased from the winter to the summer solstice, the nighttime hours would decrease at a corresponding rate. Likewise, as the former decreased from the summer solstice back to the winter solstice, the latter would increase at a corresponding rate. Only at the vernal and autumnal equinoxes would the days and nights feature hours of uniform length. The simplest tool to measure the hours of the night would be a water clock, but care would have to be taken to ensure that it was properly calibrated for hours of the correct length each night.

This is all well and good for separate systems of measurement during sunlight and moonlight, but this method falters when time is reckoned according to the nychthemeron, such as in our modern 24-hour system. A nychthemeron dispenses with separate diurnal and nocturnal cycles and works on a circadian cycle based on the principle of a unit of fixed length. Some points become arbitrary – thus noon is no longer high noon with the sun at its zenith, nor midnight the midpoint between sunrise and sunset – but standardization creates normalcies of a different sort. References to deaths at the 13<sup>th</sup> through 24<sup>th</sup> hours hint at the use of a nychthemeral system.

### ***Grammatical Cases***

Distinction must be made when studying these inscriptions between the different syntactical ways of expressing time in Latin. The accusative may be used to express durations of time; the ablative may be used to express either specific points in time (time

when) or ranges of time (time within which). Sandys notes that *annis* is often found in epitaphs followed by an ungrammatical *menses* or *dies*.<sup>29</sup> Based on the data from the present collection, *horas* can be added to that list.

Conversely, inscriptions will shift oftentimes from the accusative for figures of years, months, and days to the ablative for figures of hours.<sup>30</sup> In these cases the four terms are written in succession without interruption by other qualifiers, such as participles like *defunctus*, which would indicate that a shift is being made from the duration to a record of a point in time. It is incumbent upon the reader to recognize that this qualitative change in the nature of the information inscribed has occurred. These figures in the ablative could very well serve a dual purpose, being references to the time of death on the basis of their case and parts of the durations on grounds of proximity to the other figures within the inscriptions.

## Geographic Distribution

The inscriptions come from twenty-two different regions of the Roman Empire (*cf.* Figure 1 and Figure 2). There is a strong bias towards the Western provinces, likely because Greek was the *lingua franca* in the East. The distribution by province can be seen in Appendix II.<sup>31</sup> The main pattern of the distribution is as follows: a concentrated center

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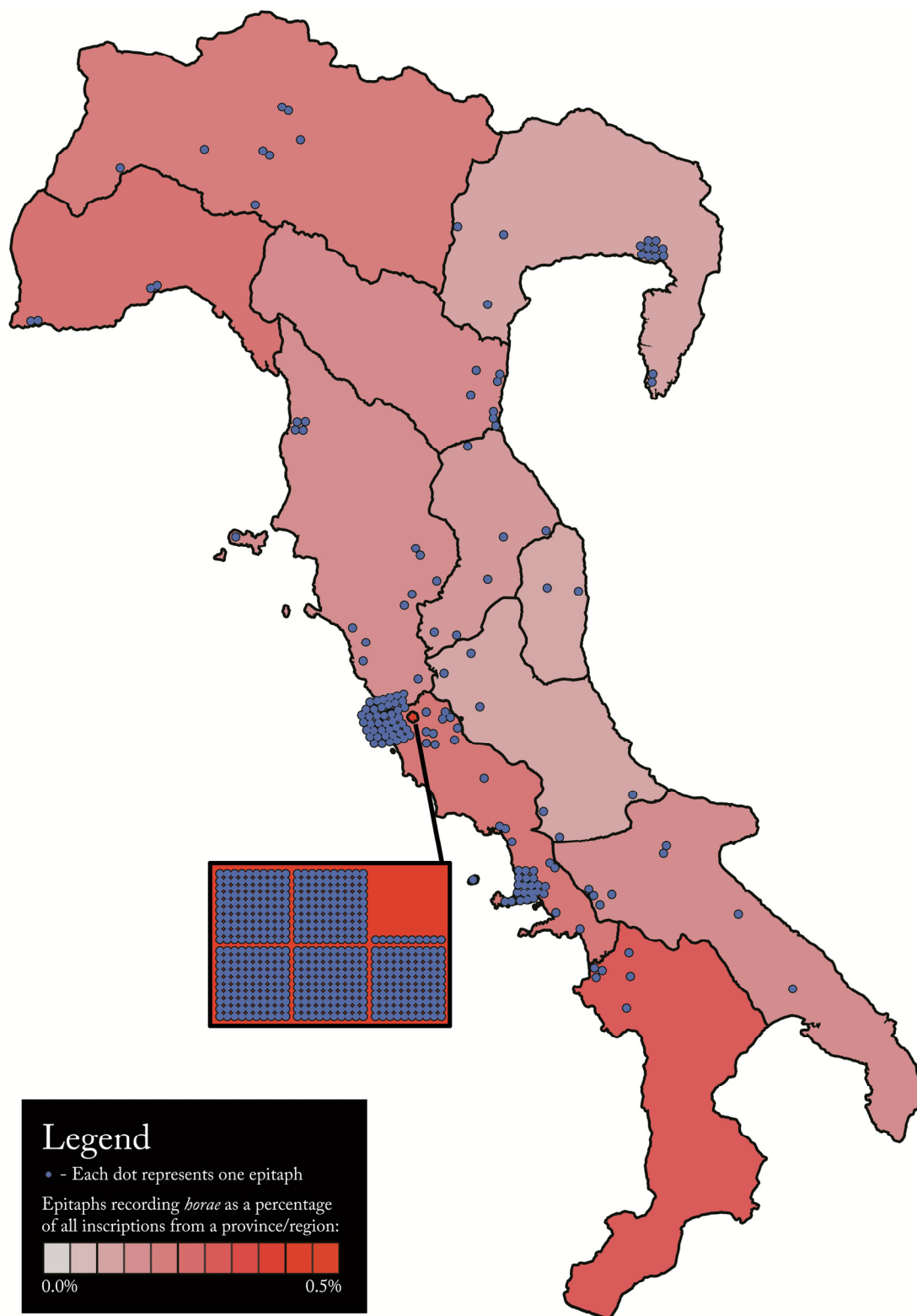
<sup>29</sup> Sandys (1919) 63.

<sup>30</sup> Nordberg (1963) gives a very thorough and technical analysis of grammatical cases used to express durations of time in epitaphs.

<sup>31</sup> The distribution of Greek inscriptions is as follows: Rome: 13, Italy: 3, Sicily: 2, Moesia Inferior: 2, Numidia: 1, Egypt: 1, Asia: 2, Mesopotamia: 2, Palestina: 2. Compared to the Latin dataset, this demonstrates a marked increase in the number of inscriptions coming from the Eastern half of the empire.

Figure 1 –Distribution of the Dataset in the Roman Empire (excluding Italy)

Figure 2 – Distribution of the Dataset in Italy



at the city of Rome; a very high density along the Tyrrhenian coast from Rome down to the Bay of Naples; greater diffusion throughout the rest of Italy; pockets of high concentration starting at the Eastern end of the Atlas Mountains in North Africa near Carthage and moving west along the Mediterranean coast, keeping north of the Sahara; elsewhere a very scattered and sparse distribution.

However, it is not enough simply to compare the tally of inscriptions from one province to the tally of inscriptions from another. Owing to differing rates of inscription survival, it pays to consider how common epitaphs recording *horae* are relative to all the documented inscriptions from a certain province (*cf.* Appendix II).

By this means of measurement, inscriptions recording *horae* are most common in the archaeological records of the city of Rome, and the provinces of Africa Proconsularis and Mauretania Caesariensis, comprising just below 0.5% of total documented inscriptions in each case. The Tyrrhenian side of Italy ranks next with figures nearer 0.25%, as opposed to figures hovering around 0.1% on the Adriatic side of Italy. Figures in the European provinces are closer to 0.03%. Thus, western Italy and North-Western Africa remain the areas of greatest prevalence, and the high proportion of the sample coming from Rome is brought into perspective, its prominence diminished relative to the hundred-thousand-plus known inscriptions from the city.

The 898 inscriptions with known provenances come from 183 sites within the twenty-two regions, with six inscriptions coming from unknown locations (*cf.* Appendix III).<sup>32</sup> Of these sites, 139 have but one inscription each. Ninety-eight come from sites

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<sup>32</sup> Four inscriptions are of known province but unknown city; two are of unknown province. Keppie (1991:37) cautions that inscriptions' provenances can at times refer not to the original location but to the



with two to six inscriptions. The remainder come from seven sites: Aquileia in Italy and Tapaura in Africa Proconsularis with nine each, Puteoli in Italy and Carthage in Africa Proconsularis with fifteen each, Ostia Antica with forty-two, Mactaris in Africa Proconsularis with fifty-five, and Rome with 510.

For the most part, the geographic distribution of the dataset reflects the general distribution of inscriptions in the archaeological record. In Italy, Campania has traditionally yielded the most epigraphic material and Lucania the least; in Africa, the scale runs from Africa Proconsularis down to Mauritania Tingitana; in parts of Europe (*e.g.* Aquitania, Lugdunensis, and Belgica) the practice of setting up inscriptions does not seem to have enjoyed the same popularity as elsewhere.<sup>33</sup> Urban and military contexts have historically yielded the highest densities of inscriptions, followed by features such as crossroads or river valleys.<sup>34</sup> The areas of highest concentration in the dataset are urban,<sup>35</sup> though among the sparser areas contexts along the frontiers of the empire are common, suggesting connections to the military. Ultimately, the provincial concentrations are likely more accurate than the urban distribution,<sup>36</sup> for provenances

nearest modern community or to the location of the institution at which the stone was catalogued.

<sup>33</sup> Bodel (2001:8).

<sup>34</sup> Bodel (2001:9). Galvao-Sobrinho (1995:445) also notes the way in which military outposts aid in the spread of epigraphic practices.

<sup>35</sup> Bodel (2001:14) writes: “Sometimes the epigraphic profile of an otherwise ordinary community is inexplicably prominent.” In the case of a city such as Mactar, which accounts for 6% of the dataset, this overrepresentation is in part to be attributed to the extent of archaeological work conducted at the site. It is also possible that the rate of inscription survival in a large city was so poor as to yield a lower number of stones in the archaeological record than a much smaller settlement (Duncan-Jones 1982:360).

<sup>36</sup> Duncan-Jones (1982:361) echoes this sentiment.

recorded in corpora such as the CIL can often be guesses rather than firm assertions.<sup>37</sup>

### **The Epigraphic Habit, Epigraphic Bias, and Inscription Survival**

Bodel defines epigraphic bias as “... the distortion introduced into any set of data derived from inscriptions by the fact that inscriptions are the source of the information in question”.<sup>38</sup> He continues: “The selection of what to inscribe and in what form to write it was never determined solely by what one wished to communicate or to record but by what was considered appropriate to communicate or to record in inscribed writing on a particular object in a particular place at a particular time.”<sup>39</sup> Thus, to a certain extent, the epigraphic record shows that practice was prevalent in certain regions because it was a prevalent epigraphic practice in those regions. Those setting up these inscriptions were not part of a representative sample of the Roman population; rather, they were a select group adhering to certain commemorative practices.<sup>40</sup>

Also influencing the distribution of the dataset is the rate of inscription survival.

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<sup>37</sup> Keppie (1991:37) notes that in the CIL in particular the cities given for find-spots could be the homes of collections housing the inscriptions in questions, or reasonable guesses as to provenances, or even rough approximations if stones were found near to major sites.

<sup>38</sup> Bodel (2001:34).

<sup>39</sup> *Ibid.*

<sup>40</sup> Hopkins (1987:113-115) notes that such a bias is created by the group of those Romans who set up tombstones and that it cannot be corrected to provide an accurate demographic picture, for there is no information on those not represented. Bodel (2001:36; 46) advises being mindful of the distinction between those who commemorated and the full demographic structure of Roman society. Further, that cultural motivations should be considered alongside the more commonly cited geographic and temporal factors in discussing commemorative practice. Duncan-Jones (1977:342) presents the view that as nearly all African epitaphs record ages, they provide a good basis for a model of the ages of those able to afford tombstones. Keppie (1991:105) points out that the poor would have resorted to wooden grave markers with painted inscriptions. Salmon (1987:1-2) calculates that the starting cost for an inscription would have been equivalent to the amount earned from three months’ unskilled labor.

For the entire Roman Empire, fewer than one thousand inscriptions per annum have survived<sup>41</sup> – a small fraction of what there once was.<sup>42</sup> Though epitaphs account for approximately two-thirds of all surviving inscriptions,<sup>43</sup> as a group their ranks have been much thinned over the centuries.<sup>44</sup> The current state of the epigraphic record is also dependent on factors such as the durability of the stone used, the extent of reoccupation on a site, the extent of excavation conducted at a site and, for present purposes, whether the necropolis has been excavated.<sup>45</sup>

The general pattern of epigraphic production in antiquity gives evidence for a steadily rising number of inscriptions set up in the first and second centuries CE, the majority of which were epitaphs; a decline in the third century; an epigraphic revival from the mid-fourth century until the sixth or seventh, with epitaphs accounting for almost all inscriptions from this final period.<sup>46</sup> During the Republican period Roman inscriptions were to be found primarily at Rome; it was not until Augustus that the

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<sup>41</sup> Keppie (1991:9).

<sup>42</sup> Keppie (1991:34) gives 5% as being most likely an above-average rate of survival.

<sup>43</sup> Bodel (2001:30 and n.13). This figure is the average of the Latin and Greek samples, epitaphs accounting for about three-quarters of the former and half of the latter.

<sup>44</sup> Keppie (1991: 30-31; 34; 101) presents numerous examples of tombstones being reused in antiquity and modernity for the building of *e.g.* defensive walls, latrines, building foundations. He also explains that while the idea of reusing a tombstone seems shocking by modern sensibilities, this was not always the case. Furthermore, that graveyards even now can disappear after several generations, once all who had connections to those interred have themselves passed on.

<sup>45</sup> Duncan-Jones (1982:360-361) lists all these factors among others. In terms of Christian cemeteries, most of those on the surface have been lost or destroyed, but those beneath the ground have yielded the bulk of surviving sepulchral inscriptions (Galvao-Sobrinho 1995: 441; 445 n.51).

<sup>46</sup> Bodel (2001:6); Galvao-Sobrinho (1995: *passim*).

epigraphic habit began to spread.<sup>47</sup> Though other cultures had their own epigraphic traditions, the erection of epitaphs and the practice of age recording in particular were distinctly Roman.<sup>48</sup> In time soldiers would bring Roman customs to the frontiers of the expanding empire<sup>49</sup> and other cultures would adopt Roman practices.<sup>50</sup>

## Demographics

### *The Demographic Value of Tombstones*

Much scholarly debate has focused on the use of epitaphs as a source for demographic models of the Roman empire.<sup>51</sup> As the present sample is spread so thinly

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<sup>47</sup> Bodel (2001:7-8)

<sup>48</sup> Bodel (2001: 6); Mócsy (1966:419-420); Rutgers (1995:107). Bodel refers to the Roman rather than Latin epigraphic habit citing similar patterns in the production of inscriptions in the Greek East and Latin West.

Kajanto (1963a:7) calls age-recording an ‘ordinary’ feature of Roman epitaphs. As ages appear in 43,000 cases, as per Szilágyi (1961-7), they only account for about 20-25% of all epitaphs by most estimates. A *common* feature might be a more accurate description.

<sup>49</sup> Keppie (1991:80-81) calls epitaphs the most common form of military inscriptions.

<sup>50</sup> Rutgers (1995:101-106) provides an overview of the spread of age recording and its adoption by various cultures. Jewish funerary inscriptions that provide such information are very rare and the few that do so record the ages in Latin or Greek, rather than Hebrew or Aramaic. The earlier examples come from the city of Rome and it takes several centuries for the practice to make its way back to the East. On the whole, age recording is foreign to the Ancient Near-East. It was brought to Arabia and Syria by the military and not until the late fourth century do indigenous examples appear in the epigraphic record. The Etruscans, too, did not record ages until after their conquest by the Romans. Likewise, in Punic inscriptions at Carthage there is no evidence for age recording; however, in Neo-Punic inscriptions there is.

Rutgers (1995:137-138) also considers why the Jews would have adopted this Roman practice. He lists a number of possibilities, most of which argue for some form of copying Roman traditions, either by choice (*e.g.* copying Roman tombstones) or by constraint (*e.g.* hiring the same stonecutters). He concludes that the two cultures must have shared an “organic and dynamic” relationship which allowed for cultural exchange.

<sup>51</sup> Szilágyi (1961-67) is the extreme example of using epitaphs as a demographic source without reservation. Nordberg (1963) also expresses few qualms about his dataset, though he does latch on to the untenable view that various inaccuracies and deficiencies in his data can cancel out one another to yield sound results.

Éry (1969) is particularly helpful for summarizing the state of scholarship and dividing scholars into three camps: those in favour of demographic analysis, those conditionally in favour, and those opposed.

through space and time and at the mercy of epigraphic bias and rates of inscriptions survival, it could not possibly form a representative sample of those who undertook this practice.<sup>52</sup> It will suffice to note that the sample does include tombs both commemorating and set up by soldiers, slaves, freedmen, plebeians, and equestrians;<sup>53</sup> pagans and Christians; men and women; the very young and the very old. Any detailed conclusions drawn on the sparse evidence would be highly speculative. Rather than providing solid demographic data, Hopkins puts it best: “Commemorative practice is useful for analyzing Roman commemorative practice ...”.<sup>54</sup> Further, he is right to say that too much attention is given to the data and too little to the society that accounts for the data.<sup>55</sup> The latter is the greater concern in the present work.<sup>56</sup>

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What he finds after analyzing Szilágyi’s results is that they in no way accord with realistic models. Salmon (1987) and Hopkins (1966; 1987) are of a like mind in finding serious flaws in the evidence provided by tombstones that must be addressed, while Parkin (2003:36) sees tombstones as an unsuitable basis for demographic models. Scheidel (2001) identifies a number of problems that arise from using records such as epitaphs as the sole basis for models of the Roman population, either when taken *en masse* for the empire as whole, or when studied on a more local scale, such as a single cemetery. He concludes that factors of geomorphology, climate, epidemiology, and ecology can all contribute to more accurate demographic models (2001:26).

<sup>52</sup> Clauss (1973:408-409) gives 75 inscriptions as the bare minimum to assemble a dataset, but 300-400 to achieve sound results. Though the present sample is more than double that size, its wide scope lessens the validity of any results there are to be gleaned, as compared with a more focused sample – say, several hundred confidently-dated graves from a single cemetery that was used over several decades.

<sup>53</sup> *E.g.*: CIL 09, 01663 (equestrian); CIL 06, 22859 (slave); CIL 06, 17544 (freedman); AE 1973, 00595 (veteran); CIL 06, 06192 (eye doctor); AE 1997, 01591 (stonemason).

<sup>54</sup> Hopkins (1987:115). Rutgers (1995:137) concurs with this assessment.

<sup>55</sup> Hopkins (1987:126).

<sup>56</sup> Rather than lavishing attention on the minutiae of who set up inscriptions with hours, in Chapters 2 and 3 the focus will be on the motivations of two major commemorating groups, the pagans and the Christians.

### ***Demographics and Commemorative Practice***

The *communis opinio* holds that Roman epitaphs do not serve as a sound foundation upon which to build a model of the demographic structure of Roman society with reference to metrics such as mortality rate and life expectancy. As the epigraphic corpus is a function of both commemorative practices and rates of inscription survival, recovery, and publication, conclusions cannot be drawn from this corpus if they depend on the assumption that the corpus is a *representative* sample of Roman society. It is necessary to acknowledge the inherent bias in the sample in terms of those commemorated and commemorating.

Nonetheless, certain statistical norms should remain constant regardless of any adequate representation of Roman society in the sample. Deviations from these norms should arouse attention both in complete, representative samples and in incomplete, biased samples. These norms serve as a check on the validity of the sample and the adherence of the data to them is a prerequisite for demographic analysis, for aberrances undermine any models proposed.

Analysis of commemorative practice differs in its goals from demographic analysis; there is no requirement – convenient though it would be – that commemoration preserve the demographic structure of a society with some measure of accuracy. While statistical anomalies are indicative of unsound demographics, they should for no reason be taken as a sign of unsound evidence for commemorative practices. An ideal random sample should be statistically normal, and likewise, a selection from a random sample ideally should display the characteristics of the original sample. The presence of anomalous statistical patterns is every bit as significant as the presence of non-deviant

statistical patterns.

Thus, a commemorative approach is granted more leeway than a demographic approach, for the former seeks to study only those commemorated or commemorating, whereas the latter seeks to interpolate amongst its fragmentary sample the remainder of society even though the sample cannot yield this information. In this vein, I wish to align myself with Hopkins, Scheidel, Éry, Parkin, Salmon, Duncan-Jones *et al.*, in contrast to Armini, Nordberg, Szilágyi *et al.* on the merits of demographic analysis based upon Latin inscriptions.

### ***Pagan and Christian Inscriptions***

Chapters 2 and 3 will argue that the practice of recording *horae* in epitaphs, though pagan Roman in origin, was appropriated by the growing Christian community in the Roman empire and imbued with new religious significance. Given the different motivations for including such information in the two religious groups, delineating which subset of the working corpus comprises the pagan epitaphs and which subset comprises the Christian appears crucial.<sup>57</sup> While I agree with this sentiment, my assent is contingent on being able to categorize the inscriptions with confidence.<sup>58</sup> Yet uncertainties preclude

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<sup>57</sup> Kajanto (1963a:1) cites that "... Christian and pagan epitaphs so differ that they cannot conceivably be discussed together." However, his decision to disregard the Christian sample altogether ignores the issue rather than addressing it.

<sup>58</sup> Many characteristics of Christian inscriptions have been noted. Aside from obvious indicators, such as distinctly Christian names or iconography, such as a cross or a Chi-Rho, several other trends have been identified. Keppie (1991:107, 121-123) notes that Christian epitaphs are very often dated, are simple in form, make an effort to record the duration of life with precision, and can measure lifespan not from birth, but from baptism in the case of neophytes. Nordberg (1963:63) offers that familial relationships, such as marriages, receive greater attention in Christian epitaphs.

doing so, and while many pagan and Christian inscriptions can be identified confidently, oftentimes inscriptions will bear no indicators of religion, and consequently too large a number would remain uncategorized.<sup>59</sup>

There are dangers in categorizing these inscriptions on the basis of too little evidence or in making broad generalizations. The inscriptions of the undifferentiated sample, though exhibiting similarities in form, would have been set up for different reasons. Thus, for instance, declaring all inscriptions in which the commemorated has but a single name to be graves of Christians could inadvertently misclassify pagan inscriptions and could lead to skewed results on the basis of faulty data. Contrary to Kajanto's claim, I maintain that it matters very much in which category these inscriptions are placed.<sup>60</sup> However, as the evidence will not allow for a more conclusive result than confirming that indeed both Christian and pagans did commemorate in this manner, without giving a sense of the relative sizes of the samples, there is no need to sort the inscriptions along these lines; the exercise would provide no more information than what is already known. The knowledge that both pagan and Christian epitaphs are present in

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<sup>59</sup> Contrary to n.58, many characteristic traits of Christian epitaphs are characteristic of pagan epitaphs as well. Keppie (1991:63) tempers his list of Christian features of epitaphs with the admonition that "It would be wrong to over-emphasize the differences between Christian and pagan texts of the third and fourth centuries, or to imagine that all late texts are Christian." Kajanto (1963a:3-4; 1963b:14) advises that care be taken not to assume all those who have but a single name recorded are Christians, for a lone *cognomen* could indicate an immigrant, a slave, one whose name was abbreviated in an effort to save space on their tombstone, or someone of a later period when the *nomen* was no longer commonly used.

On the other hand, Galvao-Sobrinho (1995:438 and n.35) notes that it was not unknown for post-Constantinian Christian epitaphs to include characteristically pagan symbols or formulae, such as *DMS*.

<sup>60</sup> Kajanto (1963a:1) "If an epitaph lacks Christian symbols and specific Christian nomenclature, if its expressions have nothing distinctly Christian in them, and if the location where it was found is not known, or is known only approximately, it is not easy to tell whether the epitaph is to be classed as pagan or Christian. ... it hardly matters in which group one includes epitaphs which lack distinctive Christian or pagan features."



the sample will provide the basis for analyses of Chapters 2 and 3, respectively. The exact number of inscriptions in each category will be irrelevant for the discussion.

## Temporal Distribution

### *Securely Datable Inscriptions*

There are twenty inscriptions in the collection that contain imperial titulature or that explicitly reference consular, regnal, or provincial years, or years measured from some other epoch (*cf.* Appendix IV). Three of these feature literary or poetic usages of *horae*, seven have durations, and the remaining ten include specific times. They date as follows:

### *Literary/Poetic Uses*

- |                   |                              |                                 |
|-------------------|------------------------------|---------------------------------|
| 1. CIL 10, 06785  | Latium et Campania / Regio I | 22 BCE/6 CE/32 CE <sup>61</sup> |
| 2. CIL 08, 20277  | Mauretania Caesariensis      | 300 CE <sup>62</sup>            |
| 3. ICUR-02, 04159 | Rome                         | 612 CE <sup>63</sup>            |

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<sup>61</sup> The inscription dates to the year of the consulships of Lucius Arruntius and Titus Flavius Bassus. There was a Lucius Arruntius who served as *consul ordinarius* in 22 BCE along with Marcus Claudius Marcellus Aeserninus and again in 6 CE along with Marcus Aemilius Lepidus (Degrassi 1952:4, 6; Degrassi 1954:171, 173). His adopted grandson Lucius Arruntius Camillus Scribonianus was *consul ordinarius* for 32 CE along with Gnaeus Domitius Ahenobarbus (Degrassi 1952:10).

Titus Flavius Bassus is more of a problem. The only attested person of that name is a soldier of the *Alae Noricum* whose name is recorded on CIL 13, 08308, his gravestone. There are a number of consuls with Titus Flavius in their names (three of whom would go on to become the emperors Vespasian, Titus, and Domitian) but all of them served after the Lucii Arruntii by a range of about a decade to over four centuries. Thus, to which of these dates the inscription refers remains uncertain.

Degrassi (1952:113, 153, 181) places the pair of them in the second century CE, though no reason is given for this.

<sup>62</sup> The inscription dates to *a(nno) p(rovinciae) CCLX*. Mauretania Caesariensis became a province of the empire in 40 CE. One must simply add two-hundred and sixty years.

These three inscriptions show that the practice of making literary references to hours was in use from at least the very early days of the Roman Empire, through Rome's decline and fall, until six centuries later when Rome was just an outpost of the Byzantine Empire. This should come as no surprise, for, in essence, this practice signifies a perfectly standard use of the noun *hora*.

### ***Durations***

1. CIL 06, 10743	Rome	163 CE <sup>64</sup>
2. CIL 14, 02257	Rome	211 CE <sup>65</sup>
3. CIL 08, 21479	Mauretania Caesariensis	319 CE <sup>66</sup>
4. ILCV 01470	Mauretania Tingitana	345 CE <sup>67</sup>
5. CIL 13, 02798	Lugdunensis	378 CE <sup>68</sup>

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<sup>63</sup> The date of the deceased's burial is *oct(avum) Idus Mai{i}(as) imperante dom(ino) n(ostro) Heraclio [...] anno eius II*. Heraclius was emperor of the Byzantine Empire from October 5, 610-February 11, 641 CE (Degrassi 1952:286). The eighth day before the Ides of May in the second year of his reign would have been May 8<sup>th</sup>, 612 CE.

<sup>64</sup> Marcus Pontius Laelianus and Aulus Iunius Pastor are indicated as consuls for the year of death. Clinton (1964:187) provides the date.

<sup>65</sup> The epitaph is inscribed below a dedication to *d(omini) n(ostri) Imp(eratoris) Caes(aris) Marc(i) | Aureli [[Antonini]] | Pii Felic(is) Aug(usti) ponti[[f(icis)]] | maximi trib(unicia) pot(estate) II[I] | co(n)s(ulis) III p(atris) p(atriciae) divi Seve|ri nepotis*. The titlature dates to 211 CE (Kienast 2011:162-164).

<sup>66</sup> The year is given as the two-hundred and seventy-ninth of the province. *Cf.* n.62.

<sup>67</sup> The consular year given is that of Amantius and Albinus. Flavius Amantius and Marcus Nummius Albinus were *consules ordinarii* for 345 CE (Bagnall *et al.* 1987:224-225).

<sup>68</sup> The year of death is recorded as: *Valente VI et Valentiniano II cons(ulibus)*. The consuls here, Flavius

- |                     |         |                      |
|---------------------|---------|----------------------|
| 6. BCTH-1910-CCXVII | Numidia | 404 CE <sup>69</sup> |
| 7. CIL 06, 09313    | Roma    | 404 CE <sup>70</sup> |

These seven inscriptions cover a span of approximately two-hundred-and-fifty years, starting in the Antonine Period and continuing through to the Theodosian Period.<sup>71</sup> The earliest two come from the city of Rome, while the later four are distributed amongst Africa and Europe. While this is by no means sufficient data to show conclusively that this practice originated in Rome and was later adopted in the provinces, it is enough to impress the notion upon the mind.

### ***Points in Time***

- |                  |                    |                     |
|------------------|--------------------|---------------------|
| 1. CIL 10, 04881 | Samnium / Regio IV | 43 CE <sup>72</sup> |
|------------------|--------------------|---------------------|
- 

Iulius Valens Augustus and Flavius Valentinianus Iunior Augustus, are the emperors Valens and Valentinianus II. Their sixth and second consulships, respectively, place this inscription in 378 CE (Bagnall *et al.* 1987:290-291; Kienast 2011: 330, 335).

<sup>69</sup> The 210<sup>th</sup> year of the province is recorded. Numidia split from Africa Proconsularis in 193 CE.

<sup>70</sup> The year of death recorded is *do(mino) Honorio Aug(usto) V[...] cons(ule) [...]*. The Emperor Honorius was consul for the fifth time in 402 CE (Bagnall *et al.* 1987:338-339), but the lacuna immediately following the *V* seems indicative of a numeral from *VI* to *VIII*. Honorius' sixth, seventh, and eighth consulships were in 404, 407, and 409 CE, respectively (Bagnall *et al.* 1987:342-3; 348-9; 352-3). However, in the Western empire in 404 CE Honorius was recorded without a second consul (Bagnall *et al.* 1987:342).

<sup>71</sup> The Greek inscriptions with durations date from 218 CE (SEG 7:365; PHI *ad loc.*) to 588 CE (SEG 34:1469; PHI *ad loc.*).

<sup>72</sup> This tombstone provides dates of birth and death, though it lists only one consul in each case: Lucius Nonius Asprenas for the birth; Aulus Gabinius Secundus for the death. Aulus may have served as *consul suffectus* from July-December of 35 CE and again from August-September of 43 CE. Degrassi (1952:10, 12) reconstructs these positions with similar names, though A. Gabinius Secundus would fit. Degrassi (1952:13) does however note that Aulus held the consulship “poco prima del 45”.

As for the birthdate, consuls named Lucius Nonius Asprenas served as *consul suffectus* in each of 36 BCE, 6 CE and 29 CE (Degrassi 1952: 6, 9; 1954: 170, 173). The deceased is commemorated as an *aedile*

2.	AE 1955, 00201	Africa proconsularis	126 CE <sup>73</sup>
3.	AE 1982, 00985	Mauretania Caesariensis	260-279 CE <sup>74</sup>
4.	ILCV 04377	Roma	After 364 CE <sup>75</sup>
5.	CIL 09, 06192	Apulia et Calabria / Regio II	392 CE <sup>76</sup>
6.	CIL 06, 09161	Roma	After 400 CE <sup>77</sup>
7.	CIL 05, 06227	Transpadana / Regio XI	419 CE <sup>78</sup>

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and would have had to have been at least thirty-six years old at the time of his death to achieve this station. On this reasoning, 29 CE can be dismissed as a possibility for his birth, for he was no child at his death. Similarly, were he to have been born in 6 CE, he could not have died an *aedile* in 35 CE; dying on his thirty-ninth birthday in 43 CE, however, he could well have been one. Likewise, if he were to have been born in 36 BCE, either date could work for his death, though it would leave one to wonder why he never progressed through the *cursus*. Seeing as thirty-nine was the minimum age for a *praetor*, dying on his thirty-ninth birthday would be a logical explanation for this cessation of political advancement, and so the dates of 6-43 CE seem the best fit.

<sup>73</sup> Africa Proconsularis became a Roman possession in 146 BCE. The (partially reconstructed) year is given as the two-hundred-and-seventy-first of the province.

<sup>74</sup> The inscription cuts off part way through the provincial year (*cf.* n.62). *CCXX*, as preserved, leaves *CCXX-CCXXIX* as options.

<sup>75</sup> The boy commemorated here was born after the consulship of Flavius Iovianus Augustus, *i.e.* the emperor Jovian, and Flavius Varronianus in 364 CE (Bagnall *et al.* 1987:262-263). No year of death is given, nor is the boy's age recorded. The uncertain reference to the consuls could indicate that consuls for the next year had not been chosen or that this was the closest consular year the dedicator could remember.

<sup>76</sup> The year given is that of the consulships of Flavius Arcadius Augustus, *i.e.* the emperor Arcadius, and Flavius Rufinus (Bagnall *et al.* 1987:292-293).

<sup>77</sup> The inscription is fragmentary and is datable based on this section: ... *post] consulatum F(lavi) Stilichonis | [...] Secundo cc(onsulibus)*. Flavius Stilicho held the consulship in 400 CE with Aurelianus and again in 405 CE with Flavius Anthemius. If everything is taken in reference to one year, then *secundo* is a reference to F. Stilicho's second term in 405 CE. Degrassi (1952:87) notes that the year 406 CE was recorded as *post consulatum Stilichonis II*, but this would fail to account for the gap in the inscription and the abbreviation *CC* indicating multiple consuls. However, in that case, there would be no space left in the inscription in which to interpolate the name of the second consul. If *secundo* is part of a second consular year, then the best options – limited by the fact that this is the grave of a child – are the second consulships of F. Stilicho (405 CE), Theodosius II (407 CE) or Constantinus III (417 CE) (Bagnall *et al.* 1987: 334-335; 344-345; 348-349; 368-369).

8. CIL 08, 16516	Africa proconsularis	509 CE <sup>79</sup>
9. IHC 00254	Hispania citerior	926 CE <sup>80</sup>
10. IHC 00258	Hispania citerior	1039 CE <sup>81</sup>

The last two inscriptions here seem more indicative of imitations in the style of earlier Roman antecedents than evidence of an unbroken Latin epigraphic habit lasting from the early days of the Principate through the fall of the Western Roman Empire, the rise and fall of the Umayyid Caliphate, and into Reconquista Spain. Thus, the first eight inscriptions can be understood to (making that statement a bit less definite, but not flimsy) demonstrate a continuous tradition extending at the very least from the mid-first century CE to the early sixth century CE.

<sup>78</sup> The consuls' names are abbreviated but Flavius Monaxius and Flavius Plinta are the best fits (Bagnall *et al.* 1987:372-373).

<sup>79</sup> The year of birth is given as: *ann(o) VII do(mi)n(i) n(o)stri re[gis Tra]/[sa]mundi*. Trasimundus, or Thrasamund, reigned in North Africa as king of the Vandals and Alans from September 496-May 523 CE (Clinton 1964: 143 n.d). The seventh year of his rule would have been 503/4 CE. The (reconstructed) age at death is five years and the death occurs in August. August in the twelfth year of Thrasamund's reign would have been 509 CE.

<sup>80</sup> The date is given by the phrase *in (a)era DCCCCLXIII*. If the counting here is *ab urbe condita*, then the date is 211 CE. However, the TLL (s.v. 'aera, -ae §2 *vel ēra, -ae*') notes that the word was commonly used in this sense of measuring epochs from the fourth century onwards in Spain. Dating from the establishment of the *Hispaniae* as Roman provinces, in 193 BCE, the date in question is 772 CE. IHC (*ad loc.*), dates the inscription to 876 CE, referring to a Spanish counting, but not explaining why this would begin in 88 BCE.

Neugebauer (1981:371) offers a date of 38 BCE for the start of the "Spanish Era". This would indicate an error in the IHC where the *L* from the year was omitted in the calculation. The fact that IHC 00258 (*cf.* n.81) is calculated based on a start date of 38 BCE corroborates this. Neugebauer (1981:379-380) proposes that there were two systems of reckoning years based on events in Jesus' life, which differed by two nineteen-year lunisolar Easter cycles, for a total difference of thirty-eight years. The two systems developed into the *anno Domini* (beginning in 1 CE) and the *aera Caesaris* (beginning in 38 BCE).

<sup>81</sup> The date is given as *(a)era MLXXVII*. Counting *ab urbe condita* yields a date of 325 CE; counting from the establishment of the province yields 885 CE; IHC gives 1039 CE. *Cf.* n.80. Both this inscription and the previous one come from the site of Oviedo.

### *Problems and difficulties in Dating Epitaphs*

Perhaps the greatest hindrance to arriving at a representative temporal distribution of these epitaphs is the failure of secondary means of dating to provide sufficiently precise and accurate dates.<sup>82</sup> Differences in palaeography, orthography, linguistic formulae, and numeral forms are just some of the means of dating that can be used, but all too often these indicators are evident only of broad trends and do not suggest narrow ranges of time.<sup>83</sup> Information such as detailed imperial titulature which can be dated with relative confidence is almost entirely absent from the epitaphic record.<sup>84</sup>

Owing to the great investment of time required to undertake a thorough analysis of nine-hundred inscriptions in this manner – with no guarantee to yield a return of any substantial value – it was deemed prudent not to attempt such an endeavor. As many of the inscriptions in the sample are fragmentary or contain nothing but a name and an age,

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<sup>82</sup> Bodel (2001:38) is right to be critical regarding such attempts: “The lumping together of dated and undated material into temporal blocks defined by 25-year intervals, the arbitrary assignation of much of the undated material ... , and the uncertain foundations – and, in many cases, spurious precision – of much of the dated evidence render the conclusions suspect. What are in effect being charted by chronological analyses of this sort are not – or, at any rate, not necessarily – historical changes, but modern dating methods ...”.

<sup>83</sup> Gordon-Gordon (1977:217) conclude a thorough analysis of the palaeography of Latin inscriptions with the caveat that such means are unreliable on their own and best used to draw comparisons to examples securely dated by other means. Furthermore, palaeography should not be used with the intention of arriving at specific dates, but rather it is most effective in establishing *termini post et ante quos*. Bodel (2001:51) also downplays the utility of palaeographic dating, providing formulaic phrasing and onomastic practices as more viable alternatives. Galvao-Sobrinho (1995:438), however is wary of all methods: “Christian epitaphs are notoriously difficult to date, especially the earlier ones. Usual dating criteria (of formulae, palaeography, onomastic, iconography, ornamentation, etc.) have proved only occasionally helpful and in fact can at times be deceptive.” Others have simply noted that dating epitaphs is no simple feat (*e.g.* Salmon 1987:100; Duncan-Jones 1990:81 n.1).

Duncan-Jones (1982:362-363) himself demonstrates the inadequacy of such dating methods, arriving at nothing more than a series of half-a-dozen *termini post et ante quos* in a study of prices in Roman inscriptions.

<sup>84</sup> Keppie (1991:27).

they could offer date ranges on the order of centuries at best.<sup>85</sup>

That is not to say that the approach taken when considering these epitaphs will be fully synchronic; rather, that for present purposes, *i.e.*, determining why these epitaphs were set up, two broad categorizations will suffice. The evidence shows that such inscriptions were set up both by pagans and by Christians.<sup>86</sup> Furthermore, the general epigraphic habit indicates that the vast majority of inscriptions before Constantine are pagan, whereas the vast majority thereafter are Christian.<sup>87</sup> As Chapters 2 and 3 will demonstrate, pagans and Christians had different motivations for recording hours on their tombstones. Though the Christians adopted a pagan practice, they attached to it connotations of salvation and resurrection. Thus, the main distinction is between Christian and non-Christian inscriptions. As such, it is enough to note that pagans (primarily in the period of the first-early fourth centuries CE) recorded hours for one reason, whereas Christians (in the late fourth-sixth centuries CE) recorded hours for another reason.

Although the fourth century is most common among the dated examples, this is not reason enough to infer that the recording of hours peaked at that time; a sample of twenty inscriptions is hardly representative. Broad trends, however, argue for the practice

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<sup>85</sup> These concise epitaphs are particularly common in the North African provinces, about which Duncan-Jones (1977:350) writes in reference to Szilágyi's division of his corpus into pre- and post-200 CE groups: "... it can be virtually impossible to differentiate second from third century funerary inscriptions ...".

<sup>86</sup> While, overtly pagan inscriptions are far more common in the dataset than those that are overtly Christian, the presence of hundreds of examples from, *e.g.* ICUR and ILCV, attests to a large Christian element to the sample.

<sup>87</sup> According to Galvao-Sobrinho (1995:462) this trend is not reflected in the epitaphic record until a few decades after Constantine.

gaining prominence towards the middle of the spectrum established by the datable examples. The recording of years was common as of the second century; the recording of months and days as of the third.<sup>88</sup> It is tempting to situate the recording of hours in this third century context of greater precision in age recording.

As the crucial divide in the dataset is between Christian and non-Christian epitaphs, the question of when Christianity comes to prominence is important. The key to answering this question, according to Galvao-Sobrinho, is determining when the adoption of Christian practices by average Romans becomes more the rule than a series of isolated cases.<sup>89</sup> Though Constantine's reign and, in particular, the Edict of Milan in 313 CE are seen as watersheds, some place the general transition to Christianity earlier.<sup>90</sup> Yet, Galvao-Sobrinho, on the basis of the epigraphic evidence, situates the turning point much later in the late fourth or early fifth century.<sup>91</sup> Most important to him is the way in which the distribution of Christian funerary inscriptions points to the geography and chronology of the spread of Christianity.<sup>92</sup>

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<sup>88</sup> Keppie (1991) 107.

<sup>89</sup> Galvao-Sobrinho (1995:435): "Historically, it makes a tremendous difference to say that at any time before Constantine the majority of the population was Christian. ... opinions continue to be divided." Had the transition occurred at that point, the vast majority of the working corpus would likely consist of Christian epitaphs, with few pagan examples.

<sup>90</sup> Galvao-Sobrinho (1995:431).

<sup>91</sup> Galvao-Sobrinho (1995:461-2). He places the transition later than most (about half a century after Constantine), allowing time for the newly legalized practice to gain followers. The epigraphic record reflects this with a delay of a decade or two, for it is not until the converts die that their epitaphs can be set up.

<sup>92</sup> Galvao-Sobrinho (1995:462).



## Statistical Anomalies

### Accuracy vs. Precision

With some exceptions,<sup>93</sup> indicating precisely how long someone lived or exactly when they died has generally been identified with Christian practice and, hence, is thought to be a later tradition.<sup>94</sup> Precision is no guarantee of accuracy, for incorrect figures are incorrect regardless of how precise they are. In the later periods, the epigraphic record shows evidence that the ancients were somewhat cognizant of this paradox, and made more of an effort, through the use of phrases such as *plus minus*, to record their own doubts as to the validity of the figures they inscribed.<sup>95</sup> Furthermore, different social and cultural groups not only had varying commemorative practices, they also commemorated different age groups in different ways.<sup>96</sup> In the city of Rome, for instance, Romans gave more attention to those who died young, whereas Greeks were more concerned with the elderly.<sup>97</sup>

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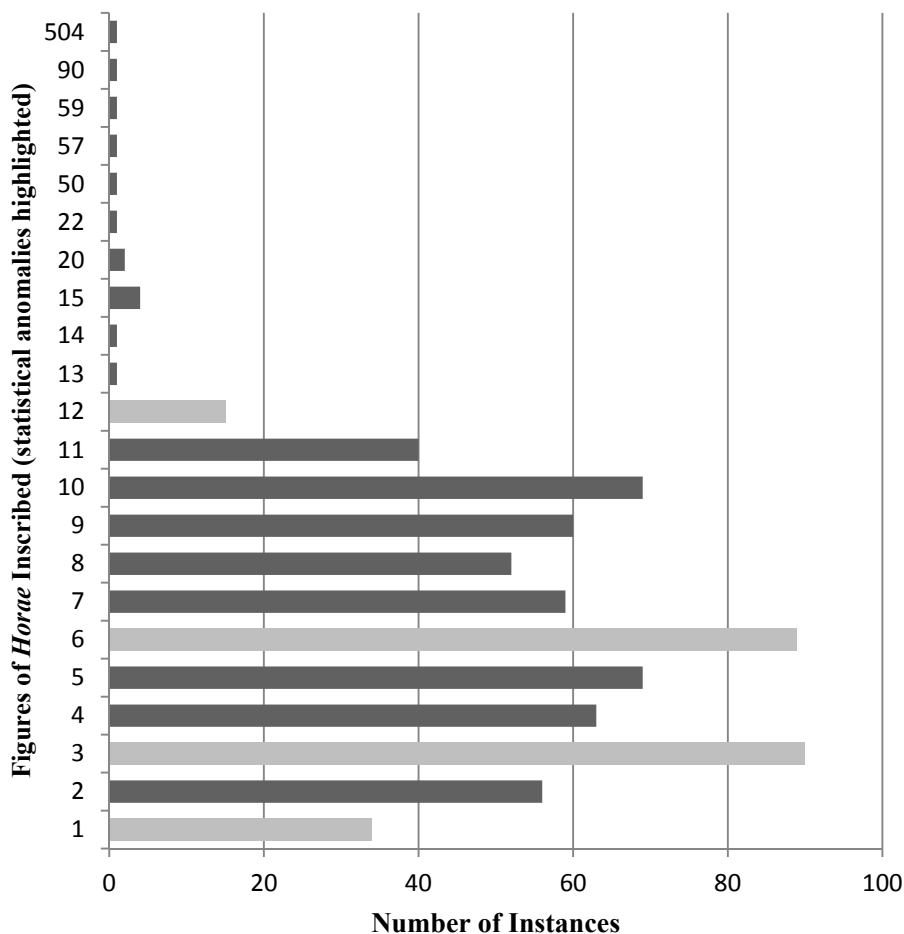
<sup>93</sup> Paine-Storey (2006:93) describes a series of Republican burials beyond the Aurelian Walls which are exceptional for the attention they pay to recording the precise date of death. This group of burials marks one of few pre-Christian examples that place great attention on when someone died.

<sup>94</sup> Galvao-Sobrinho (1995); Nordberg (1963).

<sup>95</sup> Nordberg (1963:26; 28-9) offers that the use of the phrase *plus minus* increased from the fourth to sixth centuries. His claims, however, that the figures with *plus minus* are more accurate; that *plus minus* with years alone refers to a rounded age, but that with several units of time it refers to the most precise; and that figures were first rounded in the early fourth century, prompting the development of the phrase *plus minus*, are all highly debatable.

<sup>96</sup> Parkin (2003:36) presents this as a possible explanation for the prevalence of centenarians in the epigraphic record in North Africa.

<sup>97</sup> Éry (1969:60).

**Figure 3** – The Figures of *Horae* Recorded

### *Multiples of Three*

Of the figures of hours recorded (*cf.* Figure 3), the vast majority (98%) fall in the range of 1-12. The distribution among these numbers is fairly even and hovers around 60 instances ( $\pm 15\%$ ), with two exceptions: it drops off at either end of the spectrum and the numbers three and six are overrepresented. Multiples of three are not convenient figures for rounding when using Roman numerals; hence this is not evidence of rounding, but rather an indication of digit preference.

Digit preference can occur when a society assigns positive connotations to certain

numbers. Here, the digit preference corresponds to the overlap of two systems of referring to time that were in use concurrently. This will be discussed more thoroughly in Chapters 2 and 3.

### *Extremely High Values*

Extremely high values for hours do show up in the dataset. These values can be divided into two groups: those from thirteen to twenty-four and those in excess of twenty-four. There are eight durations and one point in time that fall into the first group.<sup>98</sup> All of these values are perfectly valid when working within the constraints of a twenty-four hour day. Provided they do not occur in conjunction with references to hours of the night or hours of the day (which they do not) then there is nothing extraordinary about them. The most that can be said about them is that they are far, far rarer in the sample than references based on separate nocturnal and diurnal cycles of hours.

The values above twenty-four, however, are more interesting, for they are in excess of the number of subdivisions of time that hours are required to measure and they could be expressed by the use of a larger unit, such as the day.<sup>99</sup> There are five instances of this occurrence in the sample. Two use high values of hours in conjunction with larger units,<sup>100</sup> another two do the same but based on questionable reading of stones,<sup>101</sup> and the

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<sup>98</sup> Durations: CIL 08, 12338; CIL 08, 18740; CIL 08, 23587; ICUR-10, 27513; ILAlg-01, 00142; CIL 08, 09671; ICMactar-02, 00016; CIL 06, 27448. Point in time: CIL 06, 34624a.

<sup>99</sup> Armini (1916:7) suggests that figures in excess of twelve months were a way of saving space on the stone and Nordberg (1963:33-34) does likewise for figures in excess of thirty days, yet these explanations seem unlikely to apply to all cases. *Cf.* n.107.

<sup>100</sup> CIL 08, 14380 and AE 1993, 01712, both from North Africa, and giving fifty-nine and fifty-seven hours, respectively, in addition to tallies of days.

fifth only uses hours<sup>102</sup> – likely to emphasize the brevity of the life commemorated and to stress the value of each moment the deceased was alive.<sup>103</sup>

This practice is not exclusive to the figures of hours. Twenty-two durations in the sample feature quantities of days exceeding the length of a month.<sup>104</sup> Granted, none of

<sup>101</sup> 1.) CIL 06, 23646 – Rome

D(IS) M(ANIBUS) | P( ) DAILOCHO <Q=O>UI | {I} VIX(IT) ANNIS XXXV | ME(N)S{S}IBUS  
V<III=LEL> | <DI=Z>EBUS XXI<I=B> **HORIS L** | UXOR BENE ME {S}|RENTI FEC<I=F>T

*To the spirits of the departed: To P. Dailochus, who lived thirty-five years, eight months, twenty-two days, **fifty hours**. The wife made this for a well-deserving [husband].*

The editor's emendations here, particularly with respect to the numerals, are troublesome. The reading of *VIII* instead of *VLEL* makes sense, for it would be hard to conceive of some other letters that could have been inscribed there. The reading *LEL* could be based on erosion of the stone mistaken for carving, but without an image of the inscription it is impossible to make that claim with certainty. The reading of *XXII* for *XXIB* feels incorrect; *XXIV* might also work. The spelling in the inscription is quite poor and reflects a particular dialect, as forms such as *messibus* and *zebus* attest. These are two of the most common errors in inscriptions of this type, along with *bixit* for *vixit*. While there are several *V*s in the inscription, including in the numerals, it is nonetheless plausible that one might accidentally have been written as a *B*. Finally, the figure of *horis L* could be a misreading of *horis I* on the same reasoning that *VLEL* becomes *VIII*.

2.) GLIStone 00026 – Rome

ECHIO PUER | VIXIT ANNUM ET | MENSES VII DIES X | **HORIS DIIII**

*To Echius, a boy who lived one year, seven month, ten days, **five hundred and four hours**.*

The figure of *horis DIIII* would be equivalent to twenty-one days. Perhaps it is a misreading of *XIIII* or *VIIII*.

<sup>102</sup> IALg-02-02, 05361 – Numidia (Announa / El Announa / Thibilis)

IULIU{I}S IA|NUARIUS | **V(IXIT) H(ORAS) XC** | H(IC) S(ITUS) E(ST)

*Julius Ianuarius **lived ninety hours**. Here he lies.*

<sup>103</sup> Scribal error seems an unlikely cause of such figures, for it would require the accidental reckoning of the figure of days in terms of hours.

<sup>104</sup> CIL 06, 39070; CIL 08, 02435; CIL 02, 01220; CIL 06, 17840; CIL 06, 14020; InscrAqu-03, 03242; CIL 06, 28923; CIL 06, 26369; CIL 06, 11586; CIL 06, 28644; CIL 08, 09433; ICUR-03, 07697; ICUR-08, 22627; CIL 06, 11086; ICUR-05, 13922; ICUR-06, 17182; CIL 06, 22385; CIL 14, 05222; CIL 06, 07748; CIL 06, 07778; ICUR-03, 09133; ICUR-04, 10154.

these figures, which range from thirty-two days to seventy days, occur in durations that record months, though most record years. Similarly, three inscriptions in the set record figures between twelve and sixteen months while also recording figures for years.<sup>105</sup> One records sixteen months but does not count years<sup>106</sup> and one does likewise but also rephrases the large quantity of months in terms of years and months.<sup>107</sup>

Three inscriptions contain exceedingly high figures for years: one looks like an attempt to stress the longevity of the deceased;<sup>108</sup> one gives an age of just over one hundred years;<sup>109</sup> and the contrast between sheer longevity and finite measurement is so

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<sup>105</sup> ICUR-10, 27513; CIL 06, 14702; CIL 08, 28045.

<sup>106</sup> ICUR-03, 07948.

<sup>107</sup> ICUR-01, 00573 – Rome

EUSTINA IN PACE QU(A)E VIXIT MENS|ES **XXIII** HORAS III QUI | ANNUM I ET MENSES XI |  
KAL(ENDAS) AUG(USTAS) PATER PIUS FILIAE

*Eustina – [may she lie] in peace – who lived **twenty-three months, three hours, which which is one year and eleven months.** [She died] on the Kalends of August. Pius, the father to his daughter.*

<sup>108</sup> CIL 09, 00907 – Apulia et Calabria / Regio II (Lucera / Luceria)

[IV [FE]]LICISSIM[O] | Q(UI) VIX(IT) ANN(OS) | **LXXXV**III | M(ENSES) XI D(IES)  
**XXVIII** | H(ORAS) XI H(EREDES) E(IUS) F(ECERUNT)

*...IV to a most fortunate man, who lived **ninety-nine years, eleven months, twenty-eight days, eleven hours.** His heirs made this.*

The age of the deceased in this inscription is given as ninety-nine years, eleven months, twenty-eight days, and eleven hours, almost the longest possible way to write out what is essentially one hundred years. In this context, a solitary C seems as though it simply would not do justice to a century lived.

<sup>109</sup> BCTH-1925-CLX – Africa proconsularis (Carthage)

D(IS) M(ANIBUS) S(ACRUM) ORTISIA | VICTORIA | VIX{X}IT ANN|IS C M(ENSIBUS) X |  
DIE(BUS) VII HOR(IS) | IIII

*Sacred to the spirits of the departed: Ortisia Victoria lived **one hundred years, ten months, seven days, four hours.***

stark in one that its figures surely must serve primarily emotional rather than numeric functions.<sup>110</sup>

### *Age Rounding and Digit Grouping*

Age rounding was a widespread phenomenon in the Roman world. It arose out of the inability of people to determine their ages accurately. The quantity to which figures are rounded depends on the number system being used. In the Roman numeral system, numbers ending in *V* or *X* are convenient figures for rounding, whereas numbers ending in *I* are messier.

Several theories have been advanced to account for this, the most convincing of which is the notion that numeracy and literacy are related faculties.<sup>111</sup> One notable barrier to the accurate reckoning of one's age would have been the cumbersome systems employed for the counting of years.<sup>112</sup> This accounts for the existence of inscriptions

*N.B.* The preponderance of ages at death in the range of 100-150 years preserved in the epigraphic record of Roman North Africa is a noted phenomenon. Mallon (1952) argues that in the *scriptura uncialis* of the North African provinces what the stonecutters intended as *Ls* are often mistaken by modern eyes as *Cs*.

<sup>110</sup> *CIL 14, 01196 – Latium et Campania / Regio I (Ostia Antica)*

D(IS) M(ANIBUS) | IULI(A)E SEVERAE | L(UCIUS) A(U)RELIUS FECIT BEN|E MERENTI  
CO(N)IUGI | QUAE VIXIT ANNIS{E} | CVXXXX MENS(IBUS) III | HORAS X

*To the spirits of the departed: Lucius Aurelius made this for his well-deserving wife, Julia Severa, who lived 135(?) years, three months, ten hours.*

<sup>111</sup> Duncan-Jones (1977) correlates the levels of education of various populations (rural, urban, slaves, etc.) with the prevalence of rounded figures on their tombs. Less convincing is the idea that ages were rounded to save space on the stone, as proposed by Nordberg (1963:26). This seems to be a better case for truncation of ages, such as recording years, but not months or days.

<sup>112</sup> Duncan-Jones (1977:336). Consular years were the norm at Rome and in many other places and would have required either a good memory or a written record to maintain sufficient continuity for an adult trying

with rounded or uncertain quantities of years that nonetheless include months, days, and hours.<sup>113</sup> In such cases the inclusion of smaller units is striking, for the rounding indicates that accuracy is not the primary function of the added precision.

Digit grouping is a necessary consequence of age rounding, in that the values to which people round their ages gain prominence in the sample.<sup>114</sup> For the current sample, from age 25 onwards there are strong patterns of age rounding and digit grouping (*cf.* Figure 4).<sup>115</sup> To take this simply as an indication that people did not know their ages would be incorrect; rather people had a general sense of their ages and did make an effort to render them with some measure of accuracy, given the constraints of their educations and their systems of counting years.<sup>116</sup> Thus, ages on tombstones should not be taken as

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to tabulate their age. Other systems were also known, especially epochal countings. Best known of these is the system of measurement in Rome *ab urbe condita*, though the use of consular years was favored. In Mauretania, however, dating from the foundation of the province was common (Sandys 1919:203 and Duncan-Jones 1977:336 n.15; *cf.* also n.62, n.66, and n.74). Regnal years could also be used, though interregal periods and the shifts from one reign to the next pose problems. A long-standing tally from a far off date would have afforded the greatest continuity and would have been the most likely to facilitate accurate counting.

Mócsy (1966), in a thorough analysis of the rates of age rounding in the Roman epigraphic sample, cites poor recordkeeping and poor access to records of births as factors contributing to the uncertainty regarding age.

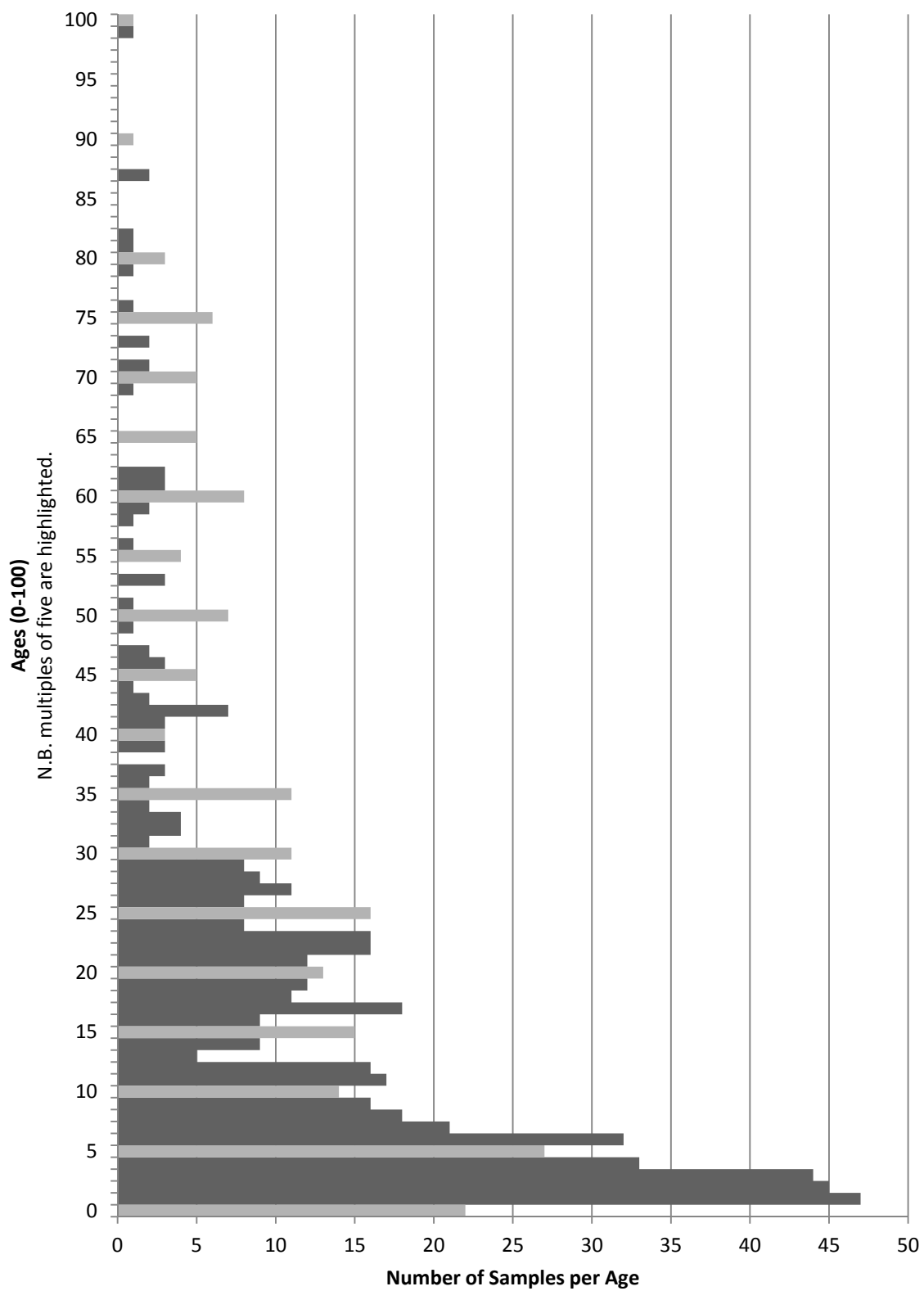
<sup>113</sup> Salmon (1987:110). Moreover, he argues that figures of months and days would be accurate, as people would have known their birthdays but would have lacked the means to tally their ages properly.

<sup>114</sup> This differs from an outright digit preference, whereby certain figures could be selected for auspicious or inauspicious reasons. Scheidel (1996:28) noted this phenomenon in Roman Egypt and Rutgers (1995:115 n.72) did likewise in Africa.

<sup>115</sup> Meyer (1973:69) notes that ages in epitaphs tend to be rounded past age 50.

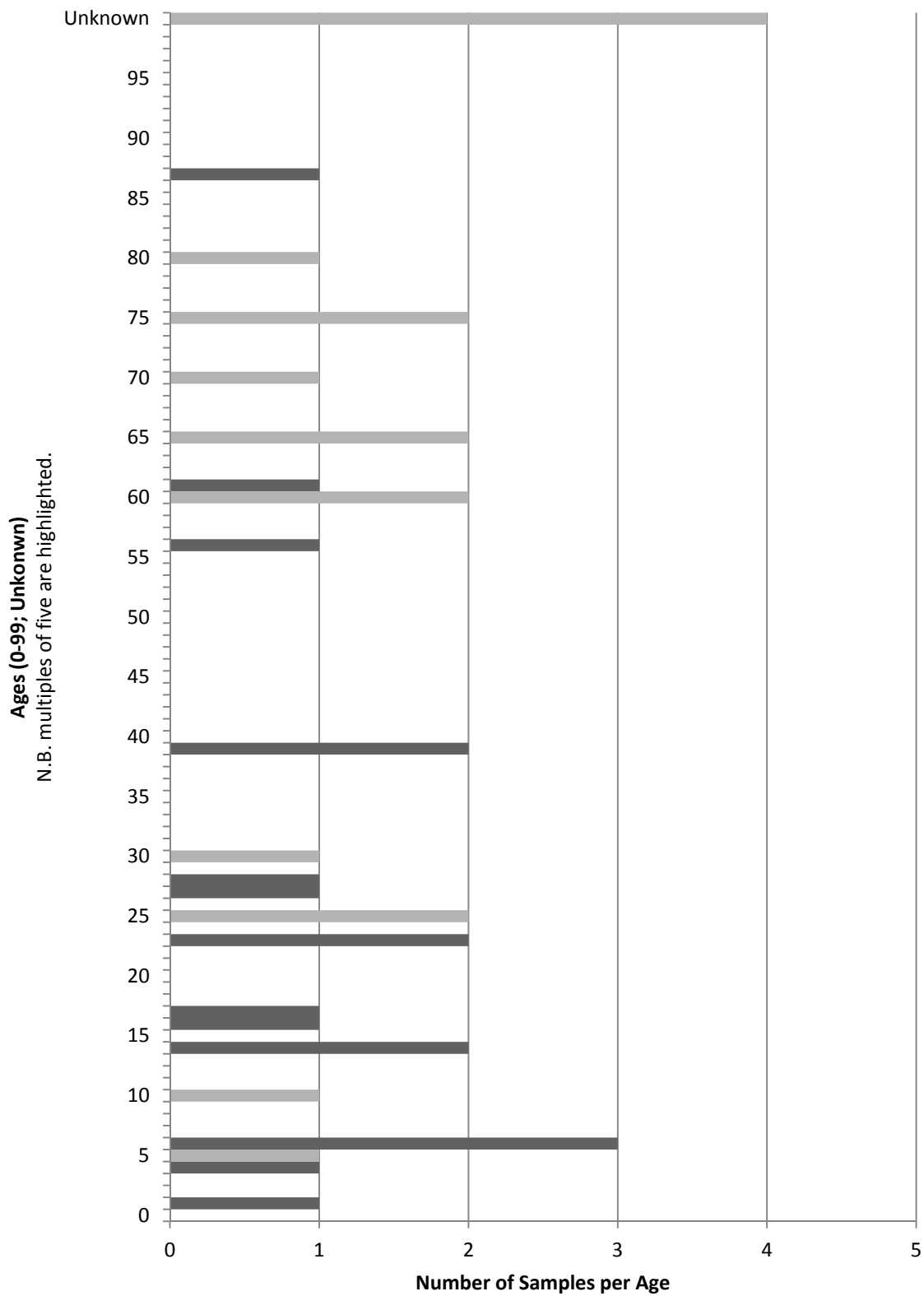
<sup>116</sup> As the practice of indicating uncertainty using the qualifier *plus minus* attests.

**Figure 4** – Age Distribution of Those Whose Epitaphs Record *Horae*





**Figure 5 – Age Distribution of Those Whose Epitaphs Record Only Years and Hours**



random figures in most circumstances,<sup>117</sup> but relatively close estimations.<sup>118</sup>

### ***Ages Containing Only Years and Hours***

Of the seven-hundred and forty-two usable durations collected, thirty-five<sup>119</sup> contain only figures of years and hours – no months, no days (*cf.* Figure 5). At first glance this seems indicative of a fair number of people expiring on their dates of birth. However, as this should only occur for every 1 in 365 cases (if leap years and intercalations are to be discounted), the working corpus exhibits the phenomenon with seventeen times expected frequency. Most of these inscriptions are from graves of adults, and of the adults most are seniors.<sup>120</sup> Thus, the hours cannot serve to add accuracy to these ages for they have already been rounded. Hence, there must be some alternate motivation for recording these more precise units of time.

### ***Finer Units Than Hours***

One of the most curious observations to be made about this corpus of inscriptions

<sup>117</sup> Centenarians in the North African provinces are particularly troublesome. *Cf.* Parkin (2003) and n.109.

<sup>118</sup> Meyer (1973:69), Salmon (1987:110), and Scheidel (1996:59). Rutgers' (1995:120) suggestion that people had only a vague sense of their ages seems a bit harsh.

<sup>119</sup> AE 1907, 00132; CIL 06, 02771; CIL 06, 07514; CIL 06, 14427; CIL 06, 18185a; CIL 06, 18409; CIL 06, 20670; CIL 06, 34714; CIL 06, 37098; CIL 08, 02453; CIL 08, 06463; CIL 08, 09671; CIL 08, 12199; CIL 08, 14442; CIL 08, 15708; CIL 08, 18419; CIL 08, 18740; CIL 08, 23238; CIL 08, 23462; CIL 10, 00584; CIL 10, 01531; CIL 10, 02169; CIL 14, 00753; CIL 14, 01318; ICMactar-02, 00014; ICMactar-03, 00003; ICMactar-10, 00021; ICUR-03, 08018b; ICUR-04, 09445; ICUR-07, 20505; ICUR-10, 27152; ILAlg-02-02, 05163; ILAlg-02-03, 07563; InscrAqu-03, 03072; SupIt-05-FN, 00066.

<sup>120</sup> In both this subset and the overall dataset the elderly are commemorated with a much higher incidence than one might expect. McLean (2002:265), in describing Greek epigraphic practice, highlights the fact that children's ages are often given quite accurately – even down to hours. This may well be, but it would be wrong to assume that hours were recorded solely in the case of children, as Figure 4 and Figure 5 attest.

is the extent to which non-standard units of time feature – *i.e.*, those other than years, months, days, and hours – or even that they feature at all. References to the *hora semis*, or half hour, abound (relative to other miniscule units), appearing in twenty-three durations and one time of burial;<sup>121</sup> a night is counted as a unit in one instance;<sup>122</sup> and various units shorter than hours are recorded, despite the fact that such fine distinctions of time could not have been measured (though that may have been the point). There are also examples of shorter units being employed. First:

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<sup>121</sup> The twenty-three durations: AE 1984, 00054; BCTH-1910-CCIII; AE 1933, 00061; AE 2005, 00261; CIL 03, 00492; CIL 03, 06360; CIL 05, 01667; CIL 06, 03558; CIL 06, 08152; CIL 06, 10794; CIL 06, 12526; CIL 06, 16467; CIL 06, 37540; CIL 08, 01972; CIL 08, 18419; CIL 14, 01034; ILCV 02824; ICUR-03, 08850; ILCV 04002a; ILCV 02704; ICUR-07, 19037; CIL 14, 04224; ILCV 02640; and the one time of burial: ILCV 01529a.

<sup>122</sup> CIL 08, 12794. Of note is the fact that the night comes between the figures for days and hours. In the one comparable Greek example (JIWE 1 12) hours are listed before the night. There are three examples of nights being recorded as units in durations without hours:

1.) *CIL 06, 15514 – Roma*

D(IS) M(ANIBUS) | CL(AUDIAE) NEPTUNALINI | CONIUGI QUAE | VIXIT MECUM | DIEBUS  
V NOCTI|BUS IIII P(UBLIUS) OCTA|VIUS IUSTUS MA|RITUS FECIT

*To the spirits of the departed: To Claudia Neptunalis, a wife who lived with me five days, **four nights**. Publius Octavius Iustus, the husband made this.*

2.) *CIL 06, 28721 = AE 1997, +00160 – Roma*

D(IS) M(ANIBUS) | MATER INF|ELICISSIM|A VETTUED|IAE VITALI | FILIAE PISS|IMAE  
QUAE | VIX(IT) ANN(OS) XV | M(ENSES) IV NOC(TEM) I

*To the spirits of the departed: A most unfortunate mother to Vetteudia Vitalis, a most dutiful daughter, who lived fifteen years, four months, **one night**.*

3.) *ECampania 00027 = LIKelsey 00264 = AE 2005, 00364 – Latium et Campania /  
Regio I (Pozzuoli / Puteoli )*

BENE] MERENTI QUI | V(IXIT) A(NNOS) XIII M(ENSES) III N(OCTEM) I

*... well deserving, who lived thirteen years, three months, **one night**.*

*CIL 06, 36122 – Rome*

DIS MANIBUS | PLAUTIAE HEURESI P(UBLIUS) PLAUTIUS | FORTIS ET PLAUTIA CAE[...]IA |  
PARENTES FILIAE PISSIMAE | FECERUNT VIX(IT) AN(NIS) V MEN(SIBUS) | [...]X DIEB(US)  
VIII HOR(IS) III **MIN(UTIS) V** | IN FR(ONTE) P(EDES) II PLUS MINUS IN AG(RO) P(EDES) III

*To the spirits of the departed: Publius Plautius Fortis and Plautia Caef ... Jia, the parents, commissioned [this monument] for Plautia Heuresis, a most dutiful daughter, who lived five years, [ ... ]X months, eight days, three hours, and **five minutiis**, [on a plot] about two feet wide and three feet long.*

Here, the *minutiis* represent a lesser unit than the hour. Second:

*CIL 11, 07325 – Etruria / Regio VII (Volsinii)*

D(IS) M(ANIBUS) | C(AIO) AVILIO | PROFUTURO | FILIO | DULCISSIMO | QUI VIXIT | ANNIS VI |  
MEN(SIBUS) VIII | (H)ORIS VII **UNC(IA) I**

*To the spirits of the departed: [This monument is dedicated] to Gaius Avilius Profuturus, a most charming son, who lived six years, nine months, seven hours, and **one uncia**.*

The *uncia* is the twelfth part of a measure – in the case above, five minutes. Third:

*CIL 11, 01513 – Etruria / Regio VII (Pisa / Pisae)*

BENE MERENTI IN PACE | SILVANAЕ QUAE HIC DORMIT | VIXIT ANN(OS) XXI MEN(ES) III |  
HOR(AS) IV **SCRUPULOS VI** | DEPOS(ITA) IX KAL(ENDAS) IULIAS [...] | QUI [...] IN [...]

*To well-deserving Silvana – [may she lie] in peace – who rests here. She lived twenty-one years, three months, four hours, and **six scrupuli**. Having been buried the ninth day prior to the Kalends of July ... QUI ... IN ...*

*Scrupulos* here is from *scrupulum*, a variation of *scripulum*, the twenty-fourth part of an *uncia*, or the two-hundred-and-eighty-eighth part of any base unit. An hour so divided yields measures of twelve-and-a-half seconds in duration.<sup>123</sup> *Scrupulos VI*, as per the inscription, would then equal seventy-five seconds.

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<sup>123</sup> OLD, s.v. ‘*scripulum, scrupulum*’. Assuming the abbreviation is correctly expanded, this next example records a lifespan just shy of two minutes:

*ILCV 04429a – Africa proconsularis (Sousse / Hadrumetum)*

ARISUS I(N) PACE | NATUS (H)ORA SEXTA | <V=B>IXIT **SS(CRIPULA) VIII**

*Arisus – [may he lie] in peace – born at the sixth hour, lived **nine scripuli**.*

The primary purpose in recording such infinitesimal units cannot be to communicate accurately a precisely measured unit of time. Rather, it seems more as though these are emphatic displays, either intended to show emotional attachment, valuing each instant the departed was living, or that they were intended to emphasize the extreme brevity of a life, thereby heightening the tragedy of a premature demise.<sup>124</sup>

### The Occurrence of *Horae*

It is interesting to note the inconsistency with which hours appear in epitaphs. For instance, on a gravestone commemorating multiple people, one would expect that the information conveyed for each would be the same. Yet this is not the case:

*AE 1996, 00220 – Roma*

[D(IS)] M(ANIBUS) | OCTAVIAE | HEURESI | VIX(IT) ANN(OS) XXII[.] | M(ENSES) V D(IES) XV ET | DIONYSIADI | F(ILIAE) EIUS VIX(IT) ANN(UM) I | M(ENSES) X D(IES) XXVII | C(AIUS) HIRTILIUS FIDUS CON(IUGI) B(ENE) M(ERENTI) | FEC(IT) ET | C(AIO) HIRTILIO ZOSIM[O] | FIL(IO) V(IXIT) ANN(OS) III M(ENSES) V D(IES) | XXV H(ORAS) VIII | ET SIBI ET SUIS LI|BERTIS LIBERTA|BISQ(UE) | EORUM | [IN FRONTE P(EDES)] | XII | [IN AGRO P(EDES)]

*To the spirits of the departed: To Octavia Heuresis, who lived twenty-three (?) years, five months, fifteen days, and to Dionysiadis, her daughter, who lived one year, ten months, twenty-seven days. Gaius Hirtilius Fidus made this for his well-deserving wife and to Gaius Zosimus, his son, who lived three years, five months, twenty-five days, eight hours, and for himself and for the freedmen of his freedmen twice over. The plot is twelve feet in front and in back ...*

Here, Caius Hirtilius Fidus commemorates his wife, daughter, and son, yet only in the case of the son is the duration of life reckoned down to hours. It seems as though the text may have originally ended at *con(iugi) b(ene) m(erenti) fec(it)*. The son's epitaph would then be a later addition and the different time of carving could account for the

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<sup>124</sup> Conversely, *horae* can be employed for the opposite function, namely, highlighting extreme longevity (cf. n.108).

inconsistency in the data.

Likewise, the inclusion of hours in only one of these ages seems suspect:

*ILAlg-02-02, 05163 – Numidia (Announa / El Announa / Thibilis)*

D(IS) M(ANIBUS) S(ACRUM) | AEMILIA | Q(UINTI) F(ILIA) MATRO|NA V(IXIT) A(NNOS) LXX  
 || D(IS) M(ANIBUS) S(ACRUM) | DOMITIUS | L(UCI) FIL(IUS) QUIR(INA) | SECUNDUS | V(IXIT)  
 A(NNOS) LXX H(ORAS) VII

*Sacred to the spirits of the departed: Aemilia Matriona, daughter of Quintus, lived seventy years. Sacred to the spirits of the departed: Domitius Quirina Secundus, son of Lucius, lived seventy years, seven hours.*

Unless the dedicator wished to highlight the fact that Domitius died on his birthday, the inclusions of hours seems out of place, unless of course this figure is not meant to be read as part of the duration.

Yet there are other instances where tombstones give details of differing precision even though they appear to have been carved all at once:

*CIL 06, 11637 (p 3509) = Bagno 00007 – Roma*

DIS MANIB(US) | SER(VI) ANICI EUNI | VIX(IT) AN(NUM) I | MENS(ES) III D(IES) XIII | ET  
 SER(VI) ANICI | PROCULI | VIX(IT) AN(NOS) VI | D(IES) VI H(ORAS) VIII | POSUIT | FILI(I)S  
 CARISSIM(IS) | SER(VIUS) ANICIUS | TYRANNUS

*To the spirits of the departed: To Servius Anicius Eunus, who lived one year, three months, thirteen days, and to Servius Anicius Proculus, who lived six years, six days, nine hours. Servius Anicius Tyrannus set this up for this dearest sons.*

In this case, a father commemorates his children, giving the age of one with hours as the most precise unit, but only giving the other in terms of days. Strikingly, it is the elder child whose age is more precise. On the assumption that the older one gets the more difficult it is to recall their age accurately, it would make more sense for the younger child in each case to have hours appended to their age.

Hewing closer to the expected model is this gravestone of a mother and son:

*CIL 06, 12483 – Rome*

D(IS) M(ANIBUS) | ARTORIAE | DOXAE | EUHODIAE VIX(IT) | ANN(IS) XXVIII P(LUS)  
M(INUS) | C(AIUS) ARTORIUS | SECUNDUS CONIUGI | SANCTISSIMAE | ET ARTORIO |  
ADIUTORI FIL(IO) | QUI VIXIT ANNO I MENSIBUS IIII DIEBUS XV HORIS X

*To the spirits of the departed: Artoria Doxa Euhodia lived approximately twenty-eight years. Gaius Artorius Secundus [erected this monument] for his most pious wife and for Artorius Adiutor, their son, who lived one year, four months, fifteen days, ten hours.*

Here, the husband and father presents his son's age with great precision, but he has only the vaguest sense of his wife's age. Whereas the son's age contains four unqualified figures, the one figure given for the wife, that of years, is flagged by the phrase *plus minus*, indicating uncertainty.

An interesting contrast is when the exact opposite of what is expected occurs:

*CIL 08, 12199 = CIL 08, 16281 = ILTun 00598 – Africa proconsularis (Sidi Amara / Agger)*

BITORINA IN (CH){I}RIS(T)O A(MEN) | <v=B>I<x=C>({S}IT) AN(NO)S XXV (H)ORAS  
[PL(US)] | MINUS V

*Bitorina – in the name of Christ, Amen – lived twenty five years, five hours, or thereabouts.*

Here it is the figure of years that is precise, but the figure of hours where the dedicator expresses doubt. This raises the question of why to include such precise information if its accuracy cannot be vouched for. In a sense including unreliable information undermines the intentions of the dedicator, for in choosing how to remember the deceased they acknowledge that they have already begun to forget.

Both on an individual basis and as a group, inscriptions recording *horae* raise many questions. While not all of these can be answered, some of the more pressing ones can be addressed.

## The Function of References to Hours

Despite the fact that the ratio of inscriptions where *horae* are recorded in durations to those where *horae* are recorded as points in time is approximately 10:1, I contend that in the vast majority of cases where lifespans contain figures of hours, these function as references to the time of death. Two examples will help to illustrate this (as will the discussion of the recording of births in Chapter 2). First:

*CIL 06, 13602 – Rome*

D(IS) M(ANIBUS) | BLASTIONE VIX(IT) AN(NIS) VI | MENSIB(US) VIII DIEB(US) XIII  
HORA I | NATUS V K(ALENDAS) SEPTEMBRES | HORA DIEI VI DIE LUNAE | DEFUNCTUS  
III IDUS IUNIAS | HOR(A) PRIM(A) DIEI DIE SATURNI | ITEM MATRI EIUS QUAE VIXIT |  
ANNIS XX DIEB(US) XXX HORIS X | RELIQUIT EUM MENS(IUM) XII D(IERUM) XX |  
BLASTUS PATER FILIO PISSIMO | FECIT

*To the spirits of the departed: Blastione lived six years, nine months, fourteen days, **one hour**. Born on the fifth day before the Kalends of September, a Tuesday, **at the sixth hour of the day**, he died on the third day before the Ides of June, a Saturday, **at the first hour of the day**. Also, to his mother, who lived twenty years, thirty days, ten hours. She predeceased him by twelve months and twenty days. Blastus, the father, made [this monument] for [his] most dutiful son.*

This epitaph of Blastione is exceptional, for it is the sole specimen in the sample that features a date and time of birth, a date and time of death, and a duration of life – all undamaged. But do these three figures accord? The lifespan can be added to the date and time of birth as follows:

Blastione is born:	<i>V Kalendas Septembres hora diei VI</i>
Add <i>annis VI</i> :	<i>V Kalendas Septembres hora diei VI</i>
Add <i>mensibus VIII</i> :	<i>V Kalendas Maias hora diei VI</i>
Add <i>diebus XIII</i> :	<i>V Idus Maias<sup>125</sup> hora diei VI</i>
Add <i>hora I</i> :	<i>V Idus Maias hora diei VII</i>

This result is about a month shy of the date of death inscribed. If, however, a small error

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<sup>125</sup> The Ides of May falling on the 15<sup>th</sup> of the month.



in calculation on the part (presumably) of Blastus, the father and dedicator, is assumed and the figure of *mensibus VIII* is incremented to *mensibus X*, the sum proceeds as follows:

Blastione is born:	<i>V Kalendas Septembres hora diei VI</i>
Add <i>annis VI</i> :	<i>V Kalendas Septembres hora diei VI</i>
Add <i>mensibus X</i> :	<i>V Kalendas Iunias hora diei VI</i>
Add <i>diebus XIII</i> :	<i>III Idus Iunias</i> <sup>126</sup> <i>hora diei VI</i>
Add <i>hora I</i> :	<i>III Idus Iunias hora diei VII</i>

Thus, the correction yields a result that corroborates the two dates. However, the figure of *hora diei VII* does not match the *hora prima diei* at which Blastione is said to have died.<sup>127</sup>

This next example accounts for the discrepancy:

*CIL 05, 00914 - V enetia et Histria / Regio X (Aquileia)*

D(IS) M(ANIBUS) | FLA(VIUS) AUGUSTALIS CENT(URIO) | LEG(IONIS) PRI(MAE) IT[ALICA]ES MILITA[VIT] ANNIS V ME(N)S(IBUS) VI DIE(BUS) | XII (H)ORAS III VIXIT ANNIS | XLI ME(N)S(IBUS) VII DIE(BUS) XV (H)ORAS | III (H)ABUIT CO<N=M>IUGEM C|ASTORINAM ANNIS | VIII ME(N)S(IBUS) III DIE(BUS) VI (H)ORAS | III ET FILIUM STERCORIUM | QUI VIXIT AN(NIS) III ME(N)S(IBUS) VII DI[E(BUS)] X (H)OR(AS) VI SUPRAVIXIT PATER | DIE(BUS) XLVII POSUIT TIT<U=O>LUM | CAS(TORINA) CO<M=N>P(ARI) CA(RISSIMO) SUO

*To the spirits of the departed: Flavius Augustalis, centurion of the legion Prima Italica, served five years, six months, twelve days, **four hours**; lived forty-one years, seven months, fifteen days, **four hours**; had a wife, Castorina, for eight years, three months, six days, **four hours**; and a son, Stercorius, who lived three years, seven months, ten days, six hours. The father outlived [his son] by forty-seven days. Castorina set up the inscription to her most dear companion.*

<sup>126</sup> The Ides of June falling on the 13<sup>th</sup> of the month.

<sup>127</sup> It would be unwise to entertain the possibility that the figure of hours in the duration was incorrectly calculated, much like the figure of months, for, were that the case, the correct figure would have to be negative five. Also unlikely is the possibility that either the figure for the time of birth or the time of death is incorrect. In the former case, in order to get to *hora prima diei* by adding *hora I*, the starting point would have to be *hora noctis XII*, which is too far from *hora diei VI* to be an error in the carving. Likewise, in the latter case, the text as inscribed differs too much from any other possibility for it to be an error; of all the figures on the tombstone, it alone is written out in the form of an ordinal adjective, rather than a numerical figure.

Note that this epitaph records the length of Flavius' military service, his lifespan, and the length of his marriage. Note further that all three of these figures end in the same figure of four hours. The figures of hours are not measuring these durations from their moments of inception. As Flavius' career and life and marriage all ended at the same time, the figure of hours in each case records the last fractional day of each duration. Similarly, in the previous example the figure in the duration (*hora I*) represents the last fractional day lived and, hence, corresponds to the time of death (*hora prima diei*).

## Revising Readings of Inscriptions

This interpretation of the function of *horae* can help to correct inscriptions that were edited without a full understanding of the use of *horae* in funerary inscriptions. I wish to demonstrate how this can alter the reading of an inscription edited without this knowledge. Consider the age recorded in the following inscription:

*ICUR-05, 15277 – Roma*

D(IS) MM(ANIBUS) | [CAS]TISSIMAE ET INNOCE[NTISSI]M(A)E CO(N)IUGI [BONAE  
M]EMORIAE | [CAE]LESTINAE **QUAE VI[XIT ANNIS PLUS] M(I)N(US) [VIGINTI DU]OBUS |**  
**[MEN]S(IBUS) III** MECUM VIXIT SINE UL[LA QUERELLA ET AEMUL]ATIONE | [ANNIS] VI  
MENS(IBUS) II **HORIS III** VICTORINU[S]

*To the spirits of the departed: To the good memory of a most pure and blameless wife, Caelestina, **who lived about twenty-two years, three months.** She lived with me without any complaint or envy for six years, two months, **three hours.** Victorinus [set it up].*

Caelestina's age is reconstructed here as approximately twenty-two years and three months; her marriage is said to have lasted six years, two months, and three hours. As the figure of hours would be the same for all durations, it is an accurately known quantity – its inclusion in the length of marriage attests to this. The accuracy of the age, however, is called into question by the qualifier *plus minus*. Several portions of the age are

reconstructed. First, only half of the phrase *quae vixit annis* survives on the stone. *Vixit* is undoubtedly correct, as is *annis*, seeing as Caelestina was old enough to marry. Next, the *plus* in *plus minus* is interpolated, to complete the phrase. The only question here is whether it should be abbreviated to *pl(us)* to balance the *m(i)n(us)*.<sup>128</sup> For the figure of years, *viginti* was likely chosen for reasons of space; the precise figure is immaterial at present. *Duobus* is acceptable because no other number takes that termination. The final figure is where I take issue with the reading. Only the *S* of the unit is preserved, leaving any measure of time as an option. However, as the numeral *III* would match the terminal figure of the duration, and as the letters *HORI* would fill the lacuna just as well as *MEN*, *horis III* seems the likeliest reading.

## Preliminary Conclusions

The Roman practice of recording hours on tombstones, while by no means common, was nonetheless prevalent and widespread. The nearly one thousand such inscriptions that survive in the archaeological record are no insubstantial sum. Their distribution throughout the empire argues for several areas where the practice was favored and many areas where the practice was either adopted only by a select few or was brought in by newcomers and not adopted by locals.

The origin of this practice was likely at Rome, for the practice of age recording originates there, the prevalence of inscriptions recording *horae* is highest at Rome, and the earliest securely datable examples were found there. Down along the coast from

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<sup>128</sup> *Plus minus* is often abbreviated as *PL MN* or simply *P M*.

Rome to the Bay of Naples these inscriptions are more prevalent than in other parts of Italy, where they appear with moderate frequency. Elsewhere in Europe there is a marked thinning out in the numbers, with some provinces having no examples to their name. In North Africa there is a very high concentration in Carthage and its environs – notably, the closest port of call to Rome and doubtless well attuned to the fashions of the imperial capital. To the east, in the Asian provinces and the East African provinces there are almost no examples to speak of in Latin. This is to be expected as Greek had precedence in those regions.

Much like the geographic distribution, the temporal distribution is broad. The earliest datable examples of these inscriptions are coeval with the beginnings of the Principate. They continue through the Dominate and well into the Byzantine period in the East and the Barbarian period in the West.

Times of death and the figures of hours in durations are inextricably linked, for the former provide the numbers for the latter. Hours were used not to measure from the hour of birth, but merely to record the last fractional day lived. Thus, the fact that a string of accusatives of duration is followed by an ablative of time-when does not present a syntactic quandary, for the final figure serves both functions. The epitaphs of Blastione and Flavius Augustalis both support this trend.

Likewise the incidence of seemingly incongruous epitaphs recording ages using figures of years and hours alone likely does not represent a statistically improbable number of people dying on their birthdays – though that would have been auspicious, as epigraphic formulae attest. Rather, this is more indicative of the elderly rounding their ages, as digit grouping argues, and recording the times of their death. References to *horae*

in durations and times of death both record the same data. There are simply two different ways of expressing the information.

## **Chapter 2: Pagan Motivations for Recording Hours**

### **Introduction**

The quantities of hours recorded on Roman tombstones, whether written as figures in the durations of the lives of those commemorated or written as references to the hours at which those commemorated died, serve in all cases as indications of times of death. While the instances that contribute to durations can add precision (in the case of unrounded ages) and accuracy (in the case of all ages), these are generally secondary roles for their inclusion. Likewise, uses of *horae* as markers of affection, longevity, wealth, or education are generally also secondary functions. Affection may be evident in inscriptions wishing to stress the value of each moment someone very young had lived, but such an approach becomes laughable as one ages. Using hours as a marker of longevity loses its impact when one cannot actually reckon the age of the deceased. While adding more information to an inscription would have raised its cost, the use of abbreviations and the overall brevity of many inscriptions argue for frugality instead. Finally, uncertainties about ages would present an obstacle to anyone wishing to appear educated, by forcing them to record inaccurate, approximate, or fabricated data. What, then, is the primary purpose of recording hours?<sup>129</sup>

I contend that their inclusion is evidence of broader cultural motivations, rather than individual preferences. This chapter aims to account for the practice of recording *horae* among pagans; accounting for the practice of recording *horae* among Christians

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<sup>129</sup> Note the qualification of the secondary functions above in general terms. In approaching this corpus (or any corpus) with an eye towards interpretation, some generalizations must be made. While the interpretations advanced herein would not have served universally as motivating factors for all Romans, I offer them as being valid for the vast majority of cases. Doubtless, exceptions will arise.

will be the purview of Chapter 3. I propose that pagan Romans who recorded times of death on their grave markers did so for astrological reasons, out of a concern for the afterlife and with a view towards establishing who the tutelary of the deceased would be in the world to come.

In order to assess this matter fully, it will be necessary to gain an understanding, firstly, of the ways in which the Romans conceived of and ordered time, how this conception had developed, and how it registered in daily affairs. Then, an overview of ancient astrology will help to establish the forms commonly practiced – particularly that of genethliological horoscopy, based on the time of one's birth – the origins of these practices, and how they were perceived to hold sway over everyday life. This basis will allow for a more thorough exploration of the significance ascribed to astrological symbols; in particular, the planets and the signs of the zodiac stand out for their many reifications, being represented variously by months, limbs, aspects of one's life, and most crucially, hours. Finally, the idea of death as rebirth and the concept of tutelary divinities will be presented and it will be argued that the figures of *horae* included in epitaphs by pagan Romans functioned as the basis for horoscopes of the afterlife.

## **Roman Timekeeping and *Horae***

### ***The Introduction of Hours***

The origins of timekeeping at Rome – or at least of reckoning *horae inaequales*, temporal or variable-length hours – date to 263 BCE when the first sundial was brought to Rome from Catina in Sicily by Manius Valerius Messala as plunder from the First Punic War (Plin. *H.N.* 7.214). This installation would have suffered from the same

drawback as all sundials, in that it could only function insofar as atmospheric conditions were favorable; under cloud-cover or starlight estimates would have had to suffice. As it happens, accuracy could not even be guaranteed in daylight, for relocating the fixture to the north of its intended latitude has rendered its markings ever-so-slightly out of calibration for the shadows cast.<sup>130</sup> These problems were rectified in a sense in 159 BCE when Scipio Nasica brought the first water-clock to Rome and the measuring of *horae aequinoctes*, equinoctial or fixed-length hours, became possible (Plin., *H.N.* VII.215). Thus, neither the measuring of temporal nor equinoctial hours can be said to be a Roman innovation; both came to Rome as a function of contact with the Hellenic world.

Herodotus states authoritatively that the Greeks, too, were not the innovators of measuring the day in duodecimal divisions:

... Πόλον μὲν γὰρ καὶ γνώμονα καὶ τὰ δωδέκα μέρη τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες. ...

The Hellenes learned from the Babylonians of the concave sundial and the gnomon and the twelve parts of the day.

[Hdt. II.109]

This is an often misinterpreted passage, owing to the fact that Herodotus neglects to mention that the Babylonians divided the entire nychthemeron into twelve measures, each known as a *beru*, rather than just the day or the night.<sup>131</sup> A *beru* is commonly referred to in English as a ‘double-hour’. For the idea of dividing each of the day and the night into

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<sup>130</sup> To be precise, Gratwick (1979:319-320) calculates a disparity of up to two-and-a-half minutes owing to the shift by four degrees of latitude. In addition to this inability to indicate hours with absolute precision, the sundial was also rendered incapable of registering the solstices and equinoxes which would have marked the divisions of the seasons.

<sup>131</sup> Breasted (1935:297) gives divisions of both the day and the night into six parts, each of which would have corresponded to two modern hours at the equinoxes. *N.B.* While factually this statement is perfectly acceptable, I am hesitant to cite Breasted’s article on account of its not infrequent Colonialist digressions.



twelve segments, the Egyptians are to thank.<sup>132</sup>

As far as evidence of time measurement in Greece is concerned, Diogenes Laërtius notes that Anaximander was the first Greek to erect a gnomon and furnish markings for a sundial:

[2.1] ... *Εὗρεν δὲ καὶ γνώμονα πρῶτος καὶ ἔστησεν ἐπὶ τῶν σκιοθήρων ἐν Λακεδαίμονι, καθὰ φησι Φαβωρίνος ἐν Παντοδαπῇ ἱστορίᾳ (FHG III. 581), τροπὰς τε καὶ ἡμερίας σημαίνοντα· καὶ ὠροσκόπια κατεσκεύασε.*

He [Anaximander] was the first who discovered the gnomon and set it upon a sundial in Lacedaemonia, as Favorinus said in his universal history: indicating both the solstices and the equinoxes; he also provided for the observation of hours.

[Diog. 2.1]

Note the word employed to describe the use of the sundial: ὠροσκόπια, coming from ὥρα. This is in contrast to that employed by Herodotus: μέρεα. In archaic and classical Greece the word ὥρα was used to denote divisions of the year, rather than those of the day – seasons, not hours. Thus, Herodotus refers to ‘parts’ of the day but has no technical term to draw upon. The lack of a specific word to denote the division of a day argues that little importance was attached to such a unit of time at this early date.<sup>133</sup> The Greek ὥρα eventually comes into Latin as *hora* and becomes the term used to refer to an hour.<sup>134</sup> Thus, by the late Republic, the Romans have the means to measure hours, the inclination

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<sup>132</sup> Hannah (2008:749). For the division of the day itself into twelve parts Breasted (1935:297) cites antecedents from Egypt in the fourth millennium. Regarding Breasted’s article *cf.* n.131.

<sup>133</sup> I offer this as a corollary to the assertion of Feeney (2010:885) that the Romans, owing to the disagreement between their calendar of 355 days and the solar year, would have placed less importance on marking the seasons (*cf.* n.130).

<sup>134</sup> According to Dohrn-van Rossum (1996:18) the first attested use of *hora* in this manner is coeval with the reign of Alexander the Great. Gratwick (1979:320-321) notes that ὥρα itself never took on the meaning of an hour outside of scientific contexts. Yet, I would argue that aside from technical terms such as the compound ὠροσκόπια, the word ὥρα does return to Greek even in colloquial contexts with this new Roman meaning attached to it. Epitaphs from the Roman period that record ὥραι (*cf.* n.12) surely do so in the same sense as their counterparts that record *horae*.

to do so, and a growing concern with the ordering of time within a day.

### *Horae in Classical Literature*

Relatively speaking, *horae* receive little attention in Classical literature,<sup>135</sup> yet by no means should this be taken to signify that they were not a significant part of Roman life. I would argue that by virtue of being so commonplace they were more likely to have been omitted from texts; mundane details must give way to the more extraordinary. Conversely, there are contexts in which mundane details merit inclusion, for instance, Suetonius notes that Augustus would include times in his correspondence:

ad epistulas omnis horarum quoque momenta nec diei modo sed et noctis, quibus datae significarentur, addebat.<sup>136</sup>

*To all his letters he added indications of the hours – not just of the day but also of the night – by which were indicated the times at which they were sent.*

[Suet., *Aug.* 50.1]

From an administrative as opposed to literary perspective, detailed factual information is crucial. Augustus, as commander-in-chief, recognized this, as did Caesar,<sup>137</sup> for an organized military is an effective military. Feeney notes the agency of the army in

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<sup>135</sup> Bilfinger (1888:2); BNP *s.v.* ‘Chronography’ v.3 col.279. That is not to say that they are absent altogether. Caesar’s *commentarii*, *e.g.*, contain twenty-four references to points in time or to durations (*BG* 1.26.2, 3.5.1, 3.12.1, 3.15.5, 4.23.2, 4.23.4, 4.37.3, 5.35.5, 5.42.4, 5.46.1, 5.47.1, 5.51.2, 5.53.1, 6.35.9, 7.41.1, 7.86.4; *BC* 1.46.1; 1.47.3; 1.64.7; 1.80.3; 1.80.4; 1.82.1; 3.79.7; 3.80.7) and he is not alone in recording such information. In total there are in excess of one thousand such references in Latin literature, with Pliny the Younger (144), Cicero (117), Livy (79), and Seneca (68) contributing the greatest quantities.

It is interesting to note here that literary sources supply roughly the same number of references to *horae* as epigraphic sources. Thus, the working corpus accounts for close to half of all references to *horae* from classical antiquity.

<sup>136</sup> Text from PHI-L.

<sup>137</sup> *Cf.* n.135.

spreading the use of the calendar.<sup>138</sup> To this I would add the spread of the use of hours by the military, in light of the fact that the distribution of epitaphs recording *horae* in Europe is almost exclusively confined to points along the *limes*, where soldiers would have been stationed (*cf.* Figure 1).

Hours were important, too, in civil contexts rather than solely in military ones. Martial, *Ep.* 4.8, often cited as the paradigmatic description of a Roman day, is the *locus classicus* on the matter of how the Romans organized their time.<sup>139</sup> Here the time of day governs patron-client interactions, the sessions of the law-courts, mealtimes, and the operation of the baths.<sup>140</sup> As well, hours are noted in a decree regarding what kind of traffic may use a particular road at which times<sup>141</sup> and in the logs of a postal station, indicating times of deliveries.<sup>142</sup> These examples hint at the extent to which the reckoning of hours pervaded various aspects of Roman daily life.

### ***The Announcement of Hours and the Quartering of the Day***

Given that hours were an important measure in such a variety of contexts, it bears considering the general awareness Romans would have had of the time of day and how they would have known the hour. While sundials would measure the passing of the hours

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<sup>138</sup> Feeney (2010:892): “Where the army went, the calendar went too.”

<sup>139</sup> Bilfinger (1888:118) takes issue with Martial’s descriptions, calling such a schedule ‘unmöglich’ owing to the undue amount of time dedicated to leisure. Martial, it must be remembered, was describing not the day of a common Roman, but someone of a high station.

<sup>140</sup> Indeed, baths often featured clocks to indicate when male and female bathing times were (BNP *s.v.* ‘Clocks’ v.3 col.463).

<sup>141</sup> Bilfinger (1888:14) citing Zell (1874:268*ff.*).

<sup>142</sup> Grenfell-Hunt (1906:286).

of the day and water-clocks could do likewise either for hours of the day or for hours of the night, both of these were hampered by their immobility. In order to know the time one would have had to have been in the presence of the clock. There did exist portable sundials, known as *horologia viatoria pensilia*,<sup>143</sup> adjustable based on latitude,<sup>144</sup> but the question remains as to how prevalent such devices were among the people. The means by which most people knew the time was likely the public announcement of hours.

The oral proclamation of time at Rome had its origins in the priestly announcement of the days.<sup>145</sup> A trend towards making more frequent announcements is evident from literature:

Horas quinque puer nondum tibi nuntiat, et tu  
Iam conviva mihi, Caecilianae, venis.

*The boy has not yet announced the fifth hours to you, and you  
now come, Caeciliana, my guest.*

[Martial, *Epigrams* VIII.67.1-2]

And:

... Clamore opus est, ut sentiat auris  
Quem dicat venisse puer, quot nuntiet horas.

*... With a great noise is it done, that the ear perceive  
the boy whom he summoned announce how many hours [it is].*

[Juv. 10.215-216]

Though these passages attest to the announcement of hours, there is some dispute over whether it was indeed every hour that was announced, or merely every third:

... XII tabulis ortus tantum et occasus nominantur, post aliquot annos adiectus est et meridies, accenso consulum id pronuntiante, cum a curia inter Rostra et Graecostasin

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<sup>143</sup> Mentioned, but not elaborated upon at Vitruv. 9.8.1.

<sup>144</sup> Dohrn-van Rossum (1996:21).

<sup>145</sup> Feeney (2010:884-885).

prospexisset solem; a columna Maenia ad carcerem inclinato sidere supremam pronuntiavit, ...

... In the Twelve Tables only sunrise and sunset are named, but after some years midday was added too. It was announced by the assistant of the consul when from the Curia he looked upon the sun between the Rostra and the Graecostasis. When the sun lowered from the Maenian column to the jail he announced the final hour. ...

[Pl., *H.N.* 7.212]

As well, Varro (*De Lingua Latina* 6.89) notes that heralds would announce noon.

Scholarly consensus seems to rest in the camp of announcing select hours, rather than all hours.<sup>146</sup> There were two types of people who would announce the time: Martial and Juvenal both seem to refer to a *horarius*, a slave who would have announced the time;<sup>147</sup> whereas Pliny and Varro refer to an *accensus*, a consul's assistant.<sup>148</sup> There is some dispute over what form the actual announcement took, whether a vocal call or a trumpet-blast.<sup>149</sup> Ultimately, all parties are in agreement that some form of public signalling of the time did occur and that this would happen at least every third hour.

This minimum level of announcement corresponds to a simplified system of timekeeping that the Romans practiced in addition to the measurement of time in hours. This secondary system divided the day into four parts instead of twelve. Though it

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<sup>146</sup> *E.g.*, Bilfinger (1888:123-124); Dohrn-van Rossum (1996:19); Hannah (2008:750); Feeney (2010:885). Of note is the fact that these scholars all seem to propose announcements at the third, sixth, and ninth hours, whereas Pliny only indicates that the sixth and ninth were announced. Bilfinger, in contrast to Pliny mentions only the third hour in this context (*cf.* n.149).

<sup>147</sup> Bilfinger (1888:88).

<sup>148</sup> Feeney (2010:885). Bilfinger (1888:123-124) says rather a praetor's assistant.

<sup>149</sup> Bilfinger (1888:123-124) says that in earlier times the Praetor's officer announced *hora tertia*, but this was later signified by trumpet. Elsewhere (1888:58) he notes that *hora tertia*, *hora sexta*, and *hora nona* were at time referred to, respectively, as *prima bucina*, *secunda bucina*, and *tertia bucina*. Gratwick (1979:319) suggests "a relay of deputies in hailing-distance of one another" who would either repeat the calls or blow trumpets. Hannah (2008:750) goes with the vocal call, following Pliny and Varro. Feeney (2010:885) seems to support the vocal call, but he does bring in Gratwick's theory. *Cf.* Polybius 6.36.5 on the announcement of military night-watches by trumpet.

predated the use of hours, this quartering of the day, which had its origins in the four watches (*vigilia*) of the military,<sup>150</sup> remained in use after the introduction of hours.<sup>151</sup> In time, the two systems were integrated.<sup>152</sup> While the newer, more precise system could now be mapped onto the older divisions, the longer units of the latter were easier to estimate in the absence of a clock. The continued quartering of the day represented a means of reckoning the time when less precision was required.

### *Divisions of the Hour*

At times – and despite claims to the contrary<sup>153</sup> – greater temporal precision was desired. Standard Roman unit divisions were based upon duodecimal (base-12) fractions.<sup>154</sup> The first division was the *uncia*. Thus, for example, the first-order division of a *pondus* (or *libra* or *as* or *assis*) was an *uncia*, hence pounds and ounces.<sup>155</sup> The *uncia* as a unit of time,<sup>156</sup> if taken as a measure of the hour,<sup>157</sup> yields a division of five

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<sup>150</sup> Bilfinger (1888:47-49).

<sup>151</sup> Dohrn-van Rossum (1996:19).

<sup>152</sup> E.g., Hannah (2008:750-751) cites the practice of highlighting the markings of the third, sixth, and ninth hours on sundials.

<sup>153</sup> Cetus Faventinus (*fl.* mid-/late 3<sup>rd</sup> century CE), describing the construction of sundials in the 29<sup>th</sup> chapter of his treatise *De Diversis Fabriis Architectonicae*, notes that indications of hours suffice on the dials, as most people are too hurried to have much concern for more precise units (Pattenden 1979:204, 207-208).

<sup>154</sup> As opposed to, say, the decimal orders of magnitude employed by the metric system.

<sup>155</sup> Gandz (1952:11, 17) notes that the *agrimensores* drew parallels between the day and the *pondus*, the hour and the *uncia*.

<sup>156</sup> Bede, *De Temporum Ratione* IV gives a detailed list of the fractions of an hour:  $\frac{1}{12}$  = *uncia*;  $\frac{2}{12}$  = *sextans*;  $\frac{3}{12}$  = *quadrans*;  $\frac{4}{12}$  = *triens*;  $\frac{5}{12}$  = *quincunx*;  $\frac{6}{12}$  = *semis*;  $\frac{7}{12}$  = *septunx*;  $\frac{8}{12}$  = *bes*;  $\frac{9}{12}$  = *dodrans*;  $\frac{10}{12}$  = *dextans*;  $\frac{11}{12}$  = *deunx*. As well, the *uncia* itself could be subdivided as follows:  $\frac{1}{2}$  = *semuncia*;  $\frac{1}{4}$  = *sicilicus*;  $\frac{1}{6}$  = *sextula*;  $\frac{1}{24}$  = *scripulum*;  $\frac{1}{144}$  = *siliqua*.

minutes. The *uncia* itself was divisible into twenty-four *scripuli*, hence the now antiquated unit of the scruple. Thus, two-hundred and eighty-eight *scripuli* (of seventy-five seconds each) would comprise one hour,<sup>158</sup> provided that such fine units were indeed used in the reckoning of time.<sup>159</sup> More common fractions (e.g. *hora quarta et quadrans*, *hora quarta et triens*) are also attested in rare instances,<sup>160</sup> as are other systems of division<sup>161</sup> and strictly scientific units.<sup>162</sup> Although there were indeed many systems of dividing the hour, in practice, these would have been of little use to the average Roman and, in fact, may have been unnecessary.

<sup>157</sup> BNP (s.v. ‘Uncia’ v.15 col.100) points out that an *uncia* could also be taken as one twelfth of a day, a work-day, or a year. Two of these seem redundant, as *hora* signified the twelfth part of the day and *mensis* the twelfth part of the year.

<sup>158</sup> Gandz (1952:17) takes the *scripulum* instead as the twenty-fourth part of an hour and the two-hundred and eighty-eighth part of the day. I take issue with Gandz’s entire assessment of the *scripulum* (cf. n.159).

<sup>159</sup> BNP (s.v. ‘Scripulum’ v.13 col.124) seems to indicate that the *scripulum* – though used as a measure of currency, volume, area, and length – was not in fact used to measure time. Though Bede does refer to them as such (cf. n.156), it must be remembered that he was writing around the turn of the eighth century CE and such a usage might not have been current in the Roman period.

While CIL 09, 01513 does present the *scripulum* as a unit of time (VIXIT ANN XXI MENS III HOR IV SCRUPULOS VI), it likely does so in a display of affection rather than temporal precision. Gandz (1952:17-18) is eager to read into this inscription, using it as evidence that: “Such a scruple must have played a part in the practical life of the people and must have been indicated by the water- and sand clocks ...”. Such a definitive conclusion is entirely unjustified based on the paucity of the evidence.

<sup>160</sup> Dohrn-van Rossum (1996:20).

<sup>161</sup> Bede, *De Temporum Ratione* III notes that 1 hour = 4 *puncti* = 10 *minuta* = 15 *partes* = 40 *momenta*. Another system altogether is described by O’Neil (1976:5-6): “Later in Latin the first or  $\frac{1}{60}$ <sup>th</sup> fraction was referred to *pars minuta* (small part), the second or  $\frac{1}{3,600}$ <sup>th</sup> fraction as *pars secunda*, the third or  $\frac{1}{216,000}$ <sup>th</sup> fraction as *pars tertia* and so on.” Perhaps CIL 06, 36122 (VIX AN V MEN [ . . . ]X DIEB VIII HOR III MIN V) is referring to a measurement on one of these scales.

<sup>162</sup> E.g., the monk Hrabanus Maurus of Mainz, in his *De Computo* of 820 CE gives the *scripulum* as the smallest measurable unit and the atom ( $\frac{1}{22,560}$  hours) as the smallest theoretical unit of time (Borst trans. Winnard 1993:44-45). Looking to other cultures, Gandz (1952: *passim*) gives a detailed overview of Jewish and Babylonian “academic” systems of divisions.

### *Indications of Hours*

The question of whether indications of time refer to points or ranges is the primary concern of Bilfinger's study.<sup>163</sup> General consensus holds that references are generally made to a duration indicated by the expiring hour (*hora expleta* or *hora completa*), except in the case of *hora prima* which can be referenced from its beginning.<sup>164</sup> The day began at dawn at the theoretical *hora 0*, had as its midpoint *hora sexta* (the sun's zenith, or ἀκριβῆς μεσημβρία) and concluded with *hora XII* at sunset.<sup>165</sup> Such a day can be represented in this manner:

**Figure 6** – Representation of Hours as Fixed Points

0	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
dawn						high noon						sunset

If a clock was marked thus, with the hours as fixed points, they would be referenced as follows:

**Figure 7** – System of Referencing Hours

<u>Hour</u>	<u>Interval</u>
<i>hora prima</i>	0-I (though other terminology was generally employed; see below) I-II

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<sup>163</sup> Bilfinger (1888: *passim*, but esp. 1-2). He is not the only scholar to investigate this matter but the issue does feature more prominently in his work than in that of others and it drives his inquiry forwards. Dohrn-van Rossum (1996:19-20) provides a brief yet thorough overview of the matter.

<sup>164</sup> Dohrn-van Rossum (1996:19) points out that *e.g. hora nona* can refer to the ninth hour of the day or the night, the quarter of the day consisting of the seventh, eighth, and ninth hours, or the terminal moment of the ninth hour.

<sup>165</sup> Bilfinger (1888: Ch. 3-4). Pattenden (1979: *passim*).



<i>hora secunda</i>	II-III
<i>hora tertia</i>	III-IV
<i>hora quarta</i>	IV-V
<i>hora quinta</i>	V-VI
<i>hora sexta</i>	VI-VII
<i>hora septima</i>	VII-VIII
<i>hora octava</i>	VIII-IX
<i>hora nona</i>	IX-X
<i>hora decima</i>	X-XI
<i>hora undecima</i>	XI-XII

However, a clock could also be marked with the hours themselves representing ranges, as such:

**Figure 8** – Representation of Hours as Intervals

I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	
dawn					high noon							sunset

In this case each of the twelve hours can be referenced in turn.

In practice, *hora 0* (= *hora noctis XII*) and *hora (diei) XII* were referenced by alternate terminology, such as *mane* (dawn) and *vespera* or *suprema* (both: sunset).<sup>166</sup>

Other expressions employed included:<sup>167</sup> *occasus solis* (sunset), *crepusculum* (dusk), *vesperum* (appearance of the evening star),<sup>168</sup> *conticinium* (silence), *intempustum* (complete cessation of all activities), *gallicinium* (cock's crow – just prior to dawn),

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<sup>166</sup> Dohrn-van Rossum (1996:19).

<sup>167</sup> Here I follow Dohrn-van Rossum (1996:19-20) after Bede, *De Temporum Ratione* VII.

<sup>168</sup> Cf. Caes., *B.G.* 1.26.2: ... *ab hora septima ad vesperum* ... .

*aurora* (waning of dark, or first dawn), *diluculum* (dawn), *exortus solis* (sunrise). On account of alternate terminology and the two means of indicating the hours, *hora XII* would have been referenced with disproportionately low frequency.

### ***The Significance of Timekeeping in Roman Society***

The Romans ascribed great importance to the ordering of the day, but to what extent did this pervade their society? Hannah proposes that, more so than literary sources, “... it is the instruments themselves that are most likely to tell us what ordinary people thought on a daily basis about time”.<sup>169</sup> To this end, he offers the distinction between the sundials at Delos, made locally and for local use, featuring accurate solstice lines, as opposed to those at Pompeii, not produced locally, and with solstice lines calibrated to their point of manufacture.<sup>170</sup> This is taken as an indication, much as in the case of Manius Valerius Messala’s sundial,<sup>171</sup> that recording the major divisions of the year was in the minds of the Romans a lesser concern than the subdivisions of the day.<sup>172</sup> More broadly, Hannah suggests a Roman penchant for the apportionment of time.<sup>173</sup>

Feeney advances the idea of time-measurement as a defining characteristic of

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<sup>169</sup> Hannah (2008:741). While this is certainly a valid suggestion, I find myself hesitant to commit to it fully. I am more of a like mind to Shaw (1984:462) in his sentiment that whereas people may be silent in the historical record “... fortunately, our tombs are not so silent.”

<sup>170</sup> Hannah (2008:750) citing Gibbs (1976:90-92).

<sup>171</sup> Cf. p.60. N.B. In this case the hours were nonetheless able to be measured accurately (Hannah 2008:750).

<sup>172</sup> Hannah (2008:750) citing Gibbs (1976:90-92).

<sup>173</sup> Hannah (2008:750): “Certainly we gain a distinct impression of a careful parceling out of the hours of the day among the Romans.”

Roman society:

The earliest documentable traces of a recognizably Roman culture already bear the signs of a society that is deeply invested in the semiotics and regulation of time. ... At any period of Roman history one enters, the organization of time will be found to be integral to the way the Romans represented to themselves their religion, their past, and their identity as a culture.<sup>174</sup>

Although Feeney is referring primarily to the institution and eventual standardization of a single calendar, what the calendar represents for organization and administration on a large-scale, the hour can be said to represent on a more personal level. He picks up this idea, stating that:

The mid-Republican city of Rome was evidently a place where the organization of days and the demarcation of time within the day had a pervasive impact on the citizen's life.<sup>175</sup>

Thus, in Rome as far back as the last centuries BCE, much as in modern society, the ordering of time was a defining factor in day-to-day affairs. This marks a departure from Greek society, where, as shown above, temporal divisions did not play so cardinal a role in daily life. This distinction is evident in the writings of Plutarch, for whom, in describing his adopted home to his countrymen, Roman conceptions of time were inseparable from an understanding of their society.<sup>176</sup>

### ***Registration of Births***

In connection with *horae* in epitaphs, it bears considering other contexts in which hours would have been recorded to mark major lifecycle events. As tombstones are the

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<sup>174</sup> Feeney (2010:882). Though Feeney is likely referring principally to calendars here, his ideas pertain to the measurement of hours as well.

<sup>175</sup> Feeney (2010:885).

<sup>176</sup> Feeney (2010:892). Furthermore, Feeney concludes: "What was true for Plutarch remains true for us".

primary record of death, another event in one's life should be analyzed by way of comparison. Beginning in the Augustan period, fathers were required to register the births of their children.<sup>177</sup> Registration was only performed in the case of legitimate citizen children,<sup>178</sup> the idea being to produce records for the purposes of tracing citizenship and property rights.<sup>179</sup> Births were initially recorded on temporary tablets called *kalendaria*; eventually each record would be transcribed onto a papyrus *album* for archiving.<sup>180</sup> The registration process had two components which were to be completed within thirty days of the birth: a preliminary registration immediately following the birth and a follow-up registration after the child's naming on the eighth or ninth day, as per custom.<sup>181</sup> Concision was paramount and abbreviated formulae featured heavily in these records.<sup>182</sup> While the date of birth was a required datum of each record,<sup>183</sup> the regimented constraints of the medium seem to have left no provision for additional information, such as the hour of birth. Thus, the recording of hours does not appear to have been a sanctioned means of commemorating a birth – or, at the very least, it was not deemed to be of censorial import. Despite the high level of time awareness in ancient Rome, hours were not recorded in an official capacity in reference to major life-cycle events. Hence,

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<sup>177</sup> BNP *s.v.* 'Birth' v.2 col. 668. Schultz (1942:80) cites in particular the *Lex Aelia Sentia* of 4 CE and the *Lex Papia Poppaea* of 9 CE in relation to the mandating of this practice.

<sup>178</sup> Schultz (1942:81-82). The ban on illegitimate children was lifted at the end of the second century CE.

<sup>179</sup> Sanders (1927:410-411).

<sup>180</sup> Sanders (1927:410); Schultz (1942:87).

<sup>181</sup> Sanders (1927:410-411); Schultz (1942:85-86).

<sup>182</sup> Schultz (1943:55-56).

<sup>183</sup> Schultz (1942:86).

they must have filled some other role that prompted their remembering.

## ***Astrology and Horae***

### ***Genethliology***

To the Romans there was no dichotomy between the science of astronomy and the pseudoscience of astrology – the two were interdependent. The former sought to measure the heavens; the latter sought to interpret them. In a sense, astrology was an intermediary between the masses and the intricate technicalities of astronomy, translating the movements of the planets and stars into models of peoples' lives, thereby lending relevance to the cosmos. Most of those who engaged with astrological thought did so through the medium of genethliology.<sup>184</sup> This branch of astrology focuses on the ὥρα γενέθλιος (hour of birth) of the one whose fate is being told, purporting to foretell, based on the configuration of the planets and the stars at the exact time of one's birth, how his or her life would unfold.<sup>185</sup>

The practice traces its origins to Babylon in the third century BCE where it developed from scientific astrology, as distinct from omen astrology.<sup>186</sup> In the second or

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<sup>184</sup> Beck (2007:9). Cf. Hegedus (2007:7).

<sup>185</sup> Beck (2007:10) lists some variants on this practice, including 'general astrology' which tries to tell to fortune of a group based on the moment of its formation, and 'catarchic astrology' which works backwards, trying to determine the celestial configuration that will yield a specific result.

<sup>186</sup> Beck (2007:13-15) is careful to stress the distinction between scientific and omen astrology. In a scientific field of astrology such as genethliology, unlike an omen-based field such as augury, the interpretation is founded upon empirical observation rather than conjecture. Beck sees a class of Babylonian nonmathematical (*i.e.*, not involving calculation) astronomical texts known as diaries as the germ that would develop into genethliological horoscopy. These texts, dating to 410-69 BCE are nothing more than a record of the position of the planets at certain times. From them it would have been possible to ascertain the position of the planets at one's birth. Rochberg-Halton (1989) presents a pair of Babylonian genethliological horoscopes – out of the five that survive – which she dates to the range of 300-50 BCE.

first century BCE, by way of Egypt, genethliology made its way to Rome.<sup>187</sup> Its arrival in Rome would then have occurred around the time of the transition from Republic to Empire, coinciding with the emergence of tombstones that record hours.<sup>188</sup>

Very soon after genethliology's introduction to Rome, its practitioners became embroiled in conflict. The practice was spreading, achieving popularity among the aristocracy in the first century BCE and gained a foothold among the common people in the early Imperial period.<sup>189</sup> Despite bans on forecasting durations of life or dates of death – in 11 CE Augustus outlawed such horoscopes (Cassius Dio 56.25.5) – the enterprising could readily come by such knowledge.<sup>190</sup> Astrologers were repeatedly expelled “as a sort of public cleansing of the morally undesirable”.<sup>191</sup> The repeated recourse to this measure can be construed as a confirmation of the popularity both of astrology in general<sup>192</sup> and of horoscopes concerning death.

### *Astrological Models*

Astrologers used genethliological horoscopes to foretell future events by noting in

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<sup>187</sup> Beck (2007:15-17).

<sup>188</sup> Kajanto (1963a:12) notes that only seven Latin epitaphs from the Republic record ages and that only one of those includes units finer than years. Paine-Storey (2006:93) in describing a Republican cemetery where dates of death were recorded highlights the rarity of such a practice at so early a date.

<sup>189</sup> Hegedus (2007:7).

<sup>190</sup> Beck (2007:120, 126) explains two methods commonly described in astrological manuals: the first involved adding the number of years in each part of the *dodekatropos* (cf. Figure 9); the second involved identifying the ‘birth star’ (*aphietês* = starter) and ‘death star’ (*anairêtês* = destroyer) and taking the number of degrees between them.

<sup>191</sup> Beck (2007:126).

<sup>192</sup> Hegedus (2007:8).

which ‘houses’ of the zodiac the planets were located. An example of this can be seen in a horoscope for Romulus recorded by Solinus (*fl.* late 3<sup>rd</sup> – early 4<sup>th</sup> centuries CE):<sup>193</sup>

... Ibi Romulus mansitavit, qui auspicato murorum fundamenta iecit duodeviginti natus annos, XI k. Mai., hora post secundam ante tertiam [plenam], sicut L. Tarruntius prodidit mathematicorum nobilissimus, Ioue in piscibus, Saturno Venere Marte Mercurio in scorpione, Sole in tauro, Luna in libra constitutis.

... *There Romulus remained, who after taking the auspices set the foundations of the walls, having been born eighteen years [prior] on the ninth day before the Kalends of May, after the second hour, before the third was complete – just as Lucius Tarruntius, most renowned of astrologers reported – when Jupiter was stationed in Pisces, Saturn, Venus, Mars, and Mercury in Scorpio, the sun in Taurus, and the moon in Libra.*

[Solinus, *Polyhistor* I.18]

Here, each planet is in the domain of one sign of the Zodiac.

Such a calculation is based on a construct known as the *dôdekatopos* (the turning circle of the ‘twelve places’ or the Zodiac) which revolves within the *dôdekatropos* (the fixed circle of the heavens).<sup>194</sup> In Figure 9, the *dôdekatopos* is the circle in which the twelve places of *dôdekatropos* turn in a clockwise direction. During the progression through the cycle of rotation each of the twelve places will pass by each of the four cardinal points of the circle (ascendant, upper culmination, descendant, lower culmination). These points have auspicious and inauspicious connotations. The places are significant, for “... they let the astrologer resolve a person’s life into its component parts, for examples [their] marriage(s), [their] health, [their] material gains”.<sup>195</sup> However, there

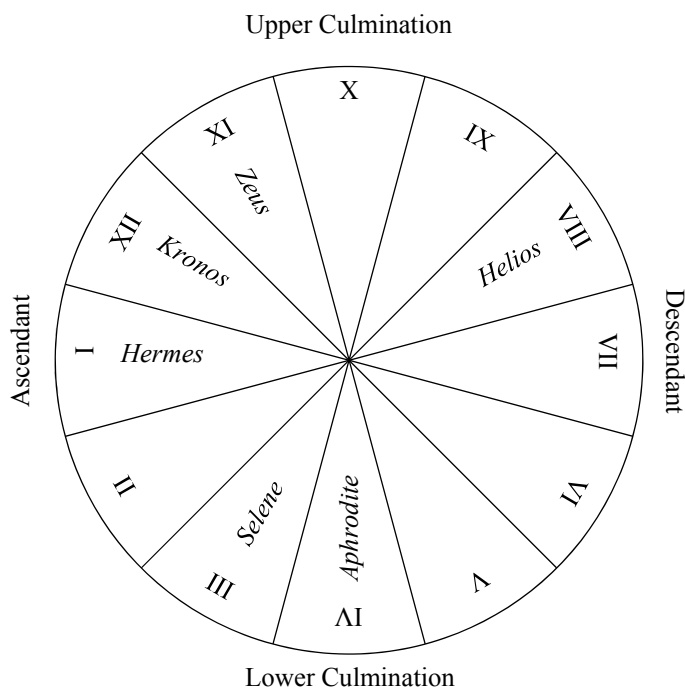
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<sup>193</sup> I offer this example in place of a true genethliological horoscope on account of its simplicity (*i.e.* to avoid being mired in technical language) and for its novelty.

<sup>194</sup> Beck (2007:42). In some cases this could be complicated by the use of *dôdekatemories* which represented the subdivision of each of the twelve places into twelve further parts, each of which was governed in turn by a sign of the Zodiac (Beck 2007:68).

<sup>195</sup> Beck (2007:42). More specifically, according to Beck (2007:48-49), this was the life of an elite male; “...astrology, at least the sort of astrology found in the handbooks, was not generally for the riff-raff”.

**Figure 9** – The Planets of the *Dôdekatropos*<sup>196</sup>



was no uniformly-adopted interpretation of the twelve places and taken together they formed “the most arbitrary of the major astrological constructs”.<sup>197</sup> This model broadly captures their meanings:<sup>198</sup>

**Table 1** – The 'Places' of the *Dôdekatropos*

<u>Place no.</u>	<u>Component of life and alternate name</u>
1	Life (in its entirety)

<sup>196</sup> After BNP *s.v.* ‘Planets’ v.11, col.331, fig.11.

<sup>197</sup> Beck (2007:43-46).

<sup>198</sup> After Beck (2007:46) Table 4.1 “The fixed circle of the twelve astrological ‘places’”. Beck, in turn, uses as his source *Catalogus Codicorum Astrologum Graecorum* v.8, part 3, p.116, 1.32-p.117, 1.26.



- 2 Gain (material prosperity); Gate of the Underworld
- 3 Brothers (siblings and relatives other than parents and children);  
Goddess (*i.e.* the Moon)
- 4 Parents (and patrimony)
- 5 Children; Good Fortune
- 6 Illness; Bad Fortune
- 7 Marriage
- 8 Death
- 9 Travel (and living abroad); God (*i.e.* the Sun)
- 10 Honors (and activities)
- 11 Friends; Good Daemon
- 12 Enemies; Bad Daemon

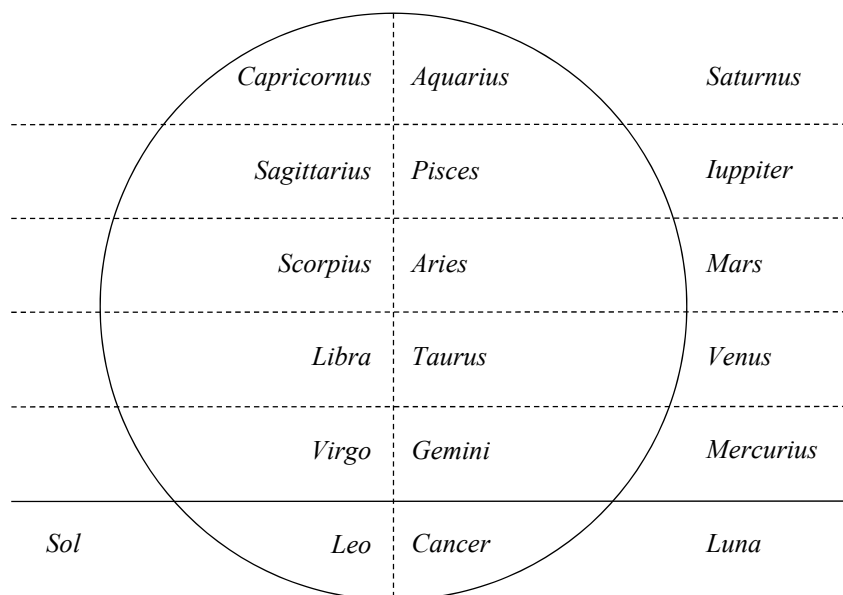
As can be seen, some places were more desirable than others.<sup>199</sup>

Regarding the significance of hours, the problem here is that there are only seven planets, yet twelve signs of the Zodiac. The question is one of how to distribute these twelve among the seven. Figure 10 shows a system, known as the *heptazonos*, in which the sun and the moon each govern one sign of the Zodiac, while the remainder of the planets rule over two apiece. In this model, the doubling up of assignments serves to reconcile the disparity between the seven planets and the twelve signs of the Zodiac.

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<sup>199</sup> Dorotheus of Sidon (*fl.* mid 1<sup>st</sup> CE) ranked them from best to worst, with seven having favorable connotations and five being unfavorable: Good – 1, 10, 11, 5, 7, 4, 9 – Neutral – 2, 3, 8, 6, 12 – Bad (Beck 2007:46).

**Figure 10 – Heptazonos of the Planet Houses<sup>200</sup>**



### ***Planetary Hours and the Planetary Week***

In addition to governing the heavens, the planets could serve as *chronocrators*, ruling over years, months, days, and hours.<sup>201</sup> The issue is how to apportion the hours amongst the planets – here again, the matter of distributing seven among twelve comes into play. The solution comes by using not merely the hours of one day, but those of an entire week. Again, difficulty arises, for the duration of a week must be defined.

Whereas in modern Western society, it is assumed that seven days comprise one week, such was not always the case. Though the idea of a ten-day week brings to mind the eccentricities of the French Revolutionary calendar and its concomitant nychthemeron of ten ‘hours’, a week of such length was known to the Romans, and was in use for a time

<sup>200</sup> After BNP s.v. ‘Planets’ v.11, col.330, fig.9.

<sup>201</sup> BNP s.v. ‘Planets’ v.11, col.332.

alongside cycles of eight and seven days,<sup>202</sup> with the latter two coexisting as early as the late republic.<sup>203</sup> While the eight-day *nundial* cycle was structured around the *nundinum*, the market-day that fell every eighth day<sup>204</sup> and which established a framework for daily affairs, the seven-day ‘planetary’ cycle filled a far less practical role – though one no less important for someone superstitious.

In the system of planetary hours, the hours receive astrological associations. The days of the planetary week take their original names (*diei Mercurii, Veneris, Martis, Iovis, Saturni, Solis, Lunae*) from the seven planets (Mercury, Venus, Mars, Jupiter, Saturn, the sun, and the moon). These names originate in the late republic or early empire, making their introduction contemporary with the first epitaphs recording *horae*.<sup>205</sup> Curiously, there is no logical way – whether by size or period of orbit or some other measure – to rank the planets so as to arrange them in the order presented by the days of the week (*diei Solis, Lunae, Martis, Mercurii, Iovis, Veneris, Saturni*); this comes about only through the assignation of the planets to the hours of the day. Cassius Dio explains the process:

[37.18.1] τὸ δὲ δὴ ἐς τοὺς ἀστέρας τοὺς ἐπὶ τὰς πλάνητας ὀνομασμένους τὰς ἡμέρας ἀνακεῖσθαι κατέστη μὲν ὑπ' Αἰγυπτίων, ... οἱ γοῦν ἀρχαῖοι Ἕλληνες οὐδαμῆ αὐτό, ὅσα γε ἐμὲ εἰδέναι, ἠπίσταντο. [2] ἀλλ' ἐπειδὴ καὶ πάνν νῦν τοῖς τε ἄλλοις ἅπασιν καὶ αὐτοῖς τοῖς Ῥωμαίοις ἐπιχωριάζει, ... βραχὺ τι περὶ αὐτοῦ διαλεχθῆναι βούλομαι, πῶς τε καὶ τίνα τρόπον οὕτω τέτακται. ἤκουσα δὲ δύο λόγους ... [37.19.1] ... ἕτερος δὲ ὅδε. τὰς ὥρας τῆς

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<sup>202</sup> Salzman (2004:185) in describing the Codex Calendar of 354 CE, the only calendar to survive from the fourth century, explains that it made provisions for the measurement of time on the ten-day lunar week, the eight-day Roman market week, and the seven day planetary week.

<sup>203</sup> Salzman (2004:188-190). He astutely illustrates this by referring to the grave of Blastione (*cf.* pp. 53 which employs the *nundial* cycle for dates, but the planetary cycle for days of the week.

<sup>204</sup> Or every ninth day by inclusive Roman counting.

<sup>205</sup> O’Neil (1976:6). Salzman (2004:188) traces the concept back to Alexandria in the second century BCE.

ἡμέρας καὶ τῆς νυκτὸς ἀπὸ τῆς πρώτης ἀρξάμενος ἀριθμεῖν, καὶ ἐκείνην μὲν τῷ Κρόνῳ διδούς, τὴν δὲ ἔπειτα τῷ Διὶ καὶ τρίτην Ἄρει, τετάρτην ἡλίῳ, πέμπτην Ἀφροδίτῃ, ἕκτην Ἑρμῇ καὶ ἑβδόμην σελήνῃ, [2] κατὰ τὴν τάξιν τῶν κύκλων καθ' ἣν οἱ Αἰγύπτιοι αὐτὴν νομίζουσι, καὶ τοῦτο καὶ αὐθις ποιήσας, πάσας τε οὕτω τὰς τέσσαρας καὶ εἴκοσιν ὥρας περιελθὼν, εὐρήσεις τὴν πρώτην τῆς ἐπιούσης ἡμέρας ὥραν ἐς τὸν ἥλιον ἀφικνουμένην. [3] καὶ τοῦτο καὶ ἐπ' ἐκείνων τῶν τεσσάρων καὶ εἴκοσιν ὥρων κατὰ τὸν αὐτὸν τοῖς πρόσθε λόγον πράξας, τῇ σελήνῃ τὴν πρώτην τῆς τρίτης ἡμέρας ὥραν ἀναθήσεις, κἄν οὕτω καὶ διὰ τῶν λοιπῶν πορεύῃ, τὸν προσήκοντα ἑαυτῇ θεὸν ἐκάστη ἡμέρα λήψεται.

[37.18.1] *Indeed the Egyptians established the ascribing of the days of the weeks to the seven stars called planets ... In any event, as it appears to me, the old Greeks didn't understand it. [2] But since right now it is the custom both for the others and for the Romans themselves ... I wish to say something brief concerning it [namely], how and in what manner it is arranged in this way. I have heard two explanations ... [37.19.1] ... this is the second. Beginning to enumerate the hours of the day and the night from the first [hour], giving that one to Kronos, the next to Zeus and the third to Ares, the fourth to the sun, the fifth to Aphrodite, the sixth to Hermes and the seventh to the moon, [2] according to the order of the orbits according to which order the Egyptians have as a custom, and also having done this again, and in this manner going about all the twenty-four hours, you will find that at the first hour of the day at hand the sun is called upon. [3] And doing this also for each of these twenty-four hours according to the very reasoning as before, you will give the first hour of the third day to the moon, and if you were also to proceed in the manner through the rest, each god will claim the appropriate day for him- or herself.*

[Cassius Dio 37.18.1-37.19.3]

The Egyptian taxonomy of orbits that Cassius Dio cites (τὴν τάξιν τῶν κύκλων καθ' ἣν οἱ Αἰγύπτιοι αὐτὴν νομίζουσι)<sup>206</sup> refers to the ordering of the planets in terms of decreasing sidereal period,<sup>207</sup> *i.e.* the time it takes a body to complete an orbit using as a frame of reference observations against fixed stars,<sup>208</sup> and provides the ranking: Saturn, Jupiter, Mars, sun, Venus, Mercury, moon. Assigning each in turn to hours of the day and night yields an arrangement whereby the planet assigned to the first hour of a day governs that

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<sup>206</sup> O'Neil (1976:37) disputes the Egyptian origin of this practice, arguing instead for Hellenistic or Babylonian origins, possibly by way of Egypt.

<sup>207</sup> O'Neil (1976:37).

<sup>208</sup> This differs from the time it takes one heavenly body, such as the moon, to orbit another, such as the earth.

day. The ordering is as follows:

**Table 2** – Planetary Hours and the Planetary Week

<u>Hour</u>	<u>Saturnis</u>	<u>Solis</u>	<u>Lunae</u>	<u>Martis</u>	<u>Mercurii</u>	<u>Iovis</u>	<u>Veneris</u>
1	<b>Saturn</b>	Sun	<b>Moon</b>	<b>Mars</b>	<b>Mercury</b>	<b>Jupiter</b>	Venus
2	<b>Jupiter</b>	Venus	Saturn	<b>Sun</b>	<b>Moon</b>	<b>Mars</b>	Mercury
3	<b>Mars</b>	Mercury	Jupiter	<b>Venus</b>	Saturn	<b>Sun</b>	Moon
4	<b>Sun</b>	Moon	Mars	<b>Mercury</b>	Jupiter	<b>Venus</b>	<b>Saturn</b>
5	<b>Venus</b>	<b>Saturn</b>	Sun	<b>Moon</b>	Mars	<b>Mercury</b>	<b>Jupiter</b>
6	<b>Mercury</b>	<b>Jupiter</b>	Venus	Saturn	Sun	<b>Moon</b>	<b>Mars</b>
7	<b>Moon</b>	<b>Mars</b>	Mercury	Jupiter	Venus	Saturn	<b>Sun</b>
8	Saturn	<b>Sun</b>	Moon	Mars	Mercury	Jupiter	<b>Venus</b>
9	Jupiter	<b>Venus</b>	<b>Saturn</b>	Sun	Moon	Mars	<b>Mercury</b>
10	Mars	<b>Mercury</b>	<b>Jupiter</b>	Venus	<b>Saturn</b>	Sun	<b>Moon</b>
11	Sun	<b>Moon</b>	<b>Mars</b>	Mercury	<b>Jupiter</b>	Venus	Saturn
12	Venus	Saturn	<b>Sun</b>	Moon	<b>Mars</b>	Mercury	Jupiter
13	Mercury	Jupiter	<b>Venus</b>	<b>Saturn</b>	<b>Sun</b>	Moon	Mars
14	Moon	Mars	<b>Mercury</b>	<b>Jupiter</b>	<b>Venus</b>	<b>Saturn</b>	Sun
15	<b>Saturn</b>	Sun	<b>Moon</b>	<b>Mars</b>	<b>Mercury</b>	<b>Jupiter</b>	Venus
16	<b>Jupiter</b>	Venus	Saturn	<b>Sun</b>	<b>Moon</b>	<b>Mars</b>	Mercury
17	<b>Mars</b>	Mercury	Jupiter	<b>Venus</b>	Saturn	<b>Sun</b>	Moon
18	<b>Sun</b>	Moon	Mars	<b>Mercury</b>	Jupiter	<b>Venus</b>	<b>Saturn</b>
19	<b>Venus</b>	<b>Saturn</b>	Sun	<b>Moon</b>	Mars	<b>Mercury</b>	<b>Jupiter</b>
20	<b>Mercury</b>	<b>Jupiter</b>	Venus	Saturn	Sun	<b>Moon</b>	<b>Mars</b>
21	<b>Moon</b>	<b>Mars</b>	Mercury	Jupiter	Venus	Saturn	<b>Sun</b>
22	Saturn	<b>Sun</b>	Moon	Mars	Mercury	Jupiter	<b>Venus</b>
23	Jupiter	<b>Venus</b>	<b>Saturn</b>	Sun	Moon	Mars	<b>Mercury</b>
24	Mars	<b>Mercury</b>	<b>Jupiter</b>	Venus	<b>Saturn</b>	Sun	<b>Moon</b>

On this basis each of the hours on tombstones can be said to correspond with one of the seven planets. Two problems arise: Firstly, this system depends on a cycle of twenty-four hours rather than two cycles of twelve hours.<sup>209</sup> This is easily remedied by beginning the day at sunrise and splitting the twenty-four hours into twelve hours of the day and twelve

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<sup>209</sup> O’Neil (1976:37-38) points out that as this system presupposes a 24-hour cycle, it would not have worked with the twelve-*beru* Babylonian system.

of the night. The issue now is that without knowing the day of the week it is impossible to know which planet is assigned to an hour – it is not even possible to narrow down the number of possibilities from seven, as in the course of the 168 hours of the week each planet governs each hour exactly once. Unless someone setting up an epitaph chose to include a day of the week along with the hour – and almost no one chose to do so – the figures are altogether unsuited for interpretation on a system of planetary hours.

### *Iatromathematics*

Genethliological horoscopes were not used simply as speculative tools. They could also influence someone's life more directly. Notably, the Hellenistic-Egyptian field of iatromathematics (ιατρομαθηματικά), through a process of melothesia, which in one manifestation correlated the signs of the zodiac with the limbs of the body, sought to diagnose, prevent, or treat afflictions based upon the heavenly configurations at the patient's birth.<sup>210</sup> Though what each sign of the zodiac represented was not codified,

Marcus Manilius' *Astronomica* presents an example of melothesia:

Accipe divisas hominis per sidera partes  
 singulaque imperiis propriis parentia membra,  
 455 in quis praecipuas toto de corpore vires  
 exercent. Aries caput est ante omnia princeps  
 sortitus censusque sui pulcherrima colla  
 Taurus, et in Geminis aequali bracchia sorte  
 scribuntur conexa umeris, pectusque locatum  
 460 sub Cancro est, laterum regnum scapulaeque Leonis,  
 Virginis in propriam descendunt ilia sortem,  
 Libra regit clunes, et Scorpios inguine gaudet,  
 Centauro femina accedunt, Capricornus utrisque  
 imperitat genibus, crurum fundentis Aquari  
 465 arbitrium est, Piscesque pedum sibi iura reposcunt.

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<sup>210</sup> BNP s.v. 'Iatromathematics' v.6 col.690-691.

*Observe how you may apportion the parts of a man through the stars  
the individual limbs submitting to personal authorities,  
in which they oversee particular forces from the entire  
body. Aries is the head – the first allotted – before  
all, and Taurus is distinguished by his finest  
neck, and to Gemini by equal lot the arms joined  
to the shoulders are ascribed, and the breast is  
situated beneath Cancer, the flanks and the back are the domain of Leo,  
the abdomen falls in the particular lot of Virgo,  
Libra governs the buttocks, and does the groin not delight Scorpio?  
the thighs fall to Sagittarius, Capricorn rules  
either of the knees, of flowing Aquarius is mastery  
of the shins, and Pisces demands of the feet oaths to himself.*

*[Astronomica 2.453-465]*

An assignation such as this shows how each sign of the Zodiac could be said to govern part of the body.<sup>211</sup> Based on a patient's genethliological horoscope, the locations of the planets in the twelve houses of the Zodiac could designate certain years, months, days, or hours as dangerous or lethal for the patient.<sup>212</sup> For present purposes, it is important to note regarding iatromathematics that: it demonstrates that the signs of the Zodiac were indeed mapped onto dodecamerous systems (*i.e.* twelve-part); that it hints at correlations between heavenly configurations and temporal units such as hours; and that its origins in Hellenistic Egypt point to its introduction in Rome in the late Republic or early Principate.

## **Interpretation of the Epitaphs**

### ***The Pagan Roman Milieu***

Building upon the above overviews on time and astrology in pagan Rome, I wish

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<sup>211</sup> Beck (2007:69) refers to this arrangement with Aries assigned to the head and so on down to Pisces for the feet as “customary”.

<sup>212</sup> BNP s.v. ‘Iatromathematics’ v.6 col.691.

to advance an interpretation of the figures of *horae* recorded on pagan epitaphs. As demonstrated, the hour of the day was publically known, either on account of instruments of measurement, or through the agency of hourly or quarterly announcements. In the case of quarterly announcements, a rough estimate could be made as to the particular hour. Although public records of birth were kept, these did not include the time at which the births occurred; such information, however, was the foundation of genethliological horoscopy. The practice of casting one's fortunes in life as a function of the astral and planetary configurations at the hour of one's birth attests to the conflation of temporal and astronomical thought. Models such as the *dodekatopos*, the *heptazonos*, and the planetary week are evidence of a desire to correlate the seven planets with dodecamerous divisions. Iatromathematics shows that such concerns were not relegated to the realm of astrology, but were manifest in other aspects of life. It is only with an understanding of pagan Rome in these terms that it is possible to interpret the *horae*.

Both time measurement and scientific astrology come to Rome by way of interactions with the Hellenistic world in the late Republic. By necessity in the case of the former, this is just prior to the emergence of epitaphs recording *horae* in the epigraphic record. It is in these epitaphs that the Roman penchant for the apportionment of time, the populace's illicit hunger for astrological divination, and the Roman conception of death as rebirth into another realm coalesce into a genethliological horoscope of the deceased. Thus, the times captured in the figures on these inscriptions mark a transition, denoting both the terminal point of life in the mortal world and the incipient moment of the afterlife.



### *Tutelars and Rebirth*

A pair of inscribed quadrangular pillars from Rome (*cf.* Appendix V), the *Menologium rusticum Colotianum*<sup>213</sup> and the *Menologium rusticum Vallense*,<sup>214</sup> each present an almanac of agricultural, astrological, and religious data. Both record roughly the same text, presenting in twelve columns (three per side), notable information about each month of the year. Each column is crowned with a depiction of a sign of the Zodiac, beneath which the month is named, its length in days is given, the date on which the *Nonas* falls is indicated, the average length of the day and the night are reckoned in terms of equinoctial hours, the dates of the equinoxes or solstices are included where applicable, the house of the *dodecatopos* where the sun will be is referenced by its corresponding sign of the Zodiac (the same that tops the column), agricultural tasks to be completed are enumerated, festivals are listed, and, most crucially, the tutelary divinity of the month is identified. A summary of the sun's position and the tutelars is as follows:

**Table 3** – Tutelars by Month

<u>Month</u>	<u>Sun's 'House'</u>	<u>Tutelar</u>
January	Capricorn	Juno
February	Aquarius	Neptune
March	Pisces	Minerva
April	Aries	Venus
May	Taurus	Apollo
June	Gemini	Mercury
July	Cancer	Jupiter
August	Leo	Ceres

<sup>213</sup> CIL 06, 02305 = CIL 06, 32503 = CIL 01, p 0280 = InscrIt-13-02, 00047 = ILMN-01, 00064 = D 08745 = RICIS-02, 00501/0219.

<sup>214</sup> CIL 06, 02306 = CIL 06, 32504 = CIL 01, p 0280 = InscrIt-13-02, 00048 = AE 2004, +00011.

September	Virgo	Vulcan
October	Libra	Mars
November	Scorpio	Diana
December	Sagittarius	Vesta

Each month is paired with one sign of the Zodiac and one god of the pantheon. Unlike in the *heptazonos*, here there is a one-to-one correspondence between the twelve months and the twelve houses or the twelve gods. In contrast to the system of planetary hours where both the hour and the day must be known, here only one piece of information is necessary, meaning the pairings remain valid in any year. Most important is the role in which the gods feature. Each is called *tutela* – one who watches, one who cares for, one who protects. In a sense, to each god is assigned the *provincia* of one month of the year.

I propose that the references to *horae* in epitaphs represent a transposition of such an assignment of tutelars to a cycle of twelve hours, rather than twelve months. Although such a system is unattested in the pagan period, I base this off a later and attested Christian practice (to be discussed in Chapter 3) which I argue belongs to a tradition of the Christianization of pagan practices. Thus, based on the reference to an hour alone, *i.e.*, without a day of the week recorded, it would be possible to know which deity would serve as guide and protector of the deceased in the world to come. Much as Augustus is depicted on the Gemma Augustea under the tutelage of Capricorn,<sup>215</sup> so too do these grave markers place the deceased in the care of higher powers.

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<sup>215</sup> Housman (1913:109-111) notes that although Augustus was born under Libra, there is some evidence for an alternate system of assigning birth signs. Rome is sometimes referred to as having been established under Libra, owing to the fact that the moon was in the house of Libra at the time. The moon would have been in Capricorn at the time of Augustus' birth, and hence, both Libra and Capricorn could plausibly be invoked as his birth sign.

## Conclusions

Around the transition from Republic to Empire, Romans developed an increasing awareness of time. Contact with the Hellenistic east led to an importation not merely of the finest artifacts, but also the finest scientific ideas and technology to the city of Rome, to Italy, and to the provinces. This was the catalyst which prompted Romans to become increasingly concerned with organizing their daily lives according to the clock. At the same time Romans also developed a great interest in horoscopy, as evidenced by the measures taken to stem the influence of the astronomers and to stymie the practice of their trade. The trend towards correlating the movements of the planets and the Zodiac with more worldly matters can be seen in practices such as iatromathematics. By the first century BCE Romans were measuring time in hours, keeping registers of births, measuring lifespans, predicting their futures based on the arrangements of the stars and planets at their births, and, most of all, setting up inscribed epitaphs. It is in this climate that the practice of recording hours at death emerged as a product of the prevailing epigraphic habit, increasing temporal awareness, and the concurrent astrological fascination that developed.

Somewhat counterintuitively, it is not the numbers themselves that are significant, but the deity that each represents. The distributions of the figures (*cf.* Figure 3) is relatively even, and anomalies are a function of different systems of indicating times: the prevalence of threes and sixes is a result of the quartering of the day, the underrepresentation of ones and twelves is a product of different means of marking clocks and alternate, non-numerical terminology used to refer to dawn and sunset.

The act of recording hours of death reflects a belief in the afterlife and a desire to

ensure that loved ones will be cared for in their new realm. In particular, inscriptions recording only years and hours demonstrate a significance ascribed to hours unrelated to the desire for precision in age recording. A correspondence to tutelary divinities can be seen by reading these hours with an eye towards astrological thought and by viewing them in light of the *menologia*. Hence, recording the hour at death serves to indicate the tutelar who will lead and defend the deceased upon their rebirth in the kingdom of Hades.

## **Chapter 3: Christian Motivations for Recording Hours**

### **Introduction**

Chapter 1 has demonstrated that in all cases the figures of hours recorded on Roman grave markers serve as indications of time of death. Chapter 2 has argued that among pagans these references functioned both as the basis for horoscopes of the afterlife and as a means to denote the tutelary of the deceased in the afterlife. This chapter will account for the continuance of this practice among Christians and will establish what it represented to them. I contend that both the pagan and Christian inscriptions were similar in intention, yet their connotations were keyed to the tenets of the respective creeds.

In order to understand how Christians come to adopt this practice, it will be necessary to begin with a broad outlook, considering first trends in the epigraphic and epitaphic habits and the idea of Christianization in general. From this understanding, attention will move to the Christian adoption of the Roman units of time. This will lead into a discussion of the ways in which Christian concepts were mapped onto the twelve hours. Finally, attempts to integrate astrological models and Christian theology will be analyzed, with specific reference to genethliacal horoscopy and tutelarys of the afterlife. Ultimately, it is my goal to prove that the Christian epitaphs in the sample evince a syncretism, whereby the twelve apostles were substituted in place of the signs of the Zodiac or the gods of the pantheon in the roles of *chronocrators* and tutelarys.<sup>216</sup>

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<sup>216</sup> While scholars such as Danéliou (1963) and Hegedus (2007) have described this Christianization of the Zodiac and the pantheon, none have connected these to epitaphic practices. However, the fact that such associations are well attested will serve to bolster my theories.

## Christianization

Written records of Christian practice, which appear with great prominence beginning in the latter half of the fourth century CE, evidence not the outright rejection of earlier customs, but a more incremental development.<sup>217</sup> The two traditions did not exist in isolation; rather their relationship was almost symbiotic in nature, with Christian practice developing both in response to and in imitation of pagan tradition.<sup>218</sup>

## *Canonical Hours*

The Canonical Hours, the standard prayer-times of the Church, provide an example of the integration of Roman and Christian concepts. While there were regional variations, especially concerning the liturgy,<sup>219</sup> the overall framework of the prayers achieved a measure of consistency. Prayers were said at dawn (*ad matutinam, laudes matutinales*) and sunset (*ad vespervas*), morning (*ad primam*) and night (*ad completorium*), and throughout the day (*ad tertiam, ad sextam, ad nonam*).<sup>220</sup> In time, the dawn and pre-dawn prayers were merged to yield an order of seven offices: *matins/lauds*,

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<sup>217</sup> Taft (1986:31-32). This appearance of evidence in the second half of the fourth century CE accords well with Galvao-Sobrinho's (1995) model of the development of the Christian epigraphic habit, whereby the epigraphic record begins to reflect the ascendancy of Christianity about a generation after Constantine's Edict of Toleration.

<sup>218</sup> Hegedus (2007:373).

<sup>219</sup> For an overview of the liturgical aspects of the hours and their regional diachronic developments see Taft (1986), whose account is meticulous and thorough. Remarkably it is not exhaustive, in reflection of myriad variations attested.

<sup>220</sup> Van Dijk-Walker (1960:15-16). This arrangement developed over a period of centuries, first in monastic circles, and was not fully adopted in public circles until as late as the sixth century (van Dijk-Walker 1960:17).

*prime, terce, sext, none, vespers, and compline.*<sup>221</sup> Though the idea of prayers at set times is a borrowing from Jewish tradition, it is doubtful that this accounts for the specific times chosen.<sup>222</sup> In particular, the offices of *terce, sext, and none* mirror the standard Roman divisions for the quarters of the day at the third, sixth, and ninth hours. Thus, in this arrangement, borrowings both from the dominant monotheistic (Jewish) and cultural (Greco-Roman) antecedents of Christianity are evident.

The vast majority of references to points in time in the New Testament are to the third, sixth, and ninth hours. In both the Gospels and the Acts of the Apostles these times feature, including in reference to prayer, but it is doubtful that they indicate the codification of prayer times at so early a date.<sup>223</sup> Rather, it seems that these indications of time are used in place of more precise figures of hours for the same reason that they would have been employed by pagan Romans, namely, that they offered a convenient way to divide the day while still offering a basic level of temporal distinction (*e.g.* Mark 15:25, 33). Likewise, the other terms used in the demarcation of prayer times reflect common practices in time indications, such as referring to the dawn and the evening.

The knowledge that these times held special significance for Christians is crucial in accounting for the distribution of the figures of hours (*cf.* Figure 3). Much as among pagans, Christians too would have referred to the third and sixth hours with greater frequency, owing to their presence both in the standard system of twelve hours and in the system of Canonical hours. Likewise, the fact that dawn and dusk were prayer times

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<sup>221</sup> Van Dijk-Walker (1960:16) calls seven a more ‘ideal’ number.

<sup>222</sup> Taft (1986:5-10).

<sup>223</sup> Metzger (1997:28); Taft (1986:19).

suggests that the twelfth hour would have been referenced less frequently.<sup>224</sup>

Though founded upon standard systems of Roman time measurement, the Canonical Hours take on religious significance. Paradigmatically, the connotations of the evening and morning hours are paschal in nature, presenting the themes of dying and rising; the nighttime hours convey an eschatological message of resurrection and the second coming; while the daytime hours relate the episodes from the Passion that occurred at the third, sixth, and ninth hours, respectively.<sup>225</sup> Thus, the development of the Divine Office perfectly encapsulates the process of Christianization.

### ***The Epigraphic Habit***

In inscriptions, too, a Christianizing trend is evident. Galvao-Sobrinho sees the revival of the epigraphic habit as a direct consequence of the spread of Christianity, yet, in contrast to the multifarious nature of the earlier tradition, the Christian habit displays a preference for epitaphs to the exclusion of almost all other categories of inscriptions.<sup>226</sup> This practice expands as conversions increase and death takes on greater religious significance.<sup>227</sup> It must be remembered that any rise in epigraphic production is a reflection primarily of a mounting commemorative tradition.<sup>228</sup>

Understanding why Christians set up epitaphs is a fundamental question to

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<sup>224</sup> This does not account for the first hour, however, owing to the prayers of *prime*.

<sup>225</sup> Taft (1986:25).

<sup>226</sup> Galvao-Sobrinho (1995:437). He also notes that the material has resisted historical analysis, despite being “embarrassingly vast” (434-5; 437).

<sup>227</sup> Galvao-Sobrinho (1995:461).

<sup>228</sup> Galvao-Sobrinho (1995:447).



address in studying the process of Christianization.<sup>229</sup> While little is known about the reasons why Christians would commemorate their dead, the preponderance of epitaphs suggest that they possessed a strong desire to do so.<sup>230</sup> Keeping to a particular subset of epitaphs, Chapter 2 offered pagan motivation for recording hours. This chapter accounts for the Christianization of the pagan practice of recording hours and in so doing accounts for why certain Christians (but certainly not the majority) set up epitaphs.

The trends towards simplicity and brevity in Christian inscriptions may be a reflection not of poverty, but of modesty.<sup>231</sup> Then again, it could also be a function of low levels of literacy, or merely a realization that the dead themselves had little need of long commemorative texts.<sup>232</sup> The commemorators in this period are more aptly characterized as “humbler” than those in earlier periods.<sup>233</sup>

Whereas in the Principate there had been an epigraphic trend to maintain a certain ‘Roman’ aesthetic, alternate considerations motivate the erection of epitaphs in the Dominate as form gives way to function.<sup>234</sup> Death in Christianity came to represent a rebirth into an eternal life.<sup>235</sup> While the recording of ages on tombstones was prompted by astrological, judicial, or religious reasons, dates of birth and death were recorded in

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<sup>229</sup> Galvao-Sobrinho (1995:437).

<sup>230</sup> Galvao-Sobrinho (1995:447-448).

<sup>231</sup> Galvao-Sobrinho (1995:448) offers that ostentation was frowned upon, a view expounded by Gregory of Nyssa, for one.

<sup>232</sup> Galvao-Sobrinho (1995:448-450).

<sup>233</sup> Galvao-Sobrinho (1995:451).

<sup>234</sup> Galvao-Sobrinho (1995:451-452; 452 n.96).

<sup>235</sup> BNP s.v. ‘Death’ v.4 col.131.

celebration of anniversaries.<sup>236</sup> It is in this tradition that I situate times of death.

Galvao-Sobrinho argues that resurrection and the afterlife are the key to understanding Christian epitaphs, in that the epitaphs served as a way to mark the deceased as Christian, which in turn would identify them as such on the day of judgement and guarantee them salvation.<sup>237</sup> Despite the fact that many did not fully accept these ideas or were unsure of what would happen after their deaths, they adhered to these practices all the same, erring on the side of caution, and left in stone immutable testimony to their faith.<sup>238</sup> Epitaphs recording *horae* fit well within this model, demonstrating a concern for the afterlife and anxiety regarding the eschatological journey. Galvao-Sobrinho further suggests that epitaphs were a unifying medium for the disparate sects of Christianity and that they were not the place to assert the contentious beliefs of individual groups.<sup>239</sup> Yet here I disagree, for if the recording of hours does indeed point to the intermixing of astrology and Church doctrine, then, given the resistance to such syncretism by various elements of the Church, it would stand to reason that this was not a universal practice and, hence, one only practiced by certain sects. Instead, the recording of hours could serve as an inconspicuous means to identify sectarian affiliation.

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<sup>236</sup> Calabi Limentani (1968:171).

<sup>237</sup> Galvao-Sobrinho (1995:452-454; 453 n.97).

<sup>238</sup> Galvao-Sobrinho (1995:454-457). The intention was to single themselves out from amongst the other groups that would not achieve salvation.

<sup>239</sup> Galvao-Sobrinho (1995:457 n.113).

## Christianity and Astrology

Despite the continued popularity of astrology among the masses even after the ascendancy of Christianity, it remained at conflict with Church doctrine, offering a challenge to the ideas of human freewill and a transcendent god who served as the lone creator of the universe.<sup>240</sup> Whether or not astrology was sanctioned is irrelevant; what matters is whether it was practiced – which it most certainly was, objections notwithstanding.<sup>241</sup>

It could be that Christians continued this astrological tradition to show their triumph over it. The resurrection of Jesus had defied the rules of astrological fate; baptism served as a reflection of this fact.<sup>242</sup> In this sense they record the hour of death in mockery of their allotted time and their prescribed fate with the knowledge that their baptism has divorced them from the constraints of fate and granted them eternal life. Thus, in death they defy astrological fate and through baptism they are released from it. The hour of death serves as a basis for a horoscope reflecting on life as well as the genethliological horoscope of their new life. Yet, it could be that they maintain this pagan tradition simply because it was an accepted standard form. Hegedus, offering ILCV 4377 (*cf.* Appendix IV) and ILCV 4379, both of which present horoscopes for Christian

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<sup>240</sup> Hegedus (2007:9-12; 184-185).

<sup>241</sup> Hegedus (2007:25) summarizes the main refutations of astrology: (1) that a horoscope could never be truly accurate, owing to the impossibility of registering the heavenly configuration at the exact moment of birth instead of at a moment after a brief delay of recognition; (2) that those with the same horoscopes were able to live different lives; (3) that those with similar lives may have had different horoscopes; (4) that the existence of societal traits contradicts that idea of complete individuality; (5) that animals, though subject to horoscopy, do not live similar lives to humans; (6) that a belief in fate obviates the need to adhere to moral obligations.

<sup>242</sup> Hegedus (2007:198).

deceased, as examples of epitaphs that blend Christian and pagan signifiers, argues that such inscriptions use astrological language in adherence to epitaphic norms, rather than in acceptance of horoscopic divination.<sup>243</sup>

### *The Planetary Week*

Much as the apportionment of time helped to define Roman culture, for Christians, too, times could aid in the establishment of a common identity.<sup>244</sup> In the fourth century CE both pagans and Christians – a large number of whom had until recently been pagans or maintained the appearance of being pagans – conceived of time in the same manner as pagans and were cognizant of the same astrological associations that were made by pagans to units of time.<sup>245</sup> Whether or not they truly accepted this secondary meaning is of little importance; their awareness is the key issue. Yet those who saw the appeal of astrology were the very same people who would have developed an interest in Christianity.<sup>246</sup> Thus, the process whereby the planetary week became a standard means of reckoning time for Christians began as a way for them to maintain continuity with pagan society and only gradually integrated a theological layer.<sup>247</sup>

This development was characteristic of the process of Christianization in general,

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<sup>243</sup> Hegedus (2007:197). Nordberg (1963:53) too points to the presence of astrological signifiers in Christian inscriptions.

<sup>244</sup> Salzman (2004:186).

<sup>245</sup> Salzman (2004:207).

<sup>246</sup> O'Neil (1976:38).

<sup>247</sup> Salzman (2004:207-208).

taking existing systems and incorporating a new Christian dimension.<sup>248</sup> When on March 3, 321 CE Constantine officially adopted the planetary week as the basic structure of day-to-day life in place of the nundial cycle, it was apparent that he did so to court favour with the Christian community.<sup>249</sup> Changing the first day of the week from Saturday to Sunday, which stood in for Jesus by metonymic association, cemented this notion.<sup>250</sup>

Not all Christians in the fourth century took to this widespread use of the planetary week, fearing both that the days could not be disassociated from their astrological origins and that the use of such identifiers presupposed an agency on the part of the planets in determining the course of an individual's daily affairs.<sup>251</sup> That Christians in rare cases recorded the day of the week on which someone had died has been taken as evidence of the continued belief that the planet governing the day of death would exert influence over the deceased in the afterlife.<sup>252</sup> This is in contrast to the recording simply of the *date* of death (or burial), which had theological (rather than astrological) significance and functioned as a marker of the day of one's rebirth.<sup>253</sup> Yet I disagree with the argument that including the day of the week would add purely astrological connotations. Rather, I see this as a way of reconciling earlier astrological practice with

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<sup>248</sup> Salzman (2004:186).

<sup>249</sup> O'Neil (1976:38-39). *Cf. Codex Theodosii* 2.8.1.

<sup>250</sup> O'Neil (1976:38-39). As Sunday marks the beginning of the Jewish week, Christians would have been using this system already; Constantine merely legitimized the practice. Yet, as Salzman (2004:186) observes, this shift could have been a sly way to cover his bases and win over various groups within his empire, for worshippers of Sol Invictus and Mithras would have been reverent of the sun as well.

<sup>251</sup> Salzman (2004:192-194).

<sup>252</sup> Salzman (2004:205) citing Schürer (1905).

<sup>253</sup> Salzman (2004:203-204) after Ferrua (1934) and Grossi Gondi (1920).

newly-developing religious ideas.

### ***Interpretations of the Twelve Hours***

Owing to the conflict between those in favor of and those opposed to integrating astrological notions into Christian practice, it comes as no surprise to learn that some of those who were the most adamant advocates for astrology were disavowed by the Church. Several of the astrological constructs discussed in Chapter 2 are adopted by these sects and discussed in their writings. While looking to these groups will by necessity reveal an above-average level of integration of astrology into Christian practice, it nevertheless provides a sense of the ways in which Church doctrine and pagan traditions could be combined. From these excessively astrological examples, it can be argued that astrological elements would have pervaded common practice, albeit to a lesser extent. These groups merely took things too far.

The Priscillianist view, *i.e.* that espoused by Priscillian (Spanish; *fl.* late 4<sup>th</sup> century CE),<sup>254</sup> was notable for being particularly intertwined with astrology.<sup>255</sup> One example of this is the way in which the principle of melothesia, which made possible the associations of limbs and organs with the signs of the Zodiac, was used to confer

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<sup>254</sup> BNP Online *s.v.* ‘Priscillianus, Priscillianism’ points out that while there never was an actual Priscillianist sect, Priscillian’s views did gain a loyal audience and maintained their currency until at least the late 6<sup>th</sup> century CE. Hegedus (2007:345 n.1) adds that it is not possible to separate the views of Priscillian himself from those of his followers.

<sup>255</sup> Hegedus (2007:345): “... it was not merely the Priscillianists’ acceptance of astrology (for other Christians did so in comparable ways) but also the degree to which they recognized the relevance of astrology for the human condition which was unique within the history of early Christianity.” That said, they also shared the more popular notion that the resurrection of Jesus was a triumph over astrological fate (Hegedus 2007:344).

governance over the soul to the twelve patriarchs:<sup>256</sup>

153.19 *Tradidit autem nomina patriarcharum membra esse animae,*  
 153.20 *eo quod esset Ruben in capite, Iuda in pectore, Leui in corde,*  
 153.21 *Beniamin in femoribus, et similia; contra autem in membris*  
 154.1 *corporis caeli signa esse disposita idest arietem in capite,*  
 154.2 *taurum in cervice, geminos in brachiis, cancrum in pectore*  
 154.3 *et cetera, ...*

He taught, moreover, that the names of the patriarchs were parts of the soul, since Reuben was there in the head, Judah in the breast, Levi in the heart, Benjamin in the thighs, and so on; yet, on the other hand, in the limbs of the body the signs of the heavens were arranged, that is: Aries in the head, Taurus in the neck, Gemini in the forearms, Cancer in the breast, and so on, ...

[*Corpus Scriptorum Ecclesiasticorum Latinorum* 18.153.19-18.154.3]<sup>257</sup>

This passage shows a Christianization of the idea that serves as the basis of iatromathematics.

Likewise, another heretic, Theodotus (*fl.* mid-late 2<sup>nd</sup> century CE) gives explicit and incontrovertible evidence of the appropriation of pagan beliefs and their imbuelement with Christian significance:

οἱ ἀπόστολοι, φησί, μετετέθησαν τοῖς δεκαδύο ζῳδίοις, ὡς γὰρ ὑπ' ἐκείνων ἡ γένεσις διοικεῖται, οὕτως ὑπὸ τῶν ἀποστόλων ἡ ἀναγέννησις

He [Theodotus] says the apostles were substituted for the twelve signs of the zodiac, for, as birth is directed by them, so is rebirth by the apostles.

[Clement of Alexandria, Excerpts from Theodotus 25.2]<sup>258</sup>

Crucial here is the idea that the apostles govern rebirth, serving as tutelars in place of the

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<sup>256</sup> Hegedus (2007:341-342) calls such associations "... elementary, even naïve ..." and notes that their "... exact meaning is unclear ...".

<sup>257</sup> This passage is from Orosius' *Commonitorium* or "Letter of Instruction concerning the Error of the Priscillianists and of the Origenists", which was written to Augustine in 414 CE (Hegedus 2007:339).

<sup>258</sup> Text and translation from Hegedus (2007:342; 348 n.28) after Casey (1934:58-59).

signs of the Zodiac.<sup>259</sup> This substitution is representative of the substitution “of evangelical freedom for enslavement to destiny”.<sup>260</sup>

Interesting to note in this pair of passages is the presence of references both to the patriarchs and to the apostles.<sup>261</sup> Collins notes a synthesis in apocalyptic literature of pre-existing Hellenistic (zodiac, pantheon) and Jewish (patriarchs) symbolism alongside newly developing Christian (apostles) symbols, arguing that the cosmic elements and the repetition of the number twelve reinforce the religious aspects by providing evidence of God’s work.<sup>262</sup> Despite the dodecamerous systems in these passages, an explicit connection to the twelve hours is lacking.

The key to interpreting the meaning of the twelve hours in Christian epitaphs is to find a system of meanings to be mapped onto the hours, much as the signs of the Zodiac or the gods of the Pantheon were by pagans. In Christian doctrine the twelve apostles fill this role, corresponding in number to the twelve hours of the day or the night and thereby allowing for a one-to-one correspondence between the former and the latter. Such an association is by no means conjectural; it is attested numerous times in patristic writings.<sup>263</sup>

Asterius the Sophist (born in Cappadocia, died after 341 CE) in his Homilies on

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<sup>259</sup> They also take on this role in Priscillianist doctrine (Hegedus 2007:343).

<sup>260</sup> Danéliou (1963:128).

<sup>261</sup> The patriarchs and the apostles are always to be taken as separate groups of twelve and never as a combined group of twenty-four (Collins 1984:1279).

<sup>262</sup> Collins (1984:1284).

<sup>263</sup> I follow here Danéliou (1963). While his analysis is excellent, his method of citation is poor and makes tracing down the passages he cites an overly complex chore.



the Psalms equates the apostles and the hours:<sup>264</sup>

[14] ... Ἐκλέλοιπεν ὁσιος. Τὸ ὠρολόγιον τῶν ἀποστόλων ἐκολόβοσε. Τὴν δωδεκάωρον ἡμέραν τῶν μαθητῶν ἐνδεκάωρον ἐποίησε. ... ὅθεν καὶ ἐνδέκατος ὁ ψαλμὸς ἐν ᾧ φέρεται ὁ τῶν ἑνδεκα κατὰ τοῦ δωδεκάτου ὀλυλυγμός, ...

[14] ... *There is no righteous man. [Judas] has maimed the clock (ὠρολογιόν) of the Apostles. Of the disciples' twelve-hour (δωδεκάωρον) day he has made a day of eleven hours. ... And for that reason is it in the eleventh psalm that the Eleven lament over the Twelfth.*

[Asterius, Homilies on the Psalms, XI.2.14]<sup>265</sup>

The imagery of the clock hints at a connection between the hours and the apostles. St. Ambrose (340-397 CE; born in Trier)<sup>266</sup> is less explicit than Asterius, but the connection is evident nonetheless.

Ergo si dies totum tempus est mundi, habet utique etiam in saeculis horas suas aut ipsa saecula horae sunt. Horae autem diei duodecim sunt. Unde bene in mysterio dies Christus, cuius apostoli duodecim, qui caelesti lumine distinctis in se gratiae vicibus refulserunt.

*If the whole duration of the world is one day, then certainly it counts its hours by centuries: in other words, the centuries are its hours. Now there are twelve hours in the day; and in the mystical sense the day is indeed Christ. He has his twelve apostles, shining with heavenly light, in whom grace has its separate phases.*

[St. Ambrose, *Exp. Luc.* VII.222]<sup>267</sup>

Here the hours have several meanings, referring variously to ages of the world, parts of the day, and, by association with Jesus who represents the day, to the Apostles. St.

<sup>264</sup> BNP Online s.v. 'Asterius §2 Sophis from Cappadocia'. *N.B.* His Homilies on the Psalms (discovered in 1935, edited in 1956) are of disputed origin. They do not quite accord with the views presented in his other works and merit further analysis to determine their nature.

<sup>265</sup> Text of Richard (1956) *ad loc.* Translation of Danéliou (1963:124). Danéliou (1963:124 n.1) notes the existence of sundials featuring the signs of the Zodiac or the heads of the gods and suggest that Asterius is referring to a similarly ornamented dial featuring the heads of the apostles.

<sup>266</sup> BNP Online s.v. 'Ambrosius'.

<sup>267</sup> Text of Tissot (1958) *ad loc.* Translation of Danéliou (1963:125).

Augustine (354-430 CE; born Thagaste, N. Africa)<sup>268</sup> is more explicit:

... non potuerunt penetrare altitudinem diei, cuius Apostoli duodecim horae fulgentes.

*They were not able to reach the height of the day of which the apostles are the twelve dazzling hours.*

[Augustine, *Ex. Ps. 55.5 (Patrologia Latina 36, 650A)*]<sup>269</sup>

He states here quite clearly that the Apostles represent the twelve hours of the day.

Building upon this idea is a passage from Zeno of Verona (bishop of Verona; *fl. c.* 370 CE):<sup>270</sup>

[4] ... Iesu Christi ... qui vere aeternus est ac sine nocte dies; cui duodecim horae in apostolis, duodecim menses serviunt in prophetis; ...

*Christ is the eternal day which truly has no end, and at its service are twelve hours, the apostles, and twelve months, the prophets.*

[Zeno of Verona, *Tract. II.45 (Mignei) = Tract. I.33.4 (Löfstedt)*]<sup>271</sup>

As among pagans who would reference the Zodiac or the Pantheon, associations here can be drawn in two ways, namely to the apostles or to the prophets. Methodius of Olympus (bishop of Olympus; lived late 3<sup>rd</sup> century CE - early 4<sup>th</sup> century CE)<sup>272</sup> presents slightly different imagery:

[XI.3] ... die Reihe der Apostel nach den Stunden des Tages zusammengestellt, heißt der geistige Tag, nämlich der Kirche ...

*... the body of apostles, corresponding to the hours of the day, is called the spiritual day, the Church ...*

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<sup>268</sup> BNP Online *s.v.* 'Augustinus, Aurelius (Augustine)'.

<sup>269</sup> Text of PLD, *ad loc.* Translation of Danéliou (1963:125).

<sup>270</sup> BNP Online *s.v.* 'Zeno of Verona'.

<sup>271</sup> Text of Löfstedt (1971) *ad loc.* Translation of Danéliou (1963:125).

<sup>272</sup> BNP Online *s.v.* 'Methodius'.

[*De Sanguisuga* XI.3]<sup>273</sup>

Although the twelve Apostles still represent the twelve hours of the day, they serve as constituent parts of the church rather than Jesus. Hippolytus (Presbyter in Rome; *fl.* early 3<sup>rd</sup> CE) presents a very brief allegory of Jesus instructing the Apostles to serve as the hours:

*He [the Saviour], the sun, once he had risen from the womb of the earth, showed the twelve apostles to be, as it were, twelve hours; for it is through them that the day shall be made known ... And because day, sun, year were Christ, the apostles must be called hours and months.*

[*Den Moyses (Patrologia Orientalis 27.171)*]<sup>274</sup>

Of all these passages that Danéliou presents, he notes that none can be identified as the originator of this tradition; instead, he takes them as representative of a broader pre-existing cultural conception.<sup>275</sup> The astrological (and temporal) associations of the apostles originated in artwork,<sup>276</sup> brought about by the catalyst of Jewish-Hellenistic interaction.<sup>277</sup> Rabbis drew parallels between the signs of the zodiac and the patriarchs and Philo added to this a cosmic dimension.<sup>278</sup> The earliest Christians assigned to Jesus the symbolism of the day or the year, with the apostles as the constituent hours or

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<sup>273</sup> English translation from Danéliou (1963:125). German translation from Bonwetsch (1917), *ad loc.* This portion of Methodius' text survives only in Old Church Slavonic. Bonwetsch supplies the Greek text where preserved and a German translation elsewhere. The German is presented here, for it is closer to the original than Danéliou's fourth-degree translation (Greek → Slavonic → German → French → English).

<sup>274</sup> Translation of Danéliou (1963:126). No Greek is provided, as the text is preserved only in Armenian and Georgian (Brière-Mariès-Mercier 1954: *ad loc.*).

<sup>275</sup> Danéliou (1963:131-132).

<sup>276</sup> Danéliou (1963:135).

<sup>277</sup> Danéliou (1963:132) notes zodiacal representation in synagogues going back to the 1<sup>st</sup> century BCE.

<sup>278</sup> Danéliou (1963:135).

months.<sup>279</sup> Different sects built upon these ideas to various degrees.<sup>280</sup>

Despite the fact that astrology seems to run counter to fundamental tenets of Christian doctrine, Hegedus, in his conclusions, categorizes all uses of astrology by Christians as ‘soft’, in that they afford their adherents at least partial freewill.<sup>281</sup> In approaching the reasons for the integration of astrological and Christian practices, there is a danger of adding more complexity than the ancients saw. It could well be that the laypeople combined these two traditions because that is what was done and accepted at certain times and in certain places. Equally, though, they may have made a conscious decision to take on these pagan practices in a display of Christianity’s triumph over them. No one interpretation can account for all cases.

Likewise, while it is possible to suggest notions of what hours represented, such as an indication of whom to offer a prayer for the soul of the deceased, the exact connotations of each hour or the tutelary apostle assigned to each hour are more elusive. Definitive interpretations of such systems of twelve members are now lost, difficult to discern, or have little basis in rational thought.<sup>282</sup> Thus, we have neither the materials, nor the means, nor the perspective to offer definitive interpretations. At best, it can be argued that the evidence available indicates that dodecamerous systems are grounded in astrological thought.<sup>283</sup>

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<sup>279</sup> Danéliou (1963:135).

<sup>280</sup> Danéliou (1963:135).

<sup>281</sup> Hegedus (2007:372-373). By contrast, ‘hard’ astrology would imply complete determinism.

<sup>282</sup> Collins (1984:1285).

<sup>283</sup> Collins (1984:1286).

## Conclusions

By the time of Christianity's acceptance by Constantine, the concepts of chronocrators and tutelars are well established. I have already demonstrated that these notions serve as the basis for interpretation of pagan epitaphs that record *horae*. The Christian sample is no different. What changes here are those who serve in these roles. Whereas previously the signs of the zodiac or the gods of the pantheon were associated with the hours and, on the basis of an individual's time of death, were connected with their rebirth into the afterlife, in the Christian period it is the apostles that take on these duties.

The phenomenon of Christianization is well attested. Roman hero worship, for example, gave way to the Christian veneration of saints. The development of the Canonical Hours of prayer serves to illustrate the way in which mundane aspects of Roman life, such as the cardinal divisions of time, could take on great religious import. Similarly, early Patristic and heretical writings give a sense of how other systems were appropriated and integrated to varying degrees and with varying success into Christian practice. In these texts are manifest the evolution of pagan concepts such as the assignation of divinities to govern the limbs of the body, the times of the day, and moments of birth.

Whereas in the pagan record the connections were more tenuous and the interpretation relied more on postulation and extrapolation, here the texts are explicit: the apostles *are* the hours, death *is* rebirth, the apostles *do* govern rebirth. These associations serve to strengthen the interpretation presented for the pagan tradition of recording *horae*. Thus, I argue that the processes that began in the late republic, after Rome entered the

Greek world and first encountered the concepts of finite divisions of the day and genethliological horoscopes, achieve their culmination in the Christian period. References to *horae*, I contend, which serve first as genethliological horoscopes of the afterlife under the tutelage of pagan deities, here maintain their character, but undergo a conversion, much as the Roman empire does, and take on the theology of their new religion.

## **Conclusions and Recommendations for Further Study**

The preceding chapters have identified a heretofore unattested commemorative practice from classical antiquity. While epitaphs recording hours have been documented in considerable numbers over the past few centuries, no one has ever taken the time to study them in detail. Although at first glance they seem little more than a curiosity and, as such, undeserving of scholarly attention, careful study reveals that they can indeed further the modern understanding of antiquity.

The typology described features two classes of inscriptions that record numerical quantities of *horae*, those that contain durations and those that contain points in time. Such inscriptions commemorated people of all ages and all social classes. These epitaphs were set up throughout the entire Latin-speaking part of the Roman Empire, with centers of concentration at Rome and its environs and in North Africa. The inscriptions date to the first-sixth centuries CE.

In all cases the figures of hours recorded function primarily as indications of the time of death. Thus, there is no cause for alarm when seeing precise figures of hours recorded following uncertain figures of years. In some cases, *horae* may serve a secondary role in contributing to durations by noting the final fraction of a day.

The earliest examples date to the early Principate when the practices of inscribing epitaphs and of recording ages were gaining prominence. At this time, ideas concerning the apportionment of time and astrological practice, which had come to Rome in the late Republic, were also becoming more ingrained in Roman thought. Hours, though not of importance in official records, such as the registers of birth, were crucial in casting the perennially-popular genethliological horoscopes. Thus, common Romans had a reason to

be mindful of their times of birth. In viewing death as a rebirth into the afterlife, the hour of death becomes significant as well.

Much as a genethliological horoscope sought to divine information about one's life on the basis of the planetary configuration at the moment of birth, I argue that these epitaphs did likewise for the afterlife on the basis of the moment of death. As well, hours could serve as an indication of which divinity would be the tutelary of the deceased in the afterlife. This practice is paralleled in the assignation of tutelary deities to the months of the year.

As Christianity gained acceptance, these earlier pagan connotations of *horae* undergo a Christianization. Whereas previously the hours had connotations of the pantheon and the Zodiac, they take on associations of the Apostles. Such a shift in meaning is part of a broader trend that is well documented in early patristic and heretical writings.

Ultimately, as one of the constraints of an exercise such as this is the timeframe within which the work must be completed, some avenues of inquiry must by necessity remain unexplored. Studying the Greek inscriptions that record hours would have provided a basis of comparison between Eastern and Western commemorative practice, but it would have required too great an effort in order to amass a corpus. Studying the demographics of those commemorating and commemorated may yet prove fruitful, but for present purposes an analysis of ages and the identification of pagan and Christian grouping proved sufficient. Searching for references to non-numeric indications of time may further corroborate the means of accounting for aberrances in the distribution of the figures of *horae* inscribed. It may be possible to date a much greater percentage of these inscriptions, though such an endeavor would require a great commitment of time and



careful training. Even so, it may prove unfeasible. Finally, a more thorough study of literature on astrology, horoscopy, and the afterlife could bolster the interpretations of Chapters 2 and 3.

Thus, in trying to limit the scope of the project so as to remain manageable, several questions raised are left unanswered. However, those that have been addressed are significant and succeed in demonstrating that the recording of *horae* in Roman funerary inscriptions was a widespread, longstanding, and meaningful practice.

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## Appendices

### Appendix I – *Falsae vel Alienae*

Of the inscriptions in the dataset, thirty-one are flagged by the CIL<sup>284</sup> and one by the IG as being *falsae vel alienae*.<sup>285</sup> Fortunately, most fall into the latter category, namely, those inscriptions inadvertently attributed to the wrong location as a result of having been moved; however, some do receive the former designation, flagging them as forgeries. Not all of the *falsae* have been removed from the dataset. In cases where *falsae* were not discarded, explanations are given.

#### **A. *Falsae* Removed from the Dataset**

1. CIL 06, \*01454 = CLE 00400
2. CIL 06, \*02060 (p 254\*) = CIL 06, 19804

These two inscriptions are marked as Ligurian forgeries. For the second of these, the CIL acknowledges that it records the same inscription elsewhere as genuine.<sup>286</sup>

3. CIL 06, \*03312 = CIL 06, 10824 (p 3507)

This inscription is flagged as a forgery, likely from 1647; again, the CIL

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<sup>284</sup> This figure of thirty-one refers to records returned by the EDCS. One of these records is flagged twice in the CIL bringing the total to thirty-two.

<sup>285</sup> These sections generally – though not as a rule – appear at the beginnings of their respective volumes; in CIL VI, for instance, Part V is dedicated to these inscriptions. The CIL and IG enumerate the inscriptions comprising these lists by a different counting than that employed in the remainder of each volume. All such inscriptions are distinguished from the ‘normal’ inscriptions by an asterisk prefixed to their catalogue numbers.

<sup>286</sup> CIL *ad loc.* and esp. VI.V p.254.



acknowledges that the same inscription is listed elsewhere as being genuine.<sup>287</sup>

4. CIL 10, \*01089,130 = CIL 06, 21900
5. CIL 10, \*01089,193 = CIL 06, 26927 = IMCCatania 00487  
= AE 1992, +00092

These two inscriptions were also originally set up in Rome and later moved to Sicily.<sup>288</sup> These however are convincing forgeries.<sup>289</sup>

## B. *Falsae* Not Removed from the Dataset

1. CIL 09, \*00259 = Allifae 00189

Flagged as a possible copy.<sup>290</sup>

2. CIL 12, \*00068,2c (*cf.* C.9, below) = CIL 06, 02309 (p 3318) = CIL 06, 22385  
= CIL 10, \*01045,5 = AE 2006, +00221

Inscriptions catalogued as CIL 12, \*00068,2 are copies of genuine inscriptions.<sup>291</sup>

The EDCS returned this specific reference as part of a record that includes the inscription it copies; hence, the record was kept in the dataset.

3. IG-14, \*00191 = CIL 06, 10096 (p 3492, 3906)  
= CIL 01, 01214 (p 970) = CLE 00055  
= D 05213 = ILLRP 00803 = AE 1997,  
+00160

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<sup>287</sup> CIL *ad loc.*

<sup>288</sup> CIL *ad loc.*

<sup>289</sup> *Ibid.* “*Sequuntur falsae eiusdem generis, descriptae pleraque ex archetypis genuinis.*”

<sup>290</sup> CIL *ad loc.*

<sup>291</sup> CIL *ad loc.*

The IG inscription is a copy of the inscription recorded in the CIL.<sup>292</sup> As the copy and the original are both in the same record, it was kept in the dataset.

### C. Alienae

- |                        |  |
|------------------------|--|
| 1. CIL 05, *00429,023* | = CIL 06, 02772 (p 3370) = CIL 06, 32660 |
| 2. CIL 05, *00429,093  | = CIL 06, 18174                          |
| 3. CIL 05, *00429,098* | = CIL 06, 03610 = CIL 06, 20611          |
| 4. CIL 05, *00429,113* | = CIL 06, 07956 = ICUR-08, 23509         |
| 5. CIL 05, *00429,233  | = CIL 05, 03143 = CLE 01120              |

These five inscriptions are collected under the grouping of CIL 05, \*00429, which refers to a collection of inscriptions mistakenly attributed to Verona. Those with terminal asterisks are of uncertain provenance, despite being catalogued in CIL 06; the remainder were originally set up at Rome.<sup>293</sup>

- |                   |                 |
|-------------------|-----------------|
| 6. CIL 09, *00074 | = CIL 06, 24262 |
|-------------------|-----------------|

An inscription moved from Rome.<sup>294</sup>

- |                     |                                  |
|---------------------|----------------------------------|
| 7. CIL 09, *00632,7 | = CIL 06, 18318 = ICUR-08, 22456 |
|---------------------|----------------------------------|

Moved from its original location in Rome.<sup>295</sup>

- |                     |                 |
|---------------------|-----------------|
| 8. CIL 10, *00771,2 | = CIL 06, 26640 |
|---------------------|-----------------|

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<sup>292</sup> IG *ad loc.*

<sup>293</sup> CIL *ad loc.*

<sup>294</sup> CIL *ad loc.*

<sup>295</sup> CIL *ad loc.*

Moved from Rome.<sup>296</sup>

9. CIL 10, \*01045,5 (*cf.* B.2, above) = CIL 06, 02309 (p 3318) = CIL 06, 22385  
= CIL 12, \*00068,2c = AE 2006, +00221

Moved from Rome.<sup>297</sup>

10. CIL 10, \*01088,024 = CIL 06, 11569  
11. CIL 10, \*01088,030 = CIL 06, 11858 = IMCCatania 00055  
12. CIL 10, \*01088,062 = CIL 06, 13166 = IMCCatania 00272  
13. CIL 10, \*01088,255 = CIL 06, 23058  
14. CIL 10, \*01088,265 = CIL 06, 05714  
15. CIL 10, \*01088,383 = CIL 06, 29151

These six inscriptions catalogued under CIL 10, \*01088 are all inscriptions from Rome that were brought to Sicily.<sup>298</sup> Although they are all thought to be genuine, some specimens had been lost by the time CIL 10 was compiled and as such, the editors relied on other volumes for their information.<sup>299</sup>

16. CIL 11, \*00078,24 = CIL 06, 21232

One of a group of inscriptions moved from Rome and used to adorn a library.<sup>300</sup>

17. CIL 11, \*00101,071 = CIL 06, 16767  
18. CIL 11, \*00101,118 = CIL 06, 23448

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<sup>296</sup> CIL *ad loc.*

<sup>297</sup> CIL *ad loc.*

<sup>298</sup> CIL *ad loc.*

<sup>299</sup> *Ibid.*

<sup>300</sup> CIL *ad loc.*

19. CIL 11, \*00101,127 = CIL 06, 24388

Inscriptions catalogued under CIL 11, \*00101 come from Rome.<sup>301</sup>

20. CIL 11, \*00103,5 = CIL 06, 20786

21. CIL 11, \*00104,2 = CIL 06, 09938 (p 3471) = CLE 00989

22. CIL 11, \*00124,4 = CIL 06, 28239 = CLE 00447 (p 855)  
= CLE +00805

These three inscriptions also come from Rome.<sup>302</sup>

23. CIL 11, \*00250,2c = CIL 10, 03547

An inscription originally set up in Latium and Campania.<sup>303</sup>

24. CIL 11, \*00259,103 = CIL 06, 10784

This inscription was taken from Rome in 1740/1.<sup>304</sup>

25. CIL 14, \*00180a12 = CIL 06, 21122

Yet another inscription moved from Rome.<sup>305</sup>

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<sup>301</sup> CIL *ad loc.*

<sup>302</sup> CIL *ad loc.*

<sup>303</sup> CIL *ad loc.*

<sup>304</sup> CIL *ad loc.*

<sup>305</sup> CIL *ad loc.*

## Appendix II – Distribution of Inscriptions by Province

*N.B.* Provinces are as returned by the EDCS.

	Epitaphs with <i>horae</i>	All inscriptions from province	Epitaphs w/ <i>horae</i> as a percentage of all inscriptions
<b>Africa</b>	<b>175</b>		
<i>Africa Proconsularis</i>	131	30,867	0.424%
<i>Mauretania Caesariensis</i>	23	5,385	0.427%
<i>Mauretania Tingitana</i>	1	1,201	0.083%
<i>Numidia</i>	20	16,812	0.119%
<b>Asia</b>	<b>2</b>		
<i>Galatia</i>	1	710	0.141%
<i>Syria</i>	1	1,154	0.087%
<b>Europe</b>	<b>39</b>		
<i>Achaia</i>	1	1,723	0.058%
<i>Baetica</i>	6	6,493	0.092%
<i>Belgica</i>	1	6,259	0.016%
<i>Dalmatia</i>	5	8,846	0.057%
<i>Gallia Narbonensis</i>	6	16,768	0.036%
<i>Germania Inferior</i>	1	6,407	0.016%
<i>Germania Superior</i>	4	10,953	0.037%
<i>Hispania Citerior</i>	5	18,287	0.027%
<i>Lugdunensis</i>	2	5,239	0.038%
<i>Moesia Inferior</i>	1	3,259	0.031%
<i>Moesia Superior</i>	2	1,741	0.115%
<i>Pannonia Superior</i>	5	6,370	0.078%
<b>Italy</b>	<b>686</b>		
<i>Aemilia / Regio VIII</i>	7	4,395	0.159%
<i>Apulia et Calabria / Regio II</i>	8	5,142	0.156%
<i>Bruttium et Lucania / Regio III</i>	6	1,988	0.302%
<i>Etruria / Regio VII</i>	14	9,400	0.149%
<i>Latium et Campania / Regio I</i>	83	37,733	0.220%
<i>Liguria / Regio IX</i>	4	1,723	0.232%
<i>Picenum / Regio V</i>	2	2,245	0.089%
<i>Samnium / Regio IV</i>	6	6,391	0.094%
<i>Transpadana / Regio XI</i>	8	3,955	0.202%
<i>Umbria / Regio VI</i>	6	4,834	0.124%
<i>Venetia et Histria / Regio X</i>	15	15,324	0.098%
<i>Sardinia</i>	7	2,098	0.334%
<i>Sicilia</i>	4	3,251	0.123%
<i>Roma</i>	510	114,279	0.446%
<b>Unknown Provenance</b>	<b>2</b>		
<b>Grand Total</b>	<b>898</b>		

## Appendix III – Distribution of Inscriptions by City

*N.B.* Locations are as returned by the EDCS.

<i>Location</i>	<i>Number of Inscriptions</i>		
		Thena	1
		Utique / Utica	1
		<b>Apulia et Calabria / Regio II</b>	<b>8</b>
		Benevento / Beneventum	1
		Canosa di Puglia / Canusium	1
		Casalvecchio di Puglia / Luceria	1
		Caudium	1
		Gravina in Puglia / Silvium	1
		Lucera / Luceria	1
		Sant'Agata de' Goti / Saticula	2
		<b>Baetica</b>	<b>6</b>
		Comares / Malaca	1
		Cordoba / Corduba	1
		Malaga / Malaca	1
		Osuna / Urso	1
		Sevilla / Hispalis	1
		Villargordo / Ilturgi	1
		<b>Belgica</b>	<b>1</b>
		Chalons-en-Champagne / Catalaunum	1
		<b>Bruttium et Lucania / Regio III</b>	<b>6</b>
		Buccino / Volcei	1
		Diano / Tegianum	1
		Paestum	3
		Polla / Forum Popillii	1
		<b>Dalmatia</b>	<b>5</b>
		Risan / Risinium	1
		Salona	4
		<b>Etruria / Regio VII</b>	<b>14</b>
		Bolsena / Volsinii	1
		Chiusi / Clusium	2
		Faleria / Falerii Novi	1
		Perugia / Perusia	1
		Pisa / Pisae	4
		Portoferraio / Ilva	1
		Tolfa	1
		Viterbo / Musarna	1
		Volsinii	1
		Vulci / Volci	1
		<b>Galatia</b>	<b>1</b>
		Sivrihisar / Teos	1
		<b>Gallia Narbonensis</b>	<b>6</b>
		Arles / Arelate	2
		Narbonne / Narbo	1
		Toulon / Telo Martius	1
<b>Achaia</b>	<b>1</b>		
Kyprisso / Caenopolis	1		
<b>Aemilia / Regio VIII</b>	<b>7</b>		
Boncellino di Bagnacavallo	1		
Cesena / Caesena	1		
Forli / Forum Livii	1		
Ravenna	2		
Rimini / Ariminum	2		
<b>Africa proconsularis</b>	<b>131</b>		
?	1		
Ad Duwayrat / Uccula	1		
Ain Jannet / Totia	1		
Ain Teffaha	1		
Aulodes	1		
Barud, Hanshir al / Thagumata	1		
Ben Dreje	1		
Benzioun / Kef Bezioun / Kudiat el Batum / Hammam	1		
Bir-Magra / Thibicaae	1		
Bou Djelida / Gens Bacchuiana	1		
Bou Idaria	1		
Carthago	15		
Djebel Djelloud	1		
Djellula	2		
Dougga / Thugga	4		
Henchir Ben Glaya	1		
Henchir El Aluin / Sicilibba	1		
Henchir Negaschia	1		
Kef Beni Feredj / Tenelium	1		
Le Kef / Sicca Veneria	1		
Lorbeus, Jebel / Lares	1		
M'Daourouch / Mdaourouch / Madauros	2		
Mahallah, Hanshir al	1		
Makthar / Maktar / Mactar / Mactaris	55		
Msa	1		
R'Mel	1		
Sbeitla / Sufetula	4		
Sfax / Taparura	9		
Sidi Amara / Agger	4		
Sidi el Titouhi	1		
Slah	1		
Souani ed Adhari / Sawani al Adhari / Themetra	1		
Sousse / Hadrumetum	3		
Tabarka / Thabraca	1		
Tebessa / Theveste	5		
Techga / Tachegga / Thisica	1		

Venterol	1	Henchir Suik / Cohors Breucorum	1
Vienne / Vienna	1	Kherbet Fraim	1
		Medea	1
<b><u>Germania inferior</u></b>	<b><u>1</u></b>	Mta Djafar, Koudiat	1
Koln / Colonia Claudia Ara Agrippinensium	1	Setif / Sitifis	3
		Sour el Ghozlane / Auzia	2
<b><u>Germania superior</u></b>	<b><u>4</u></b>	Tenes / Cartenna	1
Besancon / Vesontio	1	Tipaza / Tefessad / Tipasa	3
Bingen / Bingium	1	Tlemcen / Pomaria	1
Mainz / Mogontiacum	2		
		<b><u>Mauretania Tingitana</u></b>	<b><u>1</u></b>
<b><u>Hispania citerior</u></b>	<b><u>5</u></b>	Tanger / Tangier / Tingis	1
Benavente	1		
Oviedo	2	<b><u>Moesia inferior</u></b>	<b><u>1</u></b>
Sagunto / Saguntum	1	Rasova / Sacidava	1
Tarragona / Tarraco	1		
		<b><u>Moesia superior</u></b>	<b><u>2</u></b>
<b><u>Latium et Campania / Regio I</u></b>	<b><u>83</u></b>	Kostolac / Viminacium	1
Alatri / Aletrium	1	Skopje / Scupi	1
Albano Laziale / Albanum	1		
Ariccia / Aricia	1	<b><u>Numidia</u></b>	<b><u>20</u></b>
Capua	2	Announa / El Announa / Thibilis	2
Ciciliano / Trebula Suffenas	1	Beni Guecha	1
Fiumicino / Portus	1	Benyahia Abderrahmane/Gens Suburburum Colonorum	1
Formello	1	Djemila / Cuicul	1
Formia / Formiae	1	Ebn Ziad / Castellum Elefantum	1
Frascati / Tusculum	1	Hammam/Hammamet/Youks les Bains/Ad Aquas Ca	1
Grottaferrata / Tusculum	1	Kudiat Mta Bir Zudar	1
Minturnae	1	Lambaesis	1
Miseno / Misenum	1	Macomades	1
Misenum	1	Mehanna	1
Napoli / Neapolis	4	Messala	2
Ostia Antica	42	Sbikha	1
Palestrina / Praeneste	1	Skikda / Ras Skikda / Philippeville / Rusicade	1
Pompei	1	Sour El Ghozlane / Aumale	1
Pozzuoli / Puteoli	15	Timgad / Thamugadi	1
Roccagiovine / Fanum Vacunae	1	Tobna / Tubunae	1
Salerno / Salernum	1	Zaouia	1
Tivoli / Tibur	3	Zraia / Zarai	1
Ventotene, Isola / Pandateria	1		
		<b><u>Pannonia superior</u></b>	<b><u>5</u></b>
<b><u>Liguria / Regio IX</u></b>	<b><u>4</u></b>	Iza / Brigetio	1
Vado Ligure / Vada Sabatia	2	Petronell-Carnuntum / Carnuntum	2
Ventimiglia / Albintimilium	2	Sisak / Siscia	1
		Wien / Vindobona	1
<b><u>Lugdunensis</u></b>	<b><u>2</u></b>		
Autun / Augustodunum	1	<b><u>Picenum / Regio V</u></b>	<b><u>2</u></b>
Lyon / Lugudunum	1	Falerio	1
		Fermo / Firmum Picenum	1
<b><u>Mauretania Caesariensis</u></b>	<b><u>23</u></b>		
?	1	<b><u>Provincia incerta</u></b>	<b><u>2</u></b>
Ain el Kebira / Satafis	1	?	2
Amoura / Sufasar	1		
Cherchell / Caesarea	6	<b><u>Roma</u></b>	<b><u>510</u></b>

<b><u>Samnium / Regio IV</u></b>	<b>6</b>	Casatenovo	1
Alife / Allifae	1	Como / Comum	2
Carsoli / Carseoli	1	Milano / Mediolanum	2
Larino / Larinum	1	Pavia / Ticinum	1
Rieti / Reate	1	Torino / Augusta Taurinorum	1
Venafro / Venafrum	1	Vercelli / Vercellae	1
Vescovio / Forum Novum	1		
		<b><u>Umbria / Regio VI</u></b>	<b>6</b>
<b><u>Sardinia</u></b>	<b>7</b>	Amelia / Ameria	1
?	2	Jesi / Aesis	1
Cagliari / Carales	2	Nocera Umbra / Nuceria Camellaria	1
Pirri	1	Sarsina / Sassina	1
Porto Torres / Turris Libisonis	2	Sassoferrato / Sentinum	1
		Terni / Interamna Nahars	1
<b><u>Sicilia</u></b>	<b>4</b>		
Catania / Catina	2	<b><u>Venetia et Histria / Regio X</u></b>	<b>15</b>
Siracusa / Syracusae	2	Aquileia	9
		Brescia / Brixia	1
<b><u>Syria</u></b>	<b>1</b>	Gambulaga	1
Apamea	1	Grado / Aquileia	1
		Pula / Pola	2
<b><u>Transpadana / Regio XI</u></b>	<b>8</b>	Vicenza / Vicetia	1



## Appendix IV – Datable Inscriptions

### *Literary/Poetic Uses*

#### 1. 22 BCE/6 CE/32 CE

*CIL 10, 06785 = CLE 01189 = ILMN-01, 00611 – Latium et Campania / Regio I  
(Ventotene, Isola / Pandateria)*

RELIQUIAE CINERIS TUMULO MAN|DATA QUIESCUN(T) AUG(USTI) LIB(ERTE) SACRO HOC  
TIBI METRO|BIE HUIC NON DURA COLU CLOTHO DECREVIT IN | ANNIS TER DECIES QUINOS  
DEGERE QUEM VOLUIT | PRAEFUIT HIC LONGUM TIBI PANDOTIRA PER AEVOM(!) |  
PROVIDAQUE IN MELIUS IURA DEDIT POPULO | PLENA BONO MENS AEQUA FUIT NON ASPERA  
LINGU(A) | INCULPATA FIDES INNOCUUSQUE PUDOR | NULLUS FULGOREM VALUIT  
DECERPERE LIVOR | CONSTIT(IT) AD FINEM ULTIMAQUE **HORA** NITOR | TE TUA NATORUM  
DEFLET PIA TURBA TUORUM | CONSE(N)SUQUE PARI TURBA PIATA GEMIT | ESSE TIBI CREDAS  
OMNES DE MORTE PARENTES | USQUE ADEO AEQUALIS MAEROR IN ORA FUIT | EMINET IN  
LUCTUS PRIMA OMNIUM IULIA CONIUNX | PER QUEM SI FAS EST VIVIS IN ELYSIUM |  
DECESSIT X K(ALENDAS) DECEM(BRES) **L(UCIO) ARR(UN)TIO T(ITO) FLAVIO BASSO  
CO(N)S(ULIBUS)**

#### 2. 300 CE

*CIL 08, 20277 = ILCV 01570 (add) = CLE 01977 – Mauretania Caesariensis (Ain el  
Kebira / Satafis)*

MEMORIAE AELIAE SECUNDULAE | FUNERI MU<L=I>TA QUID(E)M CONDIGNA IAM MISIMUS  
OMNES | INSUPER AR(A)EQU(E) DEPOSIT(A)E SECUNDULAE MATRI | LAPIDEAM PLACUIT  
NOBIS ATPONERE MENSAM | IN QUA MAGNA EIUS MEMORANTES PLURIMA FACTA | DUM CIBI  
PONUNTUR CALICESQ(UE) E<T=I> COPERTAE | VULNUS UT SANETUR NOS ROD(ENS)  
PECTORE SAEVUM | LIBENTER FABUL(AS) DUM SERA RED(D)IMUS **HORA** | CASTAE MATRI  
BONAE LAUDESQ(UE) VETULA DORMIT | IPSA [Q(UAE)] NUTRI(I)T IACES ET SOBRIA {E}  
SEMPER | V(IXIT) A(NNOS) LXXV A(NNO) **P(ROVINCIAE) CCLX** STATULENIA IULIA FE|CIT

#### 3. 612 CE

*ICUR-02, 04159 – Roma*

VITA HOMINUM BREVIS EST CERTA HANC DETERMINAT **HORA** | SED VITAE AETERNAE INDE  
PARATUR ITER | QUO NON INDECORA AUT RURSUS PERITURA VIDENTUR | SED PULCHRUM  
ATQUE DECENS IAM SINE FINE MANET | DIC IGITUR QUID MORS STIMULIS AGITARIS INIQUIS |  
QUID FREMIS INCASSUM QUID FURIBUNDA GERIS | COMMODA NULLA TIBI POTERUNT TUA  
FACTA REFERRE | NEC PRODESSE POTEST IMPETUS ISTE TIBI | GREGORII SEMPER MONITA  
ATQUE EXEMPLA MAGISTRI | VITA OPERE AC DIGNIS MORIBUS ISTE SEQUENS | QUO HUNC  
TERRERE PUTAS SUNT HUIUS MAXIMA VOTA | MITTERE AD ASTRA ANIMAM REDDERE  
CORPUS HUMO | SAUCIA MULTIPLICI SI QUIDEM NAM MEMBRA DOLORE | RURSUS IN  
ANTIQUO PULVERE VERSA MANENT | QUAE CONIUNCTA ANIMAE STABILITO IN CORPORE  
SURGANT | AD VITAM AETERNAM TE PEREUNTE MAGIS | SANCTA FIDES MERITO VITAE  
CLEMENTIA PATRIS | SPEM CERTAM HANC FAMULOS IUSSIT HABERE SUOS | HIC REQUIESCIT  
BONIFATIUS IUNIOR QUI SEDIT ANNOS V MENSES VIII DIES XII | DEPOSITUS OCT(AVUM)  
IDUS MAI{I}(AS) **IMPERANTE DOM(INO) N(OSTRO) HERACLIO [...]** ANNO EIUS **II**

## Durations

### 1. 163 CE

*CIL 06, 10743 – Roma*

T(ITO) AELIO MYRONI | FEC(IT) AURELIAE | SATURNINAE B(ENE) M(ERENTI) | VIX(IT)  
ANN(OS) XXX M(ENSES) VI | HORAS VIII IN | VIII IDUS NOVEMBRES | **M(ARCO) PONTIO  
LAELIANO | A(ULO) IUNIO PASTORE CO(N)S(ULIBUS)**

### 2. 211 CE

*CIL 14, 02257 = CIL 06, 03734 (p 3007) = CIL 06, 31058 = ILCV +02598 = ICUR-05,  
15378 – Roma*

VICTORIAE AETER(NAE) | **D(OMINI) N(OSTRI) IMP(ERATORIS) CAES(ARIS) MARC(I) |  
AURELI** [[[ANTONINI]]] | **P(II) FELIC(IS) AUG(USTI) PONTI(FICIS)** | **MAXIMI  
TRIB(UNICIA) POT(ESTATE) II(I)** | **CO(N)S(ULIS) III P(ATRIS) P(ATRIAE) DIVI SEVE(RI)  
NEPOTIS** | LEG(IO) II PA[R]THICA | ANTONIANA P(IA) | F(ELIX) F(IDELIS) AET(ERNA)  
DEVOTA NU|MINI [M(AIESTATI)Q(UE) E]IUS || EUTYCIAN(A)E <Q=O>U(A)E VI|XIT ANNIS  
XXV ME(N)|SES VI (H)ORAS V BENE | MERENTI IN PACE

### 3. 319 CE

*CIL 08, 21479 = ILCV 02791 – Mauretania Caesariensis (Amoura / Sufasar)*

BONA MEMORIA EMM|ARTIS ET FILIAE EIUS VI{C}|XIT ANNIS(!) XVIII MENSES | DUO DIES  
V (H)ORAS SEPTE(M) | ET MORITUR DI{A}E **K(A)L(ENDAS) | MAI{I}AS P(ROVINCIAE)  
CCLXXVIII**

### 4. 345 CE

*IAM-02-01, 00016 = ILCV 01470 = ILM 00020 = AE 1912, 00001 = AE 1912, 00009 =  
AE 1916, +00100 – Mauretania Tingitana (Tanger / Tangier / Tingis)*

AURELIA SABINA ANCILLA | C(H)RESTI VIX{S}IT PL(US) MI(NUS) | ANNIS XXIII  
ME(NSIBUS) V DI(EBUS) XIII | (H)OR(IS) VIII FE(LIX) IN PACE REQU(I)ET | **AMANTIO ET  
ALBINO CON|S<U=O>LIBUS**

### 5. 378 CE

*CIL 13, 02798 = ILCV 02814 – Lugudunensis (Autun / Augustodunum)*

MEMORIAE AETERNAE | QUIETAE QUAE VIXIT ANN(UM) I D(IES) III | H(ORAS) VIII  
DECESSIT VIII KAL(ENDAS) NOV(EMBRES) | **VALENTE VI ET VALENTINIANO II  
CONSS(ULIBUS)**

### 6. 404 CE

*BCTH-1910-CCXVII – Numidia (Sour El Ghozlane / Aumale)*

D(IS) M(ANIBUS) S(ACRUM) | HIC ET EGO SUM POSITUS | PUELLAENILUS ASTUNTIVS |  
PUELLAENI LUCIANI FILI|US VIXIT ANNIS VII D(IEBUS) III | HORAS VII PULLAENIVS  
LUCIANUS FILIO KARISSIMO | F(I)D(ELIS) [ANNO] **P(ROVINCIAE) CCX**

### 7. 404 CE

*CIL 06, 09313 = ILCV +00598 = ICUR-02, 04852*

HIC REQUIESCIT IN PACE [...] | QUI VIXIT ANNOS XXXIII M[ENSES ... DIES [...]]XV (H)ORAS VI RECESSIT [DIE 3] | DO(MINO) HONORIO AUG(USTO) V[...] CONS(ULE) [...] | CUB<I=E>CULARIA HUNC TU[MULUM ...] | POSUIT

### *Points in Time*

#### 1. 43 CE

*CIL 10, 04881 = D 08530 = Venafrum 00047 – Samnium / Regio IV (Venafrum / Venafrum)*

C(AIO) HERENNIO C(AI) F(ILIO) | TER(ETINA) MELAI | AEDILI IIVIR(O) | **L(UCIO) NONIO ASPRENATE CO(N)S(ULE)** | III NON(AS) SEPT(EMBRES) H(ORAS) X NATUS EST | **A(ULO) GABINIO SECUNDO CO(N)S(ULE)** | III NON(AS) SEPT(EMBRES) H(ORAS) X MORITU[R] | MELANTA FILIO

#### 2. 126 CE

*AE 1942/43, 00048 = AE 1950, +00163 = AE 1955, +00201 – Africa proconsularis (Souani ed Adhari / Sawani al Adhari / Themetra)*

MEMORIA VIC|TORINI IM PACE | MARTURE PROFE|SSUM OCTAV(UM) IDUS | MAI(A)S <D=F>IE SOLIS (H)ORA | OCTAVA **PR(OVINCIAE) CC[LXXI]**

#### 3. 260-279 CE

*AE 1982, 00985 – Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)*

D]IES XIII[.] R(ECESSIT) III No[NAS] | MAIAS (H)ORA NOCTIS [...] | DIES LUN(A)E **PR(OVINCIAE) CCXXI**

#### 4. 364 CE

*ICUR-06, 15587 = ILCV 04377 (em) – Roma*

PUER NATUS | **DIVO IOVIANO AUG(USTO) ET | VARRONIANO CO(N)SS(ULIBUS)** | (H)ORA NOCTIS III | IN V(I)XIT VIII IDUS MA{D}IAS | DIE SATURNIS LUNA VI<C=G>ESIMA | SI<G=C>NO APIORNO NOMINE SIMPLICIUS

#### 5. 392 CE

*CIL 09, 06192 = AE 1981, 00251 = ILCV 00582 (add) = ERCanosa 00103 = AE 2002, +00367 – Apulia et Calabria / Regio II (Canosa di Puglia / Canusium)*

POS(T) CONSULATUM **D(OMINI) N(OSTRI) ARCADI | AUG(USTI) E[T] FLAVI RUFINI VV(IRORUM) CC(LARISSIMORUM) CON|SS(ULUM)** DEPOSITUS BRIZINUS MAI|OR PROCURATOR DEFUN(C)T(US) | DIE LUNIS IX K(A)L(ENDAS) IUNIAS (H)OR|A DIEI SECUNDA VIXIT PLUS | MINUS ANNOS XLVII

#### 6. 400 CE

*CIL 06, 09161 (p 3469) = ILCV 00693 (add) = ICUR-01, 01463 (p 490) – Roma*

POST] CONSULATUM **F(LAVI) STILICHONIS | [...] SECUNDO CC(ONSULIBUS)** DEPOSITUS PUER [...] | [...] HELIAS ARGENTARIUS SEPTIMU[S ...] | [...] KAL(ENDAS) NO<V=B>EMBRES DIE <V=B>ENERIS (H)ORA QUARTA [...] | [...] QUI <V=B>IX<I=E>T ANNIS TRIGINTA ET QUINQUE ET DIES | [...] VIGINTI ET TRES BENE MERENTI IN PACE

## 7. 419 CE

*CIL 05, 06227 = AE 1994, +00741 – Transpadana / Regio XI (Milano / Mediolanum)*  
 ] IN S(A)ECU[LO ...] | (H)ORA NOC[TIS ...] | **FL(AVIO) MON(AXIO) ET PLINTA**  
**CO(N)S(ULIBUS) | V K(ALENDAS) OCTO(BRES) [**

## 8. 509 CE

*CIL 08, 02013 (p 2731) = CIL 08, 16516 = ILAlg-01, 03424 = ILCV +00043 = ILCV*  
*01385 – Africa proconsularis (Tebessa / Theveste)*  
 HIC REQU[IESCIT] | FILI{L}US [NOSTER] | GE[MINUS(?)] | [F]IDELIS [VI][XIT I]N PACE  
 AN[NOS V] | MENSES V DIES [XXV] | [NAT]US EST ANN(O) **VII DO(MI)N(I) N(OSTRI)**  
**RE[GIS TRA][SA]MUNDI IIII NON(AS) FEBR(U)ARI[AS] | ET RECESSIT ANN(O) XII VII**  
**KA[LEND(AS)] | AUGUSTAS (H)ORA VIII SABBATORUM DI[E]**

## 9. 926 CE

*IHC 00254 (p 2,97) – Hispania citerior (Oviedo)*  
 HIC REQUIESCIT FAMULA DEI URRACA REGINA ET CONFAMULA | UXOR DOMINI RANIMIRI  
 PRINCIPIS OBIIT DIE SECUNDA FERIA | HORA XI VIII K(A)L(EN)D(A)S IULIAS IN (A)**ERA**  
**DCCCCLXIII**

## 10. 1039 CE

*IHC 00258 (p 2,97) – Hispania citerior (Oviedo)*  
 EN QUEM CERNIS CAVEA SAXA TEGET COMPAGO SACRA | HIC DILECTA DEO RECUBANS  
 TARAISA CHRISTO DICATA | PROLES VEREMUNDI REGIS ET GELOYRAE REGINAE | GENERI  
 ORTA CLARA PARENTATU CLARIOR ET MERITO | VITAM DUXIT PRAECLARAM UT CONTINET  
 NORMA | HANC IMITARE VELIS SI BONUS ESSE CUPIS | VEL SI OBIIT SUB DIE VII KAL(ENDAS)  
 MA{GI}I(AS) FERIA IIII | HORA MEDIAE NOCTIS (A)**ERA MLXXVII** POST PERACTA |  
 AETATE SAECULI PORRECTA PER ORDINE(M) MUNDI SEXTA | DA CHRISTE QUAESO VENIAM  
 PARCE PRECOR AMEN

## Appendix V – Full Text of the *Menologia Rustica*

### *Menologium rusticum Colotianum*

CIL 06, 02305 = CIL 06, 32503 = CIL 01, p 0280 = InscrIt-13-02, 00047 = ILMN-01, 00064 = D 08745 = RICIS-02, 00501/0219

MENSIS	MENSIS	MENSIS
IANUAR(IUS)	FEBRUAR(IUS)	MARTIUS
DIES XXXI	DIES XXVIII	DIES XXXI
NON(AE) QUINT(ANAE)	NON(AE) QUINT(ANAE)	NON(AE) SEPTIMAN(AE)
DIES HOR(ARUM) VIII  (DODRANTIS)	DIES HOR(ARUM) X  (DODRANTIS)	DIES HOR(ARUM) XII
NOX HOR(ARUM) XIII  (QUADRANTIS)	NOX HOR(ARUM) XIII  (QUADRANTIS)	NOX HOR(ARUM) XII
<b>SOL</b>	<b>SOL AQUARIO</b>	AEQUINOCTIUM
<b>CAPRICORNO</b>	<b>TUTEL(A) NEPTUNI</b>	VIII KAL(ENDAS) APR(ILES)
<b>TUTELA</b>	SEGETES	<b>SOL PISCIBUS</b>
<b>IUNONIS</b>	SARIUNTUR	<b>TUTEL(A) MINERVAE</b>
PALUS	VINEARUM	VINEAE PEDAMIN(A)
AQUITUR	SUPERFIC(IUM) COLIT(UR)	IN PASTINO
SALIX	HARUNDINES	PUTANTUR
HARUNDO	INCENDUNT(UR)	TRIMESTR(E) SERITUR
CAEDITUR	PARENTALIA	ISIDIS NAVIGIUM
SACRIFICANT	LUPERCALIA	SACR(UM) MAMURIO
DIS	CARA COGNATO	LIBERAL(IA) QUINQUA
PENATIBUS	TERMINALIA	TRIA LAVATIO
MENSIS	MENSIS	MENSIS
APRILIS	MAIUS	IUNIUS
DIES XXX	DIES XXXI	DIES XXX
NONAE	NON(AE) SEPTIM(ANAE)	NON(AE) QUINT(ANAE)
QUINTAN(AE)	DIES HOR(ARUM) XIII S(EMIS)	DIES HOR(ARUM) XV
DIES	NOX HOR(ARUM) VIII S(EMIS)	NOX HOR(ARUM) VIII
HOR(ARUM) XIII S(EMIS)	<b>SOL TAURO</b>	SOLIS INSTITIUM
NOX	<b>TUTEL(A) APOLLIN(IS)</b>	VIII KAL(ENDAS) IUL(IAS)
HOR(ARUM) X S(EMIS)	SEGET(ES) RUNCANT(UR)	<b>SOL GEMINIS</b>
<b>SOL ARIETE</b>	OVES TUNDUNT(UR)	<b>TUTELA</b>
<b>TUTELA</b>	LANA LAVATUR	<b>MERCURI</b>
<b>VENERIS</b>	IUVENCI DOMANT(UR)	FAENISICIUM
OVES	VICEA PABULAR(IS)	VIN[E]AE
LUSTRANTUR	SECATUR	OCCANTUR
SACRUM	SEGETES	SACRUM
PHARIAE	LUSTRANTUR	HERCULI
ITEM	SACRUM MERCUR(IO)	FORTIS
SARAPIA	ET FLORAE	FORTUNAE

MENSIS  
IULIUS  
DIES XXXI  
NONAE  
SE<P=R>TIMAN(AE)  
DIES  
HORARUM  
XIII |(QUADRANTIS)  
NOX HOR(ARUM)  
VIII |(DODRANTIS)  
**SOL CANCR(O)**  
**TUTELA**  
**IOVIS**  
MESSES  
HORDIAR(IAE)  
ET FABAR(IAE)  
APOLLINAR(IA)  
NEPTUNAL(IA)

MENSIS  
AUGUST(US)  
DIES XXXI  
NON(AE) QUINT(ANAE)  
DIES HOR(ARUM) XIII  
NOX HOR(ARUM) XI  
**SOL LEONE**  
**TUTEL(A) CERER(IS)**  
PALUS PARAT(UR)  
MESSES  
FRUMENTAR(IAE)  
ITEM  
TRITICAR(IAE)  
STUPULAE  
INCENDUNT(UR)  
SACRUM SPEI  
SALUTI DEANAE  
VOLCANALIA

MENSIS  
SEPTEMBER  
DIES XXX  
NON(AE) QUINT(ANAE)  
DIES HOR(ARUM) XII  
NOX HOR(ARUM) XII  
AEQUINOCT(IUM)  
VIII KAL(ENDAS) OCT(OBRES)  
**SOL VIRGINE**  
**TUTELA**  
**VOLCANI**  
DOLEA  
PICANTUR  
POMA LEGUNT(UR)  
ARBORUM  
OBLAQUIATIO  
EPULUM  
MINERVAE

MENSIS  
OCTOBER  
DIES XXXI  
NONAE  
SEPTIMAN(AE)  
DIES  
HOR(ARUM) X |(DODRANTIS)  
NOX  
HOR(ARUM) XIII |(QUADRANTIS)  
**SOL**  
**LIBRA**  
**TUTELA**  
**MARTIS**  
VINDEMAE  
SACRUM  
LIBERO

MENSIS  
NOVEMBER  
DIES XXX  
NON(AE) QUINT(ANAE)  
DIES HOR(ARUM) VIII S(EMIS)  
NOX HOR(ARUM) XIII S(EMIS)  
**SOL**  
**SCORPIONE**  
**TUTELA**  
**DEANAE**  
SEMENTES  
TRITICARIAE  
ET HORDIAR(IAE)  
SCROBATIO  
ARBORUM  
IOVIS  
EPULUM  
HEURESIS

MENSIS  
DECEMB(ER)  
DIES XXXI  
NON(AE) QUINT(ANAE)  
DIES HOR(ARUM) VIII  
NOX HOR(ARUM) XV  
**SOL SAGITT(ARIO)**  
**TUTEL(A) VESTAE**  
HIEM<I=P>S INITIU(M)  
SIVE TROPAE  
CHIMERIN(AE)  
VINEAS STERC(ORANT)  
FABA SERENTES  
MATERIAS  
DEICIENTES  
OLIVA LEGENT(ES)  
ITEM VENANT(UR)  
SATURNALIA

*Menologium rusticum Vallense*

CIL 06, 02306 = CIL 06, 32504 = CIL 01, p 0280 = InscrIt-13-02, 00048 = AE 2004,  
+00011

ME(N)S(IS) IAN(UARIUS)	ME(N)S(IS) FEBR(UARIUS)	ME(N)S(IS) MARTIUS
DIES XXXI	DIES XXVIII	DIES XXXI
NON(AE) QUINT(ANAE)	NON(AE) QUINT(ANAE)	NON(AE) SEPTIM(ANAE)
DIES HOR(ARUM)	DIES HOR(ARUM)	DIES HOR(ARUM) XII
VIII  (DODRANTIS)	X  (DODRANTIS)	NOX HOR(ARUM) XII
NOX HOR(ARUM)	NOX HOR(ARUM)	AEQUINOCTIUM
XIII  (QUADRANTIS)	XIII  (QUADRANTIS)	VIII K(ALENDAS) APR(ILES)
<b>SOL</b>	<b>SOL</b>	<b>SOL PISCIBUS</b>
<b>CAPRICORN(O)</b>	<b>AQUARIO</b>	<b>TUTELA</b>
<b>TUTELA</b>	<b>TUTELA</b>	<b>MINERVAE</b>
<b>IUNONIS</b>	<b>NEPTUNI</b>	VINEAE ET
PALUS	SEGETES	PEDAMINA
AQUITUR	SARIUNTUR	IN PASTINO
SALIX	VINEARUM	PUTANTUR
HARUNDO	SUPERFICIUM	TRIMENSTR(E)
CAEDITUR	COLITUR	SERITUR
SACRIFIC(ANT)	HARUNDO	ISIDIS
DIIS(!)	INCENDIT(UR)	NAVIGIUM
PENATIBUS	LUPERCAL(IA)	SACRUM MAMUR(IO)
	PARENTAL(IA)	LIBERAL(IA)
	CARA COGNAT(IO)	QUINQUATR(IA)
	TERMINAL(IA)	[LA]VAT[IO]

ME(N)S(IS) APR(ILIS)	ME(N)S(IS) MAI(IUS)	ME(N)S(IS) IUN(IUS)
DIES XXX	DIES XXXI	DIES XXX
NON(AE) QUINT(ANAE)	NON(AE) SEPTIM(ANAE)	NON(AE) QUINT(ANAE)
DIES HOR(ARUM)	DIES HOR(ARUM)	DIES HOR(ARUM)
XIII S(EMIS)	XIII S(EMIS)	XV
NOX HOR(ARUM)	NOX HOR(ARUM)	NOX HOR(ARUM)
X S(EMIS)	VIII S(EMIS)	VIII
<b>SOL</b>	<b>SOL TAURO</b>	SOLSTITIUM
<b>ARIETE</b>	<b>TUTELA</b>	VIII K(ALENDAS) IUL(IAS)
<b>TUTELA</b>	<b>APOLLINIS</b>	<b>SOL GEMINIS</b>
<b>VENERIS</b>	SEGETES	<b>TUTELA</b>
OVES	RUNCANTUR	<b>MERCURI</b>
LUSTRANT(UR)	OVES	FAENISIC(IUM)
SACRUM	TUNDUNT(UR)	VINEAE
P[HA]RIA	LANA LAVATUR	OCCANTUR
ITEM	IUVENCI DOMANT(UR)	SACRUM
SARAPI(A)	[VICEA P]ABU[L(ARIS)]	HERCULI
	SECATUR	SACRUM
	SEGETES	FORTIS
	LUSTRA[NT(UR)]	FORTUNAE
	SACRUM	
	MERCURII	
	ET [FLORAE]	

ME(N)S(IS) IUL(IUS)	ME(N)S(IS) AUG(USTUS)	ME(N)S(IS) SEPT(EMBER)
DIES XXXI	DIES XXXI	DIES XXX
NON(AE) SEPTIM(ANAE)	NON(AE) QUINT(ANAE)	NON(AE) QUINT(ANAE)
DIES HOR(ARUM)	DIES HOR(ARUM)	DIES HOR(ARUM)
XIII S(EMIS)	XIII S(EMIS)	XII
NOX HOR(ARUM)	NOX HOR(ARUM)	NOX HOR(ARUM)
VIII S(EMIS)	X S(EMIS)	XII
<b>SOL</b>	<b>SOL LEONE</b>	AEQUINOCT(IUM)
<b>CANCRO</b>	<b>TUTELA</b>	VIII K(ALENDAS) OCT(OBRES)
<b>TUTELA</b>	<b>CERERIS</b>	<b>SOL VIRGINE</b>
<b>IOVIS</b>	PALUS	<b>TUTELA</b>
MESSES	PARATUR	<b>VOLCANI</b>
HORDIAR(IAE)	MESSES	DOLEA
ET FABARIAE	FRUMENTAR(IAE)	PICANTUR
APOLLINAR(IAM)	STUPLAE	POMA
NEPTUNAL(IA)	INCENDUNT(UR)	LEGUNTUR
	SACRUM	ARBORUM
	SPEI SALUTI	OBLAQUEATIO
	DEANAE	EPULUM
	VOLCANO	MINERVAE

ME(N)S(IS) OCT(OBER)	ME(N)S(IS) NOV(EMBER)	ME(N)S(IS) DEC(EMBER)
DIES XXXI	DIES XXX	DIES XXXI
NON(AE) SEPTIM(ANAE)	NON(AE) QUINT(ANAE)	NON(AE) QUINT(ANAE)
DIES HOR(ARUM)	DIES HOR(ARUM)	DIES HOR(ARUM)
X S(EMIS)	VIII S(EMIS)	VIII
NOX HOR(ARUM)	NOX HOR(ARUM)	NOX HOR(ARUM)
XIII S(EMIS)	XIII S(EMIS)	XV
<b>SOL</b>	<b>SOL</b>	<b>SOL</b>
<b>LIBRA</b>	<b>SCORPIONE</b>	<b>SAGITTAR(IO)</b>
<b>TUTELA</b>	<b>TUTELA</b>	<b>TUTELA</b>
<b>MARTIS</b>	<b>DEANAE</b>	<b>VESTAE</b>
VINDEMAE	SEMENTES	HIEMIS INIT(IUM)
SACRUM	TRITICARIAE	SIVE TROPAEAE
LIBERO	ET HORDIAR(IAE)	CHIMER(INAE) VINEAE
	SCROBATIO	STERCORANT(UR)
	ARBORUM	FABA SERITUR
	IOVIS	MATERIAS
	EPULUM	DECIENTES
	HEURESIS	OLIVA LEG[ITUR]
		ITEM V[E]N[ANT(UR)]
		SA[TURNALIA]



## Appendix VI – Concordance of Inscriptions

*N.B.* Citations are as per the EDCS. The following symbols are used:

- + bibliographic information
- \* falsae vel alienae
- (add) addition to earlier publication
- (em) emendation of earlier publication

<b><i>AE</i></b>	AE 1972, 00276	AE 1988, 00045
AE 1889, 00091	AE 1972, 00277	AE 1988, 00167
AE 1891, 00099	AE 1973, 00422	AE 1989, 00051
AE 1891, 00136	AE 1973, 00595	AE 1989, 00098
AE 1892, 00020	AE 1973, 00612	AE 1989, 00787
AE 1894, 00102	AE 1973, 00618	AE 1989, 00805
AE 1900, 00196	AE 1975, 00044	AE 1989, 00810
AE 1902, 00023	AE 1975, 00064	AE 1989, 00820
AE 1905, 00079	AE 1975, 00387	AE 1990, 00285
AE 1907, 00132	AE 1976, 00629	AE 1991, 00185
AE 1911, 00192	AE 1976, 00733	AE 1991, 00349
AE 1912, 00001	AE 1976, 00734	AE 1991, 00353
AE 1912, 00009	AE 1977, 00050	AE 1991, 00680
AE 1912, 00226	AE 1977, 00112	AE 1991, 00867
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AE 1968, 00043	AE 1986, 00103	AE 1996, 00304
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 AfrRom-10-02-682  
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 AIIRoma-03, 00115  
 AIIRoma-07, 00008a  
 AIIRoma-09, 00087  
 AIIRoma-09, 00115

### ***AIJ***

AIJ 00572

### ***Alterium***

Aletrium 00038

### ***Allifae***

Allifae 00189

### ***Anagni***

Anagni 00034  
 Anagni 00054  
 Anagni 00068

### ***Bagno***

Bagno 00007  
 Bagno 00125  
 Bagno 00213

### ***BCTH***

BCTH-1910-93  
 BCTH-1910-CCIII  
 BCTH-1910-CCXVII  
 BCTH-1918-CXCII  
 BCTH-1925-CLX  
 BCTH-1928/29-160  
 BCTH-1928/29-283  
 BCTH-1930/31-144  
 BCTH-1932/33-310  
 BCTH-1950-84  
 BCTH-1950-85  
 BCTH-1970-268  
 BCTH-1970-286  
 BCTH-1970-305  
 BCTH-1981-365

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 CAG-13-05, p 616

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 CAG-26, p 699

### ***Caro***

Caro 00092

### ***CEACelio***

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 CEACelio 00150  
 CEACelio 00238  
 CEACelio 00398

### ***CECapitol***

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 CECapitol 00111  
 CECapitol 00141  
 CECapitol 00307  
 CECapitol 00362  
 CECapitol 00365

### ***CEPini***

CEPini 00058  
 CEPini 00060

### ***Cherchel***

Cherchel-02, 00065

### ***CICBardo***

CICBardo 00010

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CIG 03111

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CIL 06, 19646	CIL 06, 24033	CIL 06, 27431
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ViaImp 00044

ViaImp 00254

ViaImp 00256

***ZaCarnuntum***

ZaCarnuntum 00135

***Zarker***

Zarker 00088

***ZPE***

ZPE-111-287

ZPE-133-243

## Appendix VII – Catalogue of Inscriptions

*N.B.* This list is sorted alphabetically by province/region, then provenance, then corpus (as per the order in which corpora were returned for each record by the EDCS).

1. *Achaia (Kyparisso / Caenopolis)*  
CIL 03, 00492  
CLAUDIA PRISCA | VIXIT ANNOS DUO[S] | ET MENS(ES) IIII ET | H(ORAS) V S(EMISSEM?)
2. *Aemilia / Regio VIII (Boncellino di Bagnacavallo)*  
AE 1957, 00138  
D(IS) M(ANIBUS) | G(AIO!) C() MANSUANIO CON|SORTIO OMNIB(US) DECU|RIONALIBUS  
ORNAMENT(IS) DECORATO IIIIVIRO Q(UIN)Q(UENNALI) PAT(RONI) | COLLEGIORUM FAB(RUM) ET  
D(EN)D(ROPHORUM) PROCU|RATORI IUVENUM IOVIENSIVM | QUI SUIS IMPENDI(I)S CUNCTA CURIAE |  
SUAE CONCESSIT QUI VIXIT ANN(OS) LX | M(ENSES) XI D(IES) XV (H)O(RAS) II | FILIOS V NEPO(TES)  
IIII LIB(ERTOS) II | FILI(I) PATRI KARISSIMO
3. *Aemilia / Regio VIII (Cesena / Caesena)*  
CIL 11, 00569  
URBANIAE SABIN[AE] | PUELLAE INNOCENTISS(IMAE) | V(IXIT) A(NNOS) XXI M(ENSES) XI D(IES)  
XIIIX | HOR(AS) V | FABIVS CAPITO | CON(IUGI) CARISS(IMAE) ET INCOMPARABILI
4. *Aemilia / Regio VIII (Forli / Forum Livii)*  
CIL 11, 00627 (p 1236) = CLE 00513  
C(AI) CLODI PAULINI | VIX(IT) ANN(OS) XXIIII M(ENSES) VIII D(IES) X H(ORAS) VIII | CARPIS SI  
QUI [R]US(?) PAULUM HUC DEPONE LABOREM | CUR TANTUM PROPER(AS) NON EST MORA DUM  
<LE=II>G(IS) AUDI | LINGUA TUA VIVUM MITIQUE TUA VOCE LOQUENTEM | ORO LIBENS LIBENS  
R<ELE=III>G(AS) NE TAEDIO DUC(AS) AMICE | DUM VIXI V[ER]N[I]S [ANNI]S(?) CANTAVI CERAULES |  
IAM DOCTUS NOTUS ET NOCTIB(US) PERVIGILAVI | UT MIRO INGENIO SACR(A) CYMBAL(A)  
CONCREPUI | SET PRECOR UT MON[E]AS AC DIC(AS) QUAE LEG(IS) ECCE | PARCITE NON MISER[U]M  
MISE[R]I [N]A[T(I)] LAM(ENTARI) | AD MAN(ES) NIL NE RER[UM] NOLITE (S)PERA[RE] | UT ME  
INFERN(AS) STYGIAS DIS PATER ACCIPIAT | LAMENTA QUID PROSUNT [...] | IAM PRID[...] VENIENT(IS)  
IBIDEM | NIHIL DOLEO NEC [S]ECUR(A) MORTE QUIESCO | [FATU]S I[T]A [F]I[NEM] IAM PRID(EM)
5. *Aemilia / Regio VIII (Ravenna)*  
CIL 11, 00143  
AELIAE FELICI|TATI MISERAE | QUAE VIXIT ANN(IS) | XXII MENSIBUS | IIII DIEBUS IIII | HORIS X |  
C(AIVS) TERENTIUS MAGNUS | CONIUGI INCOMPARABILI | VIVUS | POSUIT B(ENE) M(ERENTI)
6. *Aemilia / Regio VIII (Ravenna)*  
CIL 11, 00245  
D(IS) [M(ANIBUS)] | [AUR]ELIAE(?) NUI[...] | [DUL]CISS(IMAE) QUAE VI[X(IT) ...] | [MEN]S(ES) II DIES  
IIII H[ORAS ...] | [... T]R<E=I>C(ENARIUS) LEG(IONIS) PR(IMAE) I[TAL(ICA)] | [CUM] QUA DUR(AVIT)  
A[NN(OS) ...] | [...]III MARITU[S ...] | [...]UM VIVUS [...] | [...] DESIDE[RANTISSIMAE] | [
7. *Aemilia / Regio VIII (Rimini / Ariminum)*  
CIL 11, 00516  
D(IS) M(ANIBUS) | C(AI) SORNOIO[NI] | MAIORIS VIX[IT] | M(ENSES) SEX D(IES) XXII | (H)ORAS VIII  
| MONTANUS ET | SOTITA PATRES

8. *Aemilia / Regio VIII (Rimini / Ariminum)*  
 CIL 11, 00531 = CLE 01170 = AE 2000, +00018  
 FUNERE NON AEQUO PUER IMMATU|RUS OBIVI MARMOREISQUE MEIS HIS IACEO | TUMULIS NON  
 POTUI PARVUS PUERILEM IMPLERE | IUVENTAM NEC VESTIRE MEAM [FLORE NOVO] FACIEM | NEC  
 SENIOR CAPITI NIVEOS MUTARE CAPILLOS AT FATI | VICTUS SORTE PUER PERII HEU CRUDELE NEFAS  
 QUAE | ME GENERAVERAT HORA HAEC EADEM VITAE TER|MINUS HORA FUIT NON EGO QUOD PERII  
 DOLEO SET(!) | PARVULUS INFANS QUOD CUM PLUS SAPEREM SPEM ME|RUI DUBIAM SI VITA  
 INCOLUMIS POTUISSET VINCERE FATA | CREVISSET <G=C>ENERIS [GLORIA MAG]NA MEI FORTUNA  
 IN|VISA EST SPES EST FRUSTRATA PARENTES | MORS CUNCTA | ERIPUIT DIRA QUIES HOMINUM
9. *Africa proconsularis (?)*  
 AE 1996, 01790  
 D(IS) MANIB(US) SAC(RUM) | M(ARCUS) CERVIUS ANTONI|ANUS VIXIT MENSES | DECE(M) DIES II |  
 HORIS VIII || O(SSA) T(UA) B(ENE) Q(UIESCANT) || T(ERRA) T(IBI) L(EVIS) (SIT)
10. *Africa proconsularis (Ad Duwayrat / Uccula)*  
 AE 1973, 00618  
 D(IS) M(ANIBUS) S(ACRUM) | M(ARCUS) ANNIUS | CELER PIUS | VIXIT ANNIS | XLVI M(ENSIBUS) III  
 D(IEBUS) XIII | H(ORIS) III
11. *Africa proconsularis (Ain Jannet / Totia)*  
 AE 1997, 01591  
 D(IS) M(ANIBUS) S(ACRUM) | P(UBLIUS) IULILUS SA[...]NUS MAXIMI|NUS VIXIT A(NNUM) |  
 MEN(SES) III HORA(S) | IIII CAEMENT[ARIUS(?)] H(IC) S(ITUS)
12. *Africa proconsularis (Ain Teffaha)*  
 CIL 08, 25840 = ILTun 01216  
 D(IS) M(ANIBUS) S(ACRUM) | M(ARCUS) RUMICILIUS CA|TO P(IUS) V(IXIT) A(NNOS) LXXXV  
 M(ENSES) X | D(IES) XV H(ORAS) XI CALCIDIA | PRIMA MARITO BON(O) | M(EMORIAE) F(ECIT)  
 L(OCUM) S(IBI) E(T) S(UIS)
13. *Africa proconsularis (Aulodes)*  
 AE 1973, 00595  
 D(IS) M(ANIBUS) S(ACRUM) | Q(UINTUS) FABRICI[U]S RI[...]S [H]ONO|RATIANUS PIU[S] VIX[IT]  
 AN|N(OS) XII M(ENSES) V H(ORAS) II | Q(UINTUS) [F]ABRICIUS APR[O]NIANUS VET(ERANUS) |  
 COH(ORTIS) I URB(ANAE) SIMUL SIBI ET | COMINIAE ROGATAE UXORI FECIT
14. *Africa proconsularis (Barud, Hanshir al / Thagumata)*  
 AfrRom-10-02-680 = AE 1993, 01712 = AE 2003, +01934  
 SEC[UNDINAE(?) FIL]IAE | OBSE[QUENTISSI]MAE | QUAE [VIXIT ...] (H)O(RAS?) LVII(!) | PRAY LI[...]  
 ET PRIMI]TIVA | PAREN{TEN}TES IN PACE | FECERUNT | PAX TECUM
15. *Africa proconsularis (Ben Dreje)*  
 CIL 08, 23347  
 D(IS) M(ANIBUS) S(ACRUM) | TARAUTIUS | VIXIT AN|NIS XLI M(ENSIBUS) | VIII D(IEBUS) VIII  
 (H)O(RIS) VI | H(IC) S(ITUS) E(ST)
16. *Africa proconsularis (Benzioun / Kef Bezioun / Kudiat el Batum / Hammam)*  
 ILAlg-01, 00541a  
 ZATTARA D(IS) M(ANIBUS) S(ACRUM) | Q(UINTUS) ASMU|NIUS QUIN|TIANUS | PIUS | VIX(IT)  
 AN(NOS) | XXXII M(ENSES) [...] | D(IES) VI [H(ORIS) ...] | H(IC) [S(ITUS) E(ST)]

17. *Africa proconsularis (Bir-Magra / Thibicaae)*  
 CIL 08, 00770 = CIL 08, 12225  
 ] FELICULA | [FILIA TER]II STERCEIA|NI CONIUNX MATER | FILIORUM EORUM || C(AIUS) AEDINIUS  
 STERCEIANUS | FELICIS STERCEIANI FILIUS | PATER FILIO ITERATIS LA|CRIMIS FECIT P(IUS) V(IXIT)  
 A(NNOS) XXXV | M(ENSES) II D(IES) X (H)O(RAM) I H(IC) S(ITUS) E(ST) || C(AIUS) AEDINIUS FELIX  
 RENA|TUS STERCEIANUS STER|CEIANI ET FELICULAE | FILIUS FELICIS NEPOS || AEDINIA CA[...] |  
 RUFA STERCE[IANI ET] | FELICULAE [FILIA] | FELICIS NE[PTIS]
18. *Africa proconsularis (Bou Djelida / Gens Bacchuiana)*  
 CIL 08, 12338  
 ]S[...] | [... D]ECIMIUS[...] | [... DIEB(US)] XII H(ORIS) XX S(IT) [T(IBI) T(ERRA) L(EVIS)]
19. *Africa proconsularis (Bou Idaria)*  
 ILTun 00283 = AE 1938, 00048  
 D(IS) M(ANIBUS) S(ACRUM) | L(UCIUS) HOSTILIUS TE|RTIUS PIUS VIX(IT) | ANNO UNO M(ENSIBUS) |  
 VIII D(IEBUS) XXVI H(ORA) I | HOSTILIUS TER|TIUS ET AUFIDI|A CONCESSA | PARENTES |  
 DULCISSIMO | FILIO FECER|UNT | BYZACIO
20. *Africa proconsularis (Carthago)*  
 BCTH-1925-CLX = ILTun 01109,63  
 D(IS) M(ANIBUS) S(ACRUM) ORTISIA | VICTORIA | VIX {X}IT ANN|IS C M(ENSIBUS) X | DIE(BUS) VII  
 HOR(IS) | IIII
21. *Africa proconsularis (Carthago)*  
 CIL 08, 10542 = CIL 08, 11122 = ILCV 03234 = ILTun 00134 = CICBardo 00010  
 FASTIDITU|S DORMIT I<N=M> | PACE VIXIT AN|NOS IIII M(ENSEM) I (H)ORA|S III
22. *Africa proconsularis (Carthago)*  
 CIL 08, 12667  
 D(IS) M(ANIBUS) S(ACRUM) | P(UBLIUS) AELIUS AUGUSTORUM | LIB(ERTUS) FELIX | VIXIT ANNIS  
 LXXVI MEN(SIBUS) VIII | DIEBUS III HORIS XII | OSTORIA PROCULA BENE | MERENTI CONIUGI DE  
 QUO | NIHIL QUESTA EST H(IC) S(ITUS) E(ST)
23. *Africa proconsularis (Carthago)*  
 CIL 08, 12791  
 D(IS) M(ANIBUS) S(ACRUM) | MERCURIUS VIXIT | ANNIS XXVIII DIE(BU)S X | HORIS VII FECIT  
 PATER | PIUS HIC SITUS EST
24. *Africa proconsularis (Carthago)*  
 CIL 08, 12794 = D 08495 = ILTun 00898  
 D(IS) M(ANIBUS) S(ACRUM) | NIMP<H=II>YDIA | MISERINA | VIXIT ANNO | UNO M(ENSIBUS) VIII  
 DIEBUS | XX NOCTU UNA | (H)ORABUS IIII
25. *Africa proconsularis (Carthago)*  
 CIL 08, 12899  
 D(IS) M(ANIBUS) S(ACRUM) | FELIX AUGUSTORUM VERNA | NOTARIUS PIUS VIXIT AN(NIS) | XXV  
 M(ENSE) I DIEB(US) XXVIII H(ORIS) VIII | H(IC) S(ITUS) E(ST)
26. *Africa proconsularis (Carthago)*  
 CIL 08, 12940  
 D(IS) M(ANIBUS) S(ACRUM) | AELIA FELICULA AUG(USTI) LIB(ERTA) PIA | VI<X=C>({S}IT) AN(NOS)

LX M(ENSES) V D(IES) VIII H(ORAS) VI | GEMINIUS ROGATUS PIUS | VI<X=C>({S}IT) AN(NOS)  
 LXXI M(ENSES) X D(IES) III H(ORAS) X | AURELIUS SUCCESSUS [PIUS] | VI<X=C>({S}IT) AN(NOS)  
 XXIII M(ENSES) VIII [D(IES)]

27. *Africa proconsularis (Carthago)*

CIL 08, 12946

D(IS) M(ANIBUS) S(ACRUM) | AMPEDIA | PRIMIGENIA | PIA VIXIT AN|NIS XVIII MEN|SE I DIE(BU)S  
 XIII H(ORIS) VII

28. *Africa proconsularis (Carthago)*

CIL 08, 13029

Q[...] | ANN[IS ...] | H(ORIS?) [...] | FELIX [...] | [...]IS[

29. *Africa proconsularis (Carthago)*

CIL 08, 13160

D(IS) M(ANIBUS) S(ACRUM) | VICTORICUS PIUS | VIXIT ANNIS | V MENSIBUS VII | DIEBUS XX HORIS |  
 VIII

30. *Africa proconsularis (Carthago)*

CIL 08, 13368

]I MENS(ES) | [...] H(ORAS) VI H(IC) S(ITUS?) E(ST)

31. *Africa proconsularis (Carthago)*

CIL 08, 13740a

INN]OCENS FI[DELIS IN PACE VIXIT] | [MEN]SES OCTO [DIES ... HORAS ... DEPO]]|[SIT]US KAL(ENDAS)  
 IU[...] | [IN]NOCENS IN[...] | [...]O IUNIAS [

32. *Africa proconsularis (Carthago)*

CIL 08, 24716

D(IS) M(ANIBUS) S(ACRUM) | AURELIUS MAXSIMUS(!) | VIX {S}IT ANNIS XXXVII | MENSES(!) III  
 DIE(BU)S VIII | HORIS III H(IC) S(ITUS) E(ST)

33. *Africa proconsularis (Carthago)*

CIL 08, 24759 = ILPBardo-A, 00045

D(IS) M(ANIBUS) S(ACRUM) | FLAVIA SAFSULA | VIXIT ANNIS XXII | DI(E)BUS XXV HO(RIS) IX |  
 H(IC) S(ITA) E(ST)

34. *Africa proconsularis (Carthago)*

CIL 08, 25190

] | VNA [...] | HORA[

35. *Africa proconsularis (Djebel Djelloud)*

CIL 08, 24430 = ILTun 00871

D(IS) M(ANIBUS) S(ACRUM) | MAREA RO|MANA VIX|IT PER ANN|IS(!) LIII M(ENSES) V[.] | D(IES) VII  
 (H)OR(AS) V[...] | H(IC) S(ITA) E(ST)

36. *Africa proconsularis (Djellula)*

CIL 08, 12113

D(IS) M(ANIBUS) S(ACRUM) | | (A)ELIA LEONIA | VI{C}XIT ANNIS | N(UMERO) XX M(ENSIBUS) II  
 (H)O(RIS) V



37. *Africa proconsularis (Djellula)*  
CIL 08, 23770  
D(IS) M(ANIBUS) S(ACRUM) | ORATIUS FRUMEN|TIUS V(IXIT) A(NNOS) II | M(ENSES) XI D(IES) XII  
(H)O(RAS) III
38. *Africa proconsularis (Dougga / Thugga)*  
CIL 08, 26818 = MAD 00286  
D(IS) M(ANIBUS) S(ACRUM) | C(AIUS) CUTILI|US PAPIRIA | SATURNINUS | P(IUS) V(IXIT) AN|NIS  
LXXXII M|EN(SIBUS) III DIEBUS VI | HORIS III | H(IC) S(ITUS) E(ST)
39. *Africa proconsularis (Dougga / Thugga)*  
CIL 08, 27090a = MAD 00882  
D(IS) M(ANIBUS) S(ACRUM) | NICETA | V(IXIT) A(NNUM) M(ENSEM) H(ORAM)
40. *Africa proconsularis (Dougga / Thugga)*  
CIL 08, 27128 = MAD 00969  
PIUS V|IXIT AN|NIS | [...] III MENS(IBUS) X DIEB(US) XX[...] | [H(ORIS)] III H(IC) S(ITUS) E(ST) |  
[PO]MPEIA CONIUGI OPTIMO | [...] FRIANUS PATRI | [IN]DULGENTISSIMO F(ECIT)
41. *Africa proconsularis (Dougga / Thugga)*  
MAD 01348  
P(IUS) V(IXIT) X H(ORAS) [...] | H(IC) [S(ITUS) E(ST)]
42. *Africa proconsularis (Henchir Ben Glaya)*  
CIL 08, 14380 = ILTun 01218  
D(IS) M(ANIBUS) S(ACRUM) | M(ARCUS) IULIUS AMI|CUS PIUS | VIXIT | AN|NIS LXXXIII | MENS(IBUS)  
N(UMERO) V H(ORIS) | LVIII | [
43. *Africa proconsularis (Henchir El Aluin / Sicilibba)*  
CIL 08, 14757  
]LVOI[...]N[...]I[...]I[...] | [...] HO(RAS?) II D(IES?) III [
44. *Africa proconsularis (Henchir Negaschia)*  
CIL 08, 14442  
D(IS) M(ANIBUS) S(ACRUM) | INGENU[S] | VIXIT ANNI|S SEX HO(RIS) II
45. *Africa proconsularis (Kef Beni Feredj / Tenelium)*  
ILAlg-01, 00142  
D(IS) M(ANIBUS) S(ACRUM) | CORNELI|US ELMASA | VIX(IT) AN(N)IS | LV M(ENSIBUS) V | (H)O(RIS)  
XV
46. *Africa proconsularis (Le Kef / Sicca Veneria)*  
CIL 08, 01764  
MEN|]SES II H(ORAS) | VII | H(IC) E(ST) S(ITUS?)
47. *Africa proconsularis (Lorbeus, Jebel / Lares)*  
CIL 08, 15708  
D(IS) M(ANIBUS) S(ACRUM) | CESSIA M|AMONIA | VIXIT AN|NIS XXIII | (H)ORAS(!) II | H(IC) S(ITA)  
E(ST)
48. *Africa proconsularis (M'Daourouch / Mdaourouch / Madauros)*

BCTH-1918-CXCII

D(IS) M(ANIBUS) S(ACRUM) | CAEL(IUS) PIN|ULUS P(IUS) V(IXIT) AN(NOS) | VIII M(ENSES) III D(IES)  
XXIII | (H)OR(AS) V[I]III IN PACE | H(IC) S(ITUS) E(ST)

49. *Africa proconsularis (M'Daourouch / Mdaourouch / Madauros)*

ILAlg-01, 02786 = ILCV 03937a

D(IS) M(ANIBUS) S(ACRUM) | CAEL(IUS) PERG|ULUS P(IUS) V(IXIT) AN(NOS) | VIII M(ENSES) III  
D(IES) XXIII | (H)OR(AS) VIII IN PACE | H(IC) S(ITUS) E(ST)

50. *Africa proconsularis (Mahallah, Hanshir al)*

CIL 08, 23238 = ILCV 04027a = ILTun 00394

ABUNDANTIUS MITHI|NI <V=B>IXIT ANNIS XVI H(ORIS) M(INUS) V | [

51. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

AfrRom-10-02-682 = AE 1993, 01727

IULIA ANSARA QUI ET HONO|RATIANA CASTA PUELLA FIDELIS | IN PACE VIXIT ANNIS(!) XVII  
MENSES VI (H)ORAS III

52. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

AfrRom-10-02-683 = AE 1993, 01729

D(IS) M(ANIBUS) S(ACRUM) | "GR" | ISPENDEU(S) FI|DELIS <V=B>I<X=CS>IT IN | PACE AN(N)IS [...] M(ENSE) | DIE ET (H)ORA

53. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

AfrRom-10-02-684 = AE 1993, 01730

D(IS) M(ANIBUS) S(ACRUM) | IULIUS NABOR | VI<X=SS>IT IN PACE {M} AN|NOS QUADRAG|INTA  
MENSE|M [ET] DIE(S) XVII | [H(ORAS?)] VII

54. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 00672 = ILCV 01381c = ICMactar-12, 00021 = ILTun 00524

PAULINU|S FIDELIS IN | PACE VIXIT A|NNIS PL(US) MI(NU)S X | ME(NSIBU)S X (H)ORAS(!) V

55. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 11896 = ICMactar-01, 00003 = ILCV 02647

CERSCITURUS | IN PACE VIXIT AN(NOS) XIV ME|NSES XI DIES XXV (H)ORAS | III

56. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 11898 = ICMactar-01, 00004 = ILCV +02648a

DOMNICELLUS | INPACE VIXIT | M[ENSES ...] (H)OR(AS) I[

57. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 11900 = ILCV 00334 = ICMactar-11, 00004 = ILTun 00534

D(IS) M(ANIBUS) S(ACRUM) | IULIA VICTO|RIA H(ONESTA) F(EMINA) FIDELIS | IN PACE VIXIT |  
AN(NOS) XXV M(ENSES) [...] D(IES) V | H(ORAS) III REDDID[IT] DIE | XV KAL(ENDAS)  
N[OV]EMB(RES)

58. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 11907 = ICMactar-11, 00008

]D[...] | [VIXIT] IN PAC[E] | [A]NNIS LV M[EN]S[ES](!) III [DIES ...] | (H)ORAS III | H(IC) [S(ITUS) E(ST)]

59. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

- CIL 08, 23462  
] L(UCI) F(ILI) [...] | [...] VIC[...] | ANN(OS) | LXV | (H)ORIS [
60. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23565 = ILCV 03948 (add) = ICMactar-11, 00010  
ABEDDEU(S) ET MAXIMU(S) | EIUS FILI(I) IN PACE | VIXERUNT INNOCENTES || D(IS) M(ANIBUS)  
S(ACRUM) | AURELIA VICTORIO|LA IN PACE VIXIT | ANNIS(!) L DIES VII | (H)ORAS VIII
61. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23572 = ILCV 02803d = ICMactar-12, 00004  
FABRICIUS BONIFA VIXIT AN|NIS IN PACE XLIII M(ENSIBUS) II HORAS(!) IIII | DEFUNCTUS EST  
K(A)L(ENDIS) OCTOBR(IBUS)
62. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23574 = ILCV +03944 = ICMactar-12, 00006  
D(IS) M(ANIBUS) S(ACRUM) | HIC FORTUNATIANUS IACET VIX[IT] | ANNIS LXII M(ENSIBUS) V  
D(IEBUS) XV H(ORIS) | N(UMERO) [
63. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23579 = ILCV +03953b = ICMactar-12, 00009  
D(IS) M(ANIBUS) S(ACRUM) | IULIA FO[R]|TUNAT[A VI]|XIT AN(NOS) [...] | DIES V [H(ORAS)] | VII IN  
[PACE(?)]
64. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23581 = ILCV +01382 = ICMactar-11, 00016  
OLIMPIA | FIDELIS IN | PACE VIX{S}IT | AN(N)OS III ME|NSES VIII DIES X (H)OR|AS II
65. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23584 = ILCV +01382 = ICMactar-11, 00017  
SILIQUE|SIS IN PACE | FIDELIS VIX|{S}IT ANNIS(!) | XXVIII MENSES [...] | DIES X (H)ORAS III
66. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23585 = ILCV 03946 = ICMactar-12, 00011 = ILTun 00555  
D(IS) M(ANIBUS) S(ACRUM) | IN PACE VICSIT(!) SO|RIC AN(N)IS(!) QUAT(T)UOR | MEN[S]ES XI DIES |  
VII (H)ORAS V
67. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23586 = ILCV 01383 = ICMactar-12, 00012  
ISPES FIDELIS <V=B>|XIT IN PACE ANNIS(!) | Q(U)INDECI(M) MENSES | Q(U)INQ(U)E (H)ORAS  
SEPTE(M) | SUB DIE TERT(I)U(M) DECI|MU(M) <K=C>ALENDAS IA|N(U)ARIAS
68. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23587 = ILCV 03947 = ICMactar-11, 00029  
D(IS) M(ANIBUS) S(ACRUM) | TYRANUS FI|DELIS IN PA|CE REQUIEVI|T ANNIS(!) [TRI]|GINTA(?)  
QUIN|QUE MEN(S)ES IIII | DIES XIII (H)OR(AS) XV
69. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
CIL 08, 23588 = ICMactar-12, 00013  
URBANA FI|[DEL]IS VIXIT | [IN P]ACE AN|[NO]S V MENSES | II H(ORAS) II
70. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 23589 = ILCV +01382 = ICMactar-11, 00018  
 VICTORIA FI|DELIS IN PA|CE VIXIT AN|NIS(!) XXII MEN|SES VIII DIES XIII | HORAS XII

71. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 23591 = ICMactar-12, 00017

] | IN PA|CE] | VIXIT A[N]|NIS(!) LV M(ENSES) | X D(IES) XXV[...] | H(ORAS) III RECES[SIT] | VIII IDUS  
 [NO]|VEMB[RES]

72. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 23592 = ILCV 04739 = ICMactar-11, 00013 = ILTun 00556

F]|DELIS I[N PA]|CE V[I]X {X}IT [ANNIS ...] | MENSE UN<O=V> DIES(!) XIII (H)O|RAS DUAS  
 DV[...]EIV | DEMISIT I(N) NOBIS GLADIU(M) | USQUE DIE(M) MORTIS | NOSTR(A)E

73. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

CIL 08, 23593 = ILCV +00888 = ICMactar-11, 00014 = ILTun 00557

CRES]|CONIA I[N PA]|CE VIXIT [ANN(OS)] | XXII ME[NSES ...] | HORAS V[... BE]|NE REQUISC(AT)

74. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-02, 00007

C(A)ECILIA VICTORIA VIXIT ANN(OS) LXX M(ENSES) III D(IES) V | H(ORAS) II

75. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-02, 00011

REDEMTUS | VIXIT IN PACE | ANNOS XII M(ENSES) V H(ORAS) VII

76. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-02, 00013

[...]XPOSTA[...]FI | [IN] PACE P(LUS) M(INUS) ANN(OS) | [...]II [...] DIE]S II (H)ORAS [

77. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-02, 00014

D(IS) M(ANIBUS) S(ACRUM) | MELLITA FI|DELIS IN P|ACE <V=B>IXIT | ANNIS P(LUS) M(INUS) |  
 LXXV (H)ORAS(!) XII

78. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-02, 00016

[I]U|LIA(?) PRA[EI]EC[TA] V(I)XIT ANN|[OS] LXX M(ENSES) III D[IES ...] [H(ORAS)] | XIII

79. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-02, 00017

<E=L>M[A]TIA(?) FIDELI[S] | I(N) P(A)CE VIXIT AN[N]|OS LXX DEFUN[C]|TA EST IIII N(O)N(AS)  
 FEB|RU[AR]IAS (H)ORA PRIMA

80. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-03, 00003

(H)ONORATA FI|DELIS <V=B>I{X}XIT | IN PACE AN(N)IS PLU|S MINUS XIII (H)O|RAS(!) VI

81. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

ICMactar-03, 00007 = BCTH-1950-84 = AE 1953, +00046

D(IS) M(ANIBUS) S(ACRUM) | ROGATUS CLERI|CUS FIDELIS <V=B>IXIT | IN PACE ANNIS  
 <V=B>|G<I=V>NTI <Q=C>(U)IN<Q=C>(U)E MEN|SES <Q=C>(U)AT(T)UOR (H)ORA|S SEPTE(M)

82. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-03, 00008 = BCTH-1950-85  
 BINATICUS | CLERICUS IN | PACE <V=B>IXIT A|NNIS XIII D(IEBUS) IX (H)O(RIS) II
83. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-03, 00009  
 BONIFA|NIFTI|A FIDELIS | IN PACE <V=B>IXI|T [A]NNIS VI DI|[E(BU)S] VII (H)OR(IS) V
84. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-03, 00013  
 D(IS) M(ANIBUS) S(ACRUM) | IULIA FORTU|NATA IN PACE | VIXIT ANNIS | LXXI M(ENSIBUS) III  
 H(ORIS) V | IN PACE QUIES|CAS || D(IS) M(ANIBUS) S(ACRUM) | IULIA CATTOSA | IN PACE ET  
 FIDE|LITER CUM CON(IU)GE | VIXIT ANN(IS) L M(ENSIBUS) | VII H(ORIS) XII BENE | QUIESCAS
85. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-04, 00004 = AE 1960, 00113  
 ] PRESB(YTER) | [...] VIX(IT) AN|[NOS ...] D(IES) XV H(ORAM) I
86. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-04, 00006  
 H[...]VS | RE[...] <V=B>IX[I]T | IN [PA]CE [AN]NIS | [...] (H)ORA PRIMA
87. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-10, 00001  
 L(UCIUS) FLAVIUS IO[VI]|NUS VI{C}XIT A[N]|NIS L MENSES(!) I[...] | DIES XV (H)ORAS XI
88. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-10, 00011  
 RUPILIA IULIA | FIDELIS IN DEO CRE|DIDI<T=D> VIX[IT] ANNIS | VIII MENSES(!) VI DI<E=A>S X |  
 (H)ORAS V
89. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-10, 00013  
 RESTU[TUS] | FIDELIS VI|XIT IN PACE AN|NIS(!) XXI M[ENSES ...] | HORAS [
90. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-10, 00021  
 D(IS) M(ANIBUS) S(ACRUM) | CRESCI[TUR]A | FIDELIS <V=B>I{C}|XIT IN PACE AN|NIS(!) UNU(M)  
 (H)ORAS | Q(U)INQ(U)E
91. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-10, 00027  
 RUP[I]LI[A] LUCIA|NA <V=B>I[XIT] IN | [PA]CE [FID]ELIS | ANNIS(!) XVI ME|NSES V DIES XVI |  
 (H)ORAS V
92. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-10, 00028  
 AN(N)O | D(OMI)NI || UMBRI[A(?)] | H(ONESTA) F(EMINA) FIDELIS XII | IN PACE VIXIT | ANNIS  
 LXVIII M(ENSIBUS) VII | D(IEBU)S VII H(ORIS) III
93. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*

- ICMactar-10, 00048  
RUPILIA FEDOSA | VI{C}XIT AN(NIS) II | MEN(SI)B(US) V DIE(BU)S X | (H)ORAS(!) XII
94. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-10, 00051  
VICTORI|NUS IN PAC|E VIXIT AN|NOS XIII | MENSES IIII | DIES VIII (H)ORA(M)
95. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-10, 00056  
] (H)OR(AS?) [...]
96. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-11, 00030 = ILTun 00560 = AE 1891, 00136  
D(IS) M(ANIBUS) S(ACRUM) | GRANIUS (H)ABETDEU(S) | IN PACE ET REQUIE | VIXIT ANNIS(!) XXIII | M(ENSES) V DIES VIII (H)ORAS X
97. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00026  
IULIA BICT|ORIA(!) <v=B>(I)XIT IN | PACE AN(N)IS | XVIII DIE(BU)S V | (H)OR(IS) VIII
98. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00027  
IULIUS | DONATUS | VIXIT IN PA|CE ANNIS XXXIII | MENSES(!) V | DIE(BU)S X (H)OR(IS) VII
99. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00028  
IULIUS FELIX | VIXIT IN PACE | ANNIS XI M(ENSIBUS) II D(IEBUS) IIII | (H)O(RIS) IIII
100. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00029  
D(IS) M(ANIBUS) S(ACRUM) | LAURENTI|US FIDELIS | <v=B>IXIT IN PA|CE AN(NOS) XXXI | MENSES VIII | (H)ORAS III
101. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00040  
D(IS) M(ANIBUS) S(ACRUM) | CRISPINA VI{C}|XIT IN PACE FI|DELIS ANNOS | VIGIN<T=E>I | MENSES II (H)O(RAS) III
102. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00043  
M(ANIBUS) D(IS) S(ACRUM) | BONIFA<T=Z>IUS | FIDELIS IN PA|CE VIX{X}IT AN(N)IS | VII M(ENSIBU)S VII (H)O(RIS) VIII
103. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00045  
IULIUS NA[...][...]US VIXIT M[E]|NSES DECE(M) DIES | Q(U)IN[Q(U)E] (H)OR(A)S IV [...] | D(IS) M(ANIBUS) S(ACRUM)
104. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
ICMactar-12, 00048  
ASSURITANA | VIXIT IN PACE | ANN(OS) LXV M(ENSES) II D(IES) VIII | (H)O(RAS) VII

105. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*  
 ICMactar-12, 00049  
 DIE] | UN<O=A> HORAS TRES | IN PACE REQUIES|CAT D(IS) M(ANIBUS) S(ACRUM)
106. *Africa proconsularis (Msa)*  
 ILTun 01562  
 C(AIUS) IULIUS ANNIUS MAXIMUS CATAPALIANUS E(GREGIAE) M(EMORIAE) V(IR) | VIXIT ANNIS  
 XXXVI M(ENSIBUS) IIII D(IEBUS) XI H(ORIS) VII | APPAENIA SALVIANA EIUS VIXIT AN(NIS) XXIII  
 M(ENSIBUS) II | H(IC) S(ITA) E(ST)
107. *Africa proconsularis (R'Mel)*  
 AE 1973, 00612  
 [D(IS) M(ANIBUS) S(ACRUM)] | [...]V[...]RUS | [...]I[...]PESI F(ILIUS) | PIUS VIXIT | ANNIS XL|V  
 M(ENSIBUS) V DIE(BU)S | XV H(ORIS) II | H(IC) S(ITUS) E(ST)
108. *Africa proconsularis (Sbeitla / Sufetula)*  
 BCTH-1970-268 = AE 1989, 00820  
 [D(IS)] M(ANIBUS) S(ACRUM) | D[A]RDANUS | VIXIT ANNIS | XXVII M(ENSIBUS) VII | D(IEBUS) XII  
 (H)ORAS(!) XI
109. *Africa proconsularis (Sbeitla / Sufetula)*  
 BCTH-1970-286 = AE 1989, 00810  
 D(IS) M(ANIBUS) S(ACRUM) | SEX(TUS) IULIUS | MARTIALIS | VIXIT ANNIS | LXXXI MEN(SIBUS) VI |  
 DIE(BU)S III HOR(IS) | VIII
110. *Africa proconsularis (Sbeitla / Sufetula)*  
 BCTH-1970-305 = AE 1989, 00805  
 D(IS) M(ANIBUS) S(ACRUM) | GAIA (A)EMILIA | VICTORINA | VIXIT ANNIS(!) XXXV | ME(N)SES X  
 (H)ORAS VI
111. *Africa proconsularis (Sbeitla / Sufetula)*  
 CIL 08, 00246 = CIL 08, 11374 = ILPSbeitla 00120  
 D(IS) M(ANIBUS) S(ACRUM) | AEMILIUS DONATU[S] VIII|CUS VIXIT ANNO [U]NO M(ENSE) (!)  
 D(IEBUS) VII | [H(ORIS) ...]II H(IC) S(ITUS) E(ST)
112. *Africa proconsularis (Sfax / Taparura)*  
 BCTH-1928/29-283 = ILTun 00098  
 LAEDA VIXIT IN | PACE ANNIS XXXIII | M(ENSIBUS) VIII D(IEBUS) XV H(ORA) UNA
113. *Africa proconsularis (Sfax / Taparura)*  
 CIL 08, 11077 (p 2311) = ILCV 03229  
 BON(A)E MEMORIAE | ATTIA QUINTULA | DORMIT IN PACE D(IE) | XII KAL(ENDAS) AUG(USTAS)  
 VIXIT | ANNIS(!) XXIII DIES | XVIII ET (H)O(RAS) III
114. *Africa proconsularis (Sfax / Taparura)*  
 CIL 08, 11080 (p 2311) = ILCV 03230  
 B(ONAE) M(EMORIAE) CRIS|PINA VI|XIT ANNI|S VIII M(ENSIBUS) X | D(IEBUS) XXIII (H)O(RIS) | VI  
 DORM|IT IN PACE
115. *Africa proconsularis (Sfax / Taparura)*  
 CIL 08, 11081 = ILCV 02688

IUL(I) MAXIMI | VIXIT ANNIS | LX M(ENSIBUS) V (H)OR(IS) VI | IN P(A)C(E)

116. *Africa proconsularis (Sfax / Taparura)*

CIL 08, 11085 (p 2311) = ILCV +03230

[B(ONAE) M(EMORIAE) R]OGATA VI|[XIT] ANNIS IIII | M(ENSIBUS) XI D(IEBUS) III (H)O(RIS) VII |  
DORMIT IN PACE

117. *Africa proconsularis (Sfax / Taparura)*

CIL 08, 11087

[B(ONAE) M(EMORIAE) T]ERTUL[...] | [VIXI]T ANNOS [...] | [...] M(ENSES) X D(IES) I[...] | [(H)ORAS] V  
DOR[MIT IN PACE

118. *Africa proconsularis (Sfax / Taparura)*

CIL 08, 11088 = ILCV 03933

D(IS) M(ANIBUS) VERGI|LI ATTICI | VIXIT ANN(OS) | [.....] | D(IES) VII ET (H)O(RAS) VI | IN PACE

119. *Africa proconsularis (Sfax / Taparura)*

CIL 08, 22841 = ILCV 04003c

S(O) ATTICUS VI|CX(IT!) ANN(OS) VI ET M(ENSES) | III DD(IES) V ET | (H)O(RAS) VII

120. *Africa proconsularis (Sfax / Taparura)*

CIL 08, 22842 = ILCV 04429b

HORA] NOC|TIS V DOR|MIT IN PACE D(IE) | NONAS APR|ILES

121. *Africa proconsularis (Sidi Amara / Agger)*

CIL 08, 12196 = ILCV 02644 = ILTun 00596

AURELIA BIC|CLA IN PACE | <v=B>IXIT ANNIS | LXXX M(ENSIBUS) VI D(IEBUS) | (H)ORAS(!) XI

122. *Africa proconsularis (Sidi Amara / Agger)*

CIL 08, 12198 = ILCV +02678 = ILTun 00597

STATILIA HI(L)A(RA) | VIXIT IN PACE | AN(NOS) LXXV M(ENSES) V D(IES) XI | I <H=M>ORIS

123. *Africa proconsularis (Sidi Amara / Agger)*

CIL 08, 12199 = CIL 08, 16281 = ILTun 00598

BITORINA IN (CH){1}RIS(T)O A(MEN) | <v=B>I<x=C>({S;IT) AN(NO)S XXV (H)ORAS [PL(US)] |  
MINUS V

124. *Africa proconsularis (Sidi Amara / Agger)*

CIL 08, 12200 = ILCV 02679 = ILTun 00599

VICTORIANUS | <v=B>IXIT (!) PACE AN(N)|OS Q(U)A(D)RAGI(N)TA | ME(N)SES  
<Q=C>(U)<I=E>(N)QUE | (H)ORA SEPTIMA

125. *Africa proconsularis (Sidi el Titouhi)*

CIL 08, 16410 = ILTun 01566 = ILCV +03302

] | DULC[IS]SIMAE FILIA[E ET] | AMANTISSIMAE NON | HOC MERENTI TAM SU[B]I]TO DEBITUM  
NATUR(A)E | [CUM REDD]ERET FECIT | SUCCESSUS PA|TER FILIAE OMNI | HORA  
DESIDERAN|[TI]SSIMAE P(IAE) V(IXIT) A(NNOS) VIII | M(ENSES) VII H(IC) S(ITA) E(ST)

126. *Africa proconsularis (Slah)*

CIL 08, 23817

D(IS) M(ANIBUS) S(ACRUM) | P(UBLIUS) IULIUS SATURNI|NUS MAXIMIA|NUS VIX(IT) AN(NOS) LI |



MEN(SES) III HOR[AS] | III CREMENT[...] | H(IC) S(ITA) E(ST)

127. *Africa proconsularis (Souani ed Adhari / Sawani al Adhari / Themetra)*

AE 1942/43, 00048 = AE 1950, +00163 = AE 1955, +00201

MEMORIA VIC|TORINI IM(!) PACE | MARTURE(!) PROFE|SSUM(!) OCTAV(UM) IDUS | MAI(A)S <D=F>IE  
SOLIS (H)ORA | OCTAVA PR(OVINCIAE) CC[LXXI]

128. *Africa proconsularis (Sousse / Hadrumetum)*

CIL 08, 23002 = ILPBardo-01, 00497

[D(IS) M(ANIBUS)] S(ACRUM) | [...]IA VIXIT | [ANNIS ... ME]NSIBUS V | [DIEBUS ...] II (H)OR(IS) III

129. *Africa proconsularis (Sousse / Hadrumetum)*

CIL 08, 23014 = ILCV 03234a

ROSARIUS | DORMIT IN PACE | <V=B>IXIT AN(NOS) {[[BIXIT]]} | XXVIII M(ENSES) X | [D(IES) ...  
(H)O(RAS)] VII

130. *Africa proconsularis (Sousse / Hadrumetum)*

ILCV 04429a = ILTun 00196

ARISUS I(N) PACE | NATUS (H)ORA SEXTA | <V=B>IXIT SS(CRIPULA) VIII

131. *Africa proconsularis (Tabarka / Thabraca)*

CIL 08, 05200 (p 962) = CIL 08, 17363

D(IS) M(ANIBUS) S(ACRUM) | NEVIA GEMIS|TA PIA CASTA | VIX(IT) ANN(OS) XXII | MENS(ES) VI  
H(ORAS) XI | H(IC) S(ITA) E(ST)

132. *Africa proconsularis (Tebessa / Theveste)*

AE 1989, 00787

[Q]UINTILIA|NUS IN PACE | [F]IDELIS VI{C}|XIT AN(N)IS LXV | DIES(!) DUO(!) (H)O|[R]AS VIII

133. *Africa proconsularis (Tebessa / Theveste)*

CIL 08, 01966 (p 1576) = ILAlg-01, 03310

M(O) FOR[TU]|NATA | IBAM E VIVI[S] | A(NNORUM) LXXV M(ENSIUM) III S[ED?] | PETO ET ROGO  
[H]]ERES AMICA[LI]S NE VOS TAM[EN?] | COMM<T=I>TATIS TA<L=T>E | {TAL} AMICITI(A)E  
COM[MIT]|TATIS TALE AMICI<T=I>I(A)E COM[MEN]|DO(?) ME(?) NOVA(E) AMICITIAE?) V[...  
A]|MICITI(A)E S<I=E>NE INIMICIT[IS ET] | MAL<E=I>FICI(I)S E<T=I> FRAUD[IBUS] | LUCEM  
SUSTUL{L}IT V[...] | I M(ENSEM?) I D(IES?) XII (HORA)S(?) VII H(IC) S(ITA) E(ST) CAE[LIU]|S(?)  
IANUARIUS UXORI [FEC(IT)]

134. *Africa proconsularis (Tebessa / Theveste)*

CIL 08, 01972 (p 1576) = CIL 08, 27895 = ILAlg-01, 03335 = ILAlg-01, 03361

P(UBLIUS) PETRONIUS D(ECIMI) F(ILIUS) | FESTUS PIUS VIXIT | ANN(OS) VII M(ENSES) V | H(ORAM)  
S(EMISSEM) H(IC) S(ITUS) E(ST)

135. *Africa proconsularis (Tebessa / Theveste)*

CIL 08, 02013 (p 2731) = CIL 08, 16516 = ILAlg-01, 03424 = ILCV +00043 = ILCV 01385

HIC REQU[IESCIT] | FILI{LI}US [NOSTER] | GE[MINUS(?)] | [F]IDELIS [VI]]XIT I]N PACE AN[NOS V] |  
MENSES V DIES [XXV] | [NAT]US EST ANN(O) VII DO(MI)N(I) N(OSTRI) RE[GIS TRA]]SA]MUNDI IIII  
NON(AS) FEBR(U)ARI[AS] | ET RECESSIT ANN(O) XII VII KA[LEND(AS)] | AUGUSTAS (H)ORA VIII  
SABBATORUM DI[E]

136. *Africa proconsularis (Tebessa / Theveste)*

CIL 08, 27884 = ILA1g-01, 03273

D(IS) M(ANIBUS) S(ACRUM) | C(AIUS) IULIUS FORT|UNATIANUS | V(IXIT) A(NNOS) XVII D(IES) XXV  
| HO(RAS) VIII POST FAB|IA(M) FORTUNATA(M) | MATRE(M) PIA(M) S(UAM) V(IXIT) A(NNOS) | III  
M(ENSES) VI D(IES) XXI (H)O(RAM) | H(IC) S(ITUS) E(ST)

137. *Africa proconsularis (Techga / Tachegga / Thisica)*

CIL 08, 25440

SAPRITO CVRVIV[...] | INCOMPARABIL[I ...] | VIX(IT) ANN(IS) VII [...] | MENS(IBUS) VI DIEB(US) III |  
HORIS VIII | MONIMENT(UM!) FECIT

138. *Africa proconsularis (Thena)*

ILCV 02678 === ILTun 00088e = BCTH-1910-93

VERRIUS PETR|ONIUS CANDI|DUS VIXIT IN P|ACE ANNIS(!) | XXXXII MENS|ES N(OVEM?) DIES XV  
(H)ORA|S V

139. *Africa proconsularis (Utique / Utica)*

CIL 08, 14314

D(IS) M(ANIBUS) S(ACRUM) | IULIUS FORTUNATUS | HOMO BONUS | MULTICIARIUS | INVICTUS VIXIT |  
ANNIS XXIII MEN(SIBUS) | X DIE I HOR(IS) VI

140. *Apulia et Calabria / Regio II (Benevento / Beneventum)*

CIL 09, 01663 = D 05179 = EAOR-03, 00045 = AE 2003, +00173

C(AIUS) CONCORDIUS SYRIA|CUS EQ(UES) R(OMANUS) COMM(ENTARIENSIS) REI P(UBLICAE) |  
BENEVENT(ANORUM) MUNERARIUS | BIDUI POETA LATINUS CO|RONATUS IN MUNE(RE) PA|TRIAE  
SUAE ET VI<V=B>US | SIBI FECIT QUI VIXIT | ANN(OS) LVIII M(ENSES) VI D(IES) XII | HOR(AS) III ||  
ESTERTI | PRIMUS | BENEVENTI | STUDI(OR)UM OR|CHESTOPALES | INSTITUISTI

141. *Apulia et Calabria / Regio II (Canosa di Puglia / Canusium)*

CIL 09, 06192 = AE 1981, 00251 = ILCV 00582 (add) = ERCanosa 00103 = AE 2002, +00367

POS(T) CONSULATUM D(OMINI) N(OSTRI) ARCADI | AUG(USTI) E[T] FLAVI RUFINI VV(IRORUM)  
CC(LARISSIMORUM) CON|SS(ULUM) DEPOSITUS BRIZINUS MAI|OR PROCURATOR DEFUN(C)T(US) | DIE  
LUNIS IX K(A)L(ENDAS) IUNIAS (H)OR|A DIEI SECUNDA VIXIT PLUS | MINUS ANNOS XLVII

142. *Apulia et Calabria / Regio II (Casalvecchio di Puglia / Luceria)*

AE 1993, 00535

D(IS) [M(ANIBUS)] | ABASC(A)NTO [ERO]|TI QUI VIXI[T AN]|NIS DUOBU[S MEN]|SES(!) DUO H[ORAS?]  
| QUINQUE [PAREN]|TES DULCIS[S(IMO) F(ILIO)] | B(ENE) M(ERENTI) [P(OSUERUNT?)]

143. *Apulia et Calabria / Regio II (Caudium)*

CIL 09, 02184 (p 673)

D(IS) M(ANIBUS) S(ACRUM) | NARCISSUS PAT(ER) | FILIAE SUAE FELI|CITATI FECIT VI|XIT ANNIS  
DU|O(BUS) MENS(IBUS) SEX DIE|BUS XV (H)ORIS XI

144. *Apulia et Calabria / Regio II (Gravina in Puglia / Silvium)*

AE 1999, 00502

D(IS) M(ANIBUS) | SAVONIAE N(UMERI) S(AVONI) F(ILIAE) | NEVIAE AN[T]O|NIUS FORTUN[A]TUS  
CONIUGI S[AN]|CT[ISSI]MAE(?) FEC[IT] | ET SIBI CUM QU[A] | [VIXI]T A[NNIS] XX[...] MENSIBUS | VII  
D(IEBUS) XXII H(ORIS) X

145. *Apulia et Calabria / Regio II (Lucera / Luceria)*

CIL 09, 00907 = Luceria 00035 = AE 2001, +00876

]IV [FE]LICISSIM[O(?)] | Q(UI) VIX(IT) ANN(OS) | LXXXXVIII | M(ENSES) XI D(IES) XXVIII |  
H(ORAS) XI H(EREDES) E(IUS) F(ECERUNT)

146. *Apulia et Calabria / Regio II (Sant'Agata de' Goti / Saticula)*

CIL 09, 02146 (p 696)

DIS MANIBUS | AGILEIAE SEVERAE | VIXIT ANNIS XXX | DIEBUS XXVI HORIS II | HERM(ES?) [BEN]E  
MERENTI

147. *Apulia et Calabria / Regio II (Sant'Agata de' Goti / Saticula)*

CIL 09, 02151a

D(IS) M(ANIBUS) | PO<M=N>PEIAE | POLLITAE | <V=B>IXI<T=S> ANNIS LX | ME(N)S {S} IBUS III  
DIEBUS | V (H)ORIS DUOBUS CON|IUX FECIT BENE ME|RENTI

148. *Baetica (Comares / Malaca)*

IHC 00214

[HIC] RECUBAT EXIMIUS SAMUEL INLUSTRISSIMUS | [ELE]GANS FORMA DECORUS STATURA CELSA  
COMMODUS | [Q]UI CANUIT OF(F)ICIUM MODULATIO(NE) CARMINUM | BLANDENSQUE CORDA  
PLEVIU(M) CUN(C)TORUM AUDIENTIUM | VIXITQUE ANNOS NUMERO SEX DENOS NEMPE ET OCTO |  
VISITATUS A DOMINO PROBATES IN HOC S(A)ECULO | SIC MIGRABIT E S(A)ECULO DIE ETENIM  
SABBATO | DORMI<V=B>ITQUE IN DOMINO SEPULTUS IN HOC TUMULO | (H)ORA DIEI TERTIA IN  
(A)ERA N<O=U>NGENTESIMA | SEXTA ET {AET} DENA {S} NOBIES NONO K(A)L(EN)D(A)S  
DECEMBRES | QUIQUIS NOBIT SUPRAFATUM HUNC MAGNUMQUE PR(E)S(BYTERU)M | MUNDUM  
TOTUM DESPICIA<T=D> ET SESE IPSUM CORRIGA<T=D>

149. *Baetica (Cordoba / Corduba)*

CIL 02-07, 00389 = CLEBetica CO03 = AE 1972, 00276 = AE 1972, 00277

[... N]OVERAT UNUM | [...]AT ET PIA NUTRIX | [...] C]OEPIT ET UNUS | [...]A FIANI | [...] MATER  
HABEBIT || SUM GENERE MACEDON SE<D=T> IN ARVIS BAETICAE PARTUS | QUINTUS POST DECIMUM  
REVOLUTUS FUGERAT ANNUS | ET IAM IAMQUE VIRO TOGA SE SOCIARE PARABAT | DEFICIUNT FATA  
TOTUS LABOR EXCIDIT HORA | HIC EGO SUM POSITUS FESTUS DE NOMINE FESTI

150. *Baetica (Malaga / Malaca)*

IHC 00215

IN HOC LOCO RECONDITUS AMANSVINDU(S) MONACUS | (H)ONESTUS ET MAGNIFICUS ET  
<C=K>ARITATE FERVIDUS | QUI FUIT MENTE SOBRIUS CHRISTI DEI EGREGIUS | PASTOR SUIQUE  
O<V=B>IBUS SICUT BELLATOR FORTIBUS | REPELLIT MUNDI DELICIA ANNOS VI<V=B>ENS IN  
TEMPORE | QUATTUOR DENIS ET DUO HABENSQUE IN C(O)ENOBO | REQUITE IN HUNC(!) TUMULO  
MIGRAVITQUE A S(A)ECULO | CONLOCATUS IN GREMIO CUM CONFESSORUM CETUO | KALENDAS  
IANUARIAS DECIMO INTER TERTIAS | HORA PULLORUMQUE CANTU DORMIVIT DIE VENERIS | HOC ET  
IN (A)ERA CENTIES DECEM BISQUE DECIES | REGNANT NOSTRO DOMINO IHESU CHRISTO ALTISSIMO

151. *Baetica (Osuna / Urso)*

CIL 02-05, 01055 = CIL 02, 01413 = CLE 01069 = CILA-02-03, 00662

] | C(AI) L(IBERTUS) FAUSTUS XX ANN(ORUM!) | HIC SITUS EST S(IT) T(IBI) T(ERRA) L(EVIS) |  
IMMATURA TUI PROPERANTUR TEMPORA FATI | PRIMAQUE PRAECIPITI LIMINE VITA RUIT | VIGINTI  
TECUM NAM FERS NON AMPLIUS ANNOS | SED DECUIT TALEM LONGIOR HORA VIRUM

152. *Baetica (Sevilla / Hispalis)*

CIL 02, 01220 = CILA-02-01, 00057

C(AIUS) RUFUS C(AI) F(ILIUS) | V(IXIT) D(IES) LV H(ORAS) V | T(E) R(OGO) P(RAETERIENS) D(ICAS)

(!) H(IC) | S(ITUS) E(ST)

153. *Baetica (Villargordo / Ilturgi)*

CIL 02-07, 00052 = CIL 02, 03326 (p 949) = CILA-03-01, 00242 = HEp-10, 00340

D(IS) M(ANIBUS) [S(ACRUM)] | OCTAVIA LUCA|NA ANNO(RUM) III MEN[S(IUM)] | V DIER(UM) V  
H(ORARUM) VII | O(CTAVIA) FACUNDINA MA|TER PIA I(N) S(UIS) ARA[M] P(OSUIT) | H(IC) S(ITA)  
E(S)T S(IT) T(IBI) T(ERRA) L(EVIS)

154. *Belgica (Chalons-en-Champagne / Catalaunum)*

CIL 13, 03457 = AE 1892, 00020

D(IS) M(ANIBUS) | FUR(IUS) ANTONIN|US CIRC(ITOR) N(UMERI) DAL(MATARUM) | VIXIT [AN]N(OS)  
{IE} XX|VI|I|I [DI]<E=C>S XV [H]O|R(AS) III M<E=C>MORIAN(!) | EI COLL[E]G(IUM?) <E=G>IUS |  
POS {S}UIT |(DENARIORUM) V MIL(IBUS) | ET XXX

155. *Bruttium et Lucania / Regio III (Buccino / Volcei)*

AE 1969/70, 00174

D(IS) M(ANIBUS) | D(ECIMO) DINNIO ARISCO|NI INSTEIA LANTE|NUSA CO(N)IUGI B(ENE) |  
M(ERENTI) F(ECIT) QUI [...] D|OLO MEO [...]ATUS EST | IN AIO LOCO VIRIBUS | [...] C<U=O>|<M=N>  
Q(UO?) V(IXIT) A(NNOS) XVIII M(ENSES) V D(IES) XVII | [H(ORAS)] XII

156. *Bruttium et Lucania / Regio III (Diano / Tegianum)*

CIL 10, 00328 (p 01025) = InscrIt-03-01, 00271 = ILCV 02958a

ANICIA COMA COMINO FILIO SUO | B(ENE) M(ERENTI) FECIT QUI <V=B>IX(IT) ANN(OS) VIII  
M(ENSES) III HOR(AS) IV | DEPOSITO III KAL(ENDAS) IANUARIAS

157. *Bruttium et Lucania / Regio III (Paestum)*

CIL 10, 00493 = Paestum 00203

D(IS) M(ANIBUS) | M(ARCO) NANNEIO QUE|TIANO QUI VIXIT | ANNOS L M(ENSES) III DIES | X  
(H)ORAS III DICITIA | CEMELLA CO(N)IU<G=C>I | BENE MERENTI FECIT

158. *Bruttium et Lucania / Regio III (Paestum)*

Paestum 00188

[D(IS)] M(ANIBUS) | [...]O LIBE|[RALI(?)] QUI VIXI|[T AN]NIS XI D(IEBUS) X | [HORIS] VIII

159. *Bruttium et Lucania / Regio III (Paestum)*

Paestum 00189

]MO STR[... P]|IIS(S)IMO Q(UI) [VIXI]|T ANNIS N(UMERO) V M(ENSIBUS) [... D(IEBUS)] | N(UMERO) XX  
(H)ORIS [

160. *Bruttium et Lucania / Regio III (Polla / Forum Popillii)*

InscrIt-03-01, 00117

D(IS) M(ANIBUS) | D(ECIMO) DINNIO ARISCO|NI INSTEIA LANTE|NUSA CO(N)IUGI B(ENE) |  
M(ERENTI) F(ECIT) QUI S<I=E>NE ULLO D|OLO MEO [EXANIMA]TUS EST | IN {A}EO LOCO VIRIBUS  
<O=V>|MNIS EXIMERETUR CON(!) Q(UO) V(IXIT) A(NNOS) XVIII M(ENSES) V D(IES) XVII | H(ORAS)  
XII

161. *Dalmatia (Risan / Risinium)*

CIL 03, 06360 (p 1491)

C(AIO) STATIO C(AI) F(ILIO) SER(GIA) | RESTITUTO AN(NORUM) XV | M(ENSIUM) VI H(ORUM) VI ET  
S(EMIS) H(ORAE) C(AIUS) | STATIUS VAL() <ET=FI> CAE|SIA SECUNDA PA|RENT(ES) FIL(IO)  
POSUER(UNT)

162. *Dalmatia (Salona)*

CIL 03, 02127a (p 1509) = D 07774

D(IS) M(ANIBUS) S(ACRUM) | Q(UINTUS) PUBLICI|US AEMILI|ANUS RHE|TOR NATIO|NE {M} AFER |  
VIXIT AN(NOS) | XLVII MENSES | VIII DIE[S] VII HO|RAS NOCTIS V163. *Dalmatia (Salona)*CIL 03, 02609 (p 1032, 1037, 1635) = CIL 03, 02964 = CIL 03, 09418 = CIL 03, 13895 = CLE  
01141 = IGLFriuli 00018VITALIS | PIERIDI | L(UCI) POMPONI PIETATIS VER(NAE) | B(ENE) M(ERENTI) | PIERIS HOC TUMULO  
TEGITUR DE MATRE VENUSTA | SEXTO NATA LOCO QUAE FUIT A RELIQUIS | NONDUM VIGINTI IUVENIS  
COMPLEVERAT ANNOS | QUOI QUO QUI VIRGINITAS NUPER ADEMPA FUIT | GRATAQUE FLOREBAT  
CUNCTIS MORTALIBUS AETAS | QUAM FORS AD SUPEROS NOLUIT ESSE DIU | NON PUDOR HUIC  
ABERAT PIETAS NON GRATA PARENTI | NON AMOR IN FRATRES EIUS AVARUS ERAT | CARA FUIT  
MATER FUERANT CARAEQUE SORORES | ET PIA CONIUGIO GRATAQUE SEMPER ERAT | INVITA PIERIDI  
CUM VENIT LETIFER(A) HORA | QUA CUBUIT MOLLI LANGUIDA SAEPE TORO | HANC ATROPOS RAPUIT  
LACHESISQ(UE) ET TERTIA CLOTO | INFELIX MATER TOLLIT AD ASTRA MANUS | INCUSATQUE DEOS  
INCUSAT DENIQUE PARCAS | QUAE VITAM PENSANT QUAEQUE FUTURA CANUNT | IMPLERUNT  
FRATRES MAGNIS MUGITIBUS AURAS | ET CUNCTI FLEBANT NEC MINUS ANTE ROGUM | HAEC FUIT AT  
TUMULUM MISERAE VOX ULTIMA MATRIS | OSSA SIMUL VIDIT TABIDA PIERIDIS | HANC HUMUS  
EXCEPIT LEVITER PRECOR ILLA PREMATQ(UE) | INFANTEM EX UTERO QUAE QUOQUE SUSTINUI |  
CONIUNX PIERIDI SUPREMUM MUNUS AMATAE | HUNC TITULUM SCRIPSIT PRO PIETATE SUA164. *Dalmatia (Salona)*CIL 03, 09632 (p 2326) = CLE 01438a-b = CLE 02133a = ILCV 02368 (add) = ILJug-03, 02420  
= Salona-04-02, 00618[Q]UAMQUAM LAS[SI CUNCTAMUR] | SCA[LPERE VERSUS] | UTPOTE QUI [MAESTO FUNERE  
CON]||[FICIMUR] IDCIRCOQUE [OMNI LUCTUS RENOVATUR IN] | ICTU | AUDEMUS TAMEN HAEC E[DERE  
CUM] | GEMITU | EX IU[...] | [...] | [...] G[E]N]ITAM | [HUIC PLACIDAM REQUIEM TRI]BUAT DEUS  
OMNI|[POTE]NS REX [INSONTIQUE ANIMAE S]IT BENE POST OBITUM | [MULTA TULIT NIMIS ADVERSI]S  
INCOMMODA REBUS | [INFELIX MISERO E]ST FINE PEREMPTA QUOQ(UE) | [QUADRAGINTA A]NNOS  
POSTQUAM TRANS|[EGIT IN AEVO] | [FU]NESTO GRAVIS HEU TRISTE PUERPERIO | NEQUIVIT MISERUM  
PARTU DEPROMERE FETU(M) | HAUSTA QUI NONDUM LUCE PEREMPTUS ABIIT | ADQUE ITA TUM  
GEMINAS G[E]MINO CUM CORPORE | PRAECEPTA LAETUM(!) FERALI [TRANSTU]LIT HORA AN[IMAS] |  
AT NOS MAERENTES CONIUX NATIQUE | GENERQUE | CARMEN CUM LACRIM[IS] HOC TIBI  
[CONDIDIMUS]165. *Dalmatia (Salona)*CIL 03, 14910 = ILJug-03, 02689 = CLE 02172 = ILCV +03659 = ILCV 04318 (em) = Salona-  
04-02, 00398DOMU]M(?) AETERNAM MIHI ET AUR|[ELIAE(?) ... INN]OCENTISSIMAE AC OBSE|[QUENTISSIMAE CUM  
QUA VIXI C]ONCORDITER ANN(OS) X | [...]AVIT ET VIXIT BIS DE|[NOS NUMERO(?) ANN(OS) ET  
MENSES QUATTU]OR QUOS (H)ORA NOVISSI|[MA ...] O VULNUS CRUDELE | [...]S HIC EST CONIUX TIBI |  
[...]C EGREGIUM VIRGINIUS | [...]UM[166. *Etruria / Regio VII (Bolsena / Volsinii)*

CIL 11, 02836 (p 1296) = CLE 00742 = ILCV 01547 = ICI-01, 00008

NUPER PRAECLARO SIGNATUS MUNERE C<HR=RH>ISTI | QUI QUONDAM DURA GENITORUM MORTE  
DIREPTUS | SUSCEPI GRATOS MELIORI SORTE PARENTES | SED TRAXIT FORTUNA DIEM NEC DISTULIT  
HORAM | NAM GENIALI SOLO PRAECLUSIT TEMPORA VITAE | NOMEN ALEXANDER PATRIAM GENUS  
[S]I QU(A)ERIS HIC EST | HIC VIXIT ANN[OS ... MENSES] VIII DIE[S] X]XV PERIT III IDUS |

SEPTEMB[RES CO]NNS(ULIBUS) [...]

167. *Etruria / Regio VII (Chiusi / Clusium)*

CIL 11, 02334

GELLI(A)E T[HAI]DI FILIAE KA|RISSIMAE BENE | M(ERENTI) QUAE V(IXIT) | ANNIS XXVII | MENSIBUS  
III D[IE]]BUS VIII (H)O(RAS?) | MUNATIA | CAL(ISTE) ET R<U=Y>(FUS) PA|RENTES PIIS|SIMI

168. *Etruria / Regio VII (Chiusi / Clusium)*

CIL 11, 02558 (p 1281) = ILCV 04145g = ICI-11, 00026 = AE 1998, +00442 = AE 2004, +00551  
[...] XIII K(ALENDAS) OCT;(OBRES) | [S]ALLUSTIUS | VERIANUS QUI | VIXIT ANNIS XX | M(ENSIBUS)  
VIII D(IEBUS) VII (H)OR(IS) VII | LOCRIA MAG|NA MARITO | DULCISSIMO | POSUIT

169. *Etruria / Regio VII (Faleria / Falerii Novi)*

CIL 11, 07539 = ILCV 04397 (add)

DULCISSIMO FELISIONI FECIT VIRGINIA U(XOR) EIUS | BENE MERITI QUI VIXIT PLUS MINUS ANNOS  
XLV | ME(N)S<E=I>S VI DIE(S) XXXII DEPOSITUS EST POS(T) | V KALENDAS IUNIAS DIE IOVIS |  
<V=D>ES(PERTINA) (H)ORA SECUNDA

170. *Etruria / Regio VII (Perugia / Perusia)*

CIL 11, 02082

D(IS) M(ANIBUS) | L(UCIO) VERSENO | OPTIMO | VIX(IT) AN(NOS) XIII | DIE(S) V HOR(AS) III |  
L(UCIUS) VERSENUM | PRUDENS | PATER

171. *Etruria / Regio VII (Pisa / Pisae)*

CIL 11, 01447a = CIL 14, 00292 = D 06137

D(IS) M(ANIBUS) | ANNIAE IUCUN|DAE M(ARCI) ANNI | PROCULI MATRIS || D(IS) M(ANIBUS) |  
M(ARCO) ANNIO M(ARCI) F(ILIO) PAL(ATINA) PROCULO | DECURIONI COL(ONIAE) OST(IENSIS)  
FLA(MINI) DIVI | VESPASIANI PATRONO FABRUM | NAVALIUM OST(IENSIVM) VIXIT ANN(OS) XXV |  
MENS(ES) VI DIE(S) XXVIII H(ORAS) III

172. *Etruria / Regio VII (Pisa / Pisae)*

CIL 11, 01458 (p 1264) = InscrIt-07-01, 00037

D(IS) M(ANIBUS) | AUFIDIAE VICTORIAE | CONIUGI BENE MER(ENTI) | FECIT | P(UBLIUS) VETURIUS |  
MARTIALIS | CUM QUA VIX(IT) | ANNIS XXV | MENSIB(US) X DIEB(US) XV | HORIS VII | S(INE)  
Q(UERELLA) U(LLA)

173. *Etruria / Regio VII (Pisa / Pisae)*

CIL 11, 01477 (p 1264) = InscrIt-07-01, 00051

M(ARCUS) MANLIUS | BLASTUS SIBI ET | CISIDIAE FORTUNATAE | CONIUGI BENE ME|RENTI ET |  
FELICITATI DELICA|TAE QUAE VIXIT | AN(NOS) XVII MEN(SES) V | DIE(S) XVII H(ORAS) III | IN  
F(RONTE) P(EDES) XV IN A(GRO) P(EDES) XV

174. *Etruria / Regio VII (Pisa / Pisae)*

CIL 11, 01513 = InscrIt-07-01, 00080 = ILCV 04587 (em)

BENE MERENTI IN PACE | SILVANA QUAE HIC DORMIT | VIXIT ANN(OS) XXI MEN(ES) III | HOR(AS)  
IV SCRUPULOS VI | DEPOS(ITA) IX KAL(ENDAS) IULIAS [...] | QUI [...] IN [...]

175. *Etruria / Regio VII (Portoferraio / Ilva)*

CIL 11, 02611

D(IS) M(ANIBUS) | FILOCYRIO FILIO | DULCISSIMO QUI | VIXIT ANNIS II DI|EBUS X HORABUS(!) II |  
FECIT NICE MATER | PIENTISSIMO NON | MERENTI

176. *Etruria / Regio VII (Tolfa)*

AE 1991, 00680

DOMIN(A)E FILI(A)E | VICTORIN(A)E IN|NOCENTISSIM(A)E | QU(A)E VIX(IT) AN(NUM) UNU(M) |  
 MENSES QUIN(QUE) D(IES) N(UMERO) XV | RED(DIDIT) PR(IDIE) NO(NAS) IAN(UARIAS) (H)OR(A)  
 D(IEI) IIII | IN PACE

177. *Etruria / Regio VII (Viterbo / Musarna)*

CIL 11, 03005

D(IS) M(ANIBUS) | Q(UINTO) ANCHARIO PUDENTI | MIL(ITI) COH(ORTIS) III PRAET(ORIO) EQU(ITO) |  
 Q(UINTUS) ANCHARIUS RESTITU|TUS PATER FIL(IO) KARISS[I]|MO ET PIENTIS[SI]|MO BEN(E)  
 MER(ENTI) FE[CIT] | VIX(IT) ANN(OS) XVII[...] | MENS(ES) VII DIES [...] | H(ORAS) V [...]

178. *Etruria / Regio VII (Volsinii)*

CIL 11, 07325 = AE 1950, +00113

D(IS) M(ANIBUS) | C(AIO) AVILIO | PROFUTURO | FILIO | DULCISSIMO | QUI VIXIT | ANNIS VI |  
 MEN(SIBUS) VIII | (H)ORIS VII(?) UNC(IA) I

179. *Etruria / Regio VII (Vulci / Volci)*

AE 1975, 00387

D(IS) M(ANIBUS) | POMP(EIO) GORD|IANO NEPOTI | MEO DULCISS|IMO Q(U) V(IXIT) ANN(OS) III |  
 DI(ES) XI ET (H)OR(AS) III POPU|LONIUS ACT(OR) FECI|T B(ENE) ME(REN)T(I) DULCIS(SIMO)

180. *Galatia (Sivrihisar / Teos)*

CIL 03, 00423 (p 978) = CIG 03111 = CLE 01168 = SGO-01, 03/06/04 = IK-59, 00085

IOPE HI|LARI CAES(ARIS) | VIXIT AN(NOS) XV || QUID SUPEROS POTUI IUVENIS LAESSISSE PENATES |  
 QUOD TUMULO IOPESSA SEPULTA LATENT | NEC PATRIO POTUI GREMIO MEA DEBITA FATIS |  
 REDDERE NEC MANIBUS LUMINA CONTEGERE | IN PHRYGIA MISERAE CORPUS VOLCANE CREMASTI |  
 SUMERET UT TELLUS MUNERIS OSSA MEI | ET QUAE DEBEBAM MATRI SUPREMO TEMPORE TERRAM |  
 PONERE VEL MAESTOS PIETATIS SCINDERE CRINES | EFFECIT PROPERANS MORTIS QUAE VENERAT  
 HORA | UT GENITRIX CASUS FLERET UBIQUE MEOS || "GR"

181. *Gallia Narbonensis (Arles / Arelate)*

CIL 12, 00894 = CLE 00617 = CAG-13-05, p 616

C(AI) VAL(ERI) DIDYMIONIS | UNA DIE GENITI EAN|DEM HORA QU(A)E CREATI | UNA FUIT GENETRIX  
 SED | DI[...] SORS EAM FATO ADQ[UIE]|V[IT ET ...] MARIT[...] AETERNA

182. *Gallia Narbonensis (Arles / Arelate)*

CIL 12, 00923 = CAG-13-05, 00776

] | QUI VIXIT A[NNOS ...] | MENS<E=I>S X DIES XX (H)ORA(S) VIII

183. *Gallia Narbonensis (Narbonne / Narbo)*

CIL 12, 05026 (p 853) = CLE 01276 = CAG-11-01, p 459 = Epigraphica-2009-282

C(AIUS) OF[ILLI]US C(AI) L(IBERTUS) | PAL(ATINA) A[...]ESTUS | VIVOS(!) [SIBI] ET | MINDIAE  
 M(ARCI) F(ILIAE) PRIMAE | UXORI ET | C(AIO) OFILLIO C(AI) F(ILIO) PROCULO | FILIO ET | BARBARA  
 QUEM GENUIT TELLUS | HUNC TRADIDIT USU[S] SERVITIO | INGENIUM UT FLEC[T]ERET | INMERIT[O]  
 QUAESITUM EX PAT[RE?] | UT POTUIT S[I]BI NOMEN ADAUX[IT] | ET PRETIO [OBTIN]UIT QUOD  
 PREC[E] | NON VALUIT OFFICIIS VICIT | [D]OMINUM NEC VERBERA SENS[IT] | [P]RAEMIA NON HABUIT  
 PIGNOR[A] | QUAE POTUIT QUID PROPERAS | [H]OSPES REQUIES TIBI NOTA PARAT[A] | [ES]T  
 HOSPITIUM HOC POPULO | SEMPER UBIQUE PATET HORARU[M] | NUMERUM QUEM SUSPR[...]V[...] |  
 QUOQUE SENTI SUMMAM [...] | [...] SECURUM [

184. *Gallia Narbonensis (Toulon / Telo Martius)*

CIL 12, 00393 (p 811)

[D(IS) M(ANIBUS) ET] | MEMORIAE | STATILIAE PATER|NAE VIXIT | ANNIS XVII M(ENSIBUS) II  
D(IEBUS) XVIII HOR(IS) [...] | FECIT STATILIUS PRIMUS P(RIMI)P(ILARIS) | SIBI ET SUIS

185. *Gallia Narbonensis (Venterol)*

CIL 12, 01703 = ICalvet 00140 = CAG-26, p 699

D(IS) M(ANIBUS) | Q(UINTO) IULIO QUINTIL|ANI FILIO QUINTI|ANO DEF(UNCTO) ANNOR|U[M] II ET  
M(ENSIUM) VII ET | D(IERUM) II IULIUS QUIN|TILIANUS ET AT|TIA AVITA FILIO | DULCISSIMO ET |  
OMNIBUS (H)ORIS DE|SI[DERANTISSIMO]

186. *Gallia Narbonensis (Vienne / Vienna)*

CIL 12, 02160 = ILCV 03486a (add) = CLE 01426 = RICG-15, 00121

]NDOCI[...] | [...]NO FALLENTES HORAS | [...]QUAE]RENTEM(?) MUNERA VERA DEI | [...]ES  
VARIAS POMPAS [...] | [...]SEN]SIBUS EXCOLUIT [...] | [...]ISS[ ||]I[...]N[...] | [...]ENES[...]  
AD[C]UMULATA MO[DO] | VICIT AVARITIAM QUAE VINCERE CUN(C)TA SOLE[BAT] | [SE VINC]INS  
PARITER ABSTINUIT VI[THIS] | [INSE]DIT] SANCTO CARITAS IN CORDE BE[...] | NEC S<E=I>NSIT  
MACULAM CANDIDA SI[MPLICITAS] | [QUIN]QUAGINTA ET UNO ANNIS AETAS IIOSE[...] | SAECULIS  
OBTINUIT PRAEMIA [CHRISTE(?)] | [TUA] OBIT IN CHR(IST)O III IDUS OCT<O=V>B[RES]

187. *Germania inferior (Koln / Colonia Claudia Ara Agrippinensium)*

IKoeln 00781

D(IS) M(ANIBUS) | FESTO FILIO BE|NE MERENTI FECE|RUN(T) PARENTES DI|GNIS(S)IMO QUI VIXI(T) |  
AN(NIS) DUOBUS <DI=ID>(E) I | HORIS V

188. *Germania superior (Besancon / Vesontio)*

CIL 13, 05386 = D 08143 = CAG-25/90, p 248

CAESONIAE DONATAE QUAE VIX {S}IT ANNIS | XXXXVII M(ENSIBUS) [...] D(IEBUS) XI HORIS IIII  
CANDIDUS AUG(USTI) | N(OSTRI) VERNA EX TEST(AMENTO) CONIUGI BENE MERENTI | POSUIT EUSEBI  
HAVE ET VALE | LOC(O) LIB(ERO) || VALE | EUSE|BI || AVE | EUSE|BI

189. *Germania superior (Bingen / Bingham)*

FIM p 108

IN HUNC T[IT]ULO(!) REQUI<E=I>S|CIT FILIA INLU(STRIS)[S P]ATRONI MACTI|CHILDI CUIUS [N]OMEN  
VO<C=K>ATUR | BERTICHILD[IS] D<E=I>FEUNCTI QUI | VIXIT IN PACE PAR|VO TEMPUS A|N(N)US(!)  
XX ME[N]SE I VIXIT | CUM VIRO SUO EBREGISI|LO ANNUS(!) V DI{A}E [SA]<B=M>BATO  
(H)<O=V>RA OCTA|VA EREPTA [E]ST A DIVINA PO|TESTATE [A]MATA IN PO|PULO VIDUIS O[RPHA]NIS  
VEL PAUPER<I=E>BUS | ELEMOSIN[A] A SE PRO PEC|CAT[O] L[ARGITA EST(?)] INVIDIA MORS TOLLIT  
QUOD REDD|ERE NESCI

190. *Germania superior (Mainz / Mogontiacum)*

CIL 13, 11920 = ILCV +04734 = FIM p 051

HIC QUIESC[IT IN PAC]E LEON|CIA QU(A)E VIXI[T ANNI]S LXVIII | BEATA REQU[IEVIT ... DIE  
LUN]AE(?) | HIC QUIESCIT IN [PACE ...]IOVA | QU(A)E VIXIT ANN[OS ... D]IES X | [BE]ATA  
RE<Q=C>UIEVIT RO[...]ES | DIE VENERES(!) (H)OR[A ...] DE|LEXIT DOM<I=E>NO [...]E | DIGNATUS  
EST UNO TITU[LO]

191. *Germania superior (Mainz / Mogontiacum)*

CIL 13, 11931

] | XVII MEN[SES ...] | DIES [...] | (H)ORA[S



192. *Hispania citerior (Benavente)*

CIL 02, 04583 (p 911) = CIL 02, 05074 = CIRPZamora 00022

D(IS) M(ANIBUS) S(ACRUM) | POSTUMIAE P(UBLI) F(ILIAE) | PRISCILLAE OPT|IMAE PIENTISSIM(AE)  
DULCISSI(MAE) | VIX(IT) A(NNOS) XXV M(ENSES) XI | D(IES) XX HOR(AS) VIII | POSTUMIUS  
PRISCUS | PATER INFELICISSIM(US) F(ACIENDUM) [C(URAVIT)]

193. *Hispania citerior (Oviedo)*

IHC 00254 (p 2,97)

HIC REQUIESCIT FAMULA DEI URRACA REGINA ET CONFAMULA | UXOR DOMINI RANIMIRI PRINCIPIS  
OBIIT DIE SECUNDA FERIA | HORA XI VIII K(A)L(EN)D(A)S IULIAS IN (A)ERA DCCCCLXIII

194. *Hispania citerior (Oviedo)*

IHC 00258 (p 2,97)

EN QUEM CERNIS CAVEA SAXA TEGET COMPAGO SACRA | HIC DILECTA DEO RECUBANS TARAISA  
CHRISTO DICATA | PROLES VEREMUNDI REGIS ET GELOYRAE REGINAE | GENERI ORTA CLARA  
PARENTATU CLARIOR ET MERITO | VITAM DUXIT PRAECLARAM UT CONTINET NORMA | HANC IMITARE  
VELIS SI BONUS ESSE CUPIS | VEL SI OBIIT SUB DIE VII KAL(ENDAS) MA {GI}I(AS) FERIA IIII | HORA  
MEDIAE NOCTIS (A)ERA MLXXVII POST PERACTA | AETATE SAECULI PORRECTA PER ORDINE(M)  
MUNDI SEXTA | DA CHRISTE QUAESO VENIAM PARCE PRECOR AMEN

195. *Hispania citerior (Sagunto / Saguntum)*CIL 02-14-01, 00549 = IRSAT 00357 = PELCatalans-V, 00001 = HEp-01, 00642 = HEp-03,  
00393 = HEp-04, 00923 = AE 1991, 01113

] | [MATE]R(?) FIL(AE) K(ARISSIMAE) F(ECIT) [...] | [ANN]ORUM IACEO VII ET [X HIC TUMULATA] |  
[OM]NIBUS ABREPTA HORA [SUBITO INIMICA] | [INFEL]IX ETIAM SOMNO EX[SPECTAT(?) MEA  
MATER(?)] | [ORA VIDERE] MEI DE CORP[ORE VELLE MIGRARE] | [...] CLAMA(N)S [

196. *Hispania citerior (Tarragona / Tarraco)*

RIT 00681

D(IS) M(ANIBUS) | VAL(ERIO) VIC[TORI] | COR(NELIUS) RON[...] | CORN(ELIA) FLO[RA FI]LIO  
OPTIM[O] | QUE(!) VIXIT A[NNOS] | VIII ME[NS(ES) ...] | HOR[AS ...]

197. *Latium et Campania / Regio I (Alatri / Aletrium)*

Aletrium 00038 = SupIt-16-A, 00023 = AE 1997, 00271

]A FELICU[LA(?) QUAE] | [VIXIT AN]N(OS) XXX | [M(ENSES) ... D(IES) ...] V H(ORAS) V FECI(T) SIBI  
ET SU[[IS LIBERTIS LIBE]RTABUSQUE POST[ERISQ]UE EORUM IN F(RONTE) P(EDES) IIII | IN (!) P(EDES)  
III

198. *Latium et Campania / Regio I (Albano Laziale / Albanum)*

CIL 14, 04224 = ILCV +03087 = AE 2000, +00271

PUELLA <V=B>IRGI|N<A=E> QU(A)E <V=B>IXIT {A} A(N)|NUS X[...] M(ENSES) II D(IES) | XXV  
(H)ORA[S ...]SEM | S RECU<M=N>BE[T

199. *Latium et Campania / Regio I (Ariccina / Aricia)*

CIL 14, 02170

D(IS) M(ANIBUS) | IULIO MA|RCO DECU|RIONI ARICI|NORUM OMNI | MUNERI FUN(C)ITO QUI  
VI<X=S>IT A[NNIS] XII M(EN)SIB|US DUOBUS D|IEBUS DUOBUS | (H)ORAS VI AUR|EL(IUS) IUCCA ET  
IU|LIA HERM<I=T>O|NE PARENTES | DULCISSIMI | F(ILIO) C(ARISSIMO) F(ECERUNT)

200. *Latium et Campania / Regio I (Capua)*

AE 1987, 00254

D(IS) M(ANIBUS) S(ACRUM) | STRATOCLETI | STRATONICI FIL(IO) | IUVENI OPTIMO | ET INGENIO  
BONO | QUI VIXIT ANN(OS) XVII | MENS(ES) VII D(IES) VIII H(ORAS) V | Q(UINTUS) VIBIUS  
STRATONI|CUS ET MYRSINE PA|RENTES FILIO | DULCISSIMO

201. *Latium et Campania / Regio I (Capua)*

CIL 10, 04387

D(IS) M(ANIBUS) S(ACRUM) | BONAE MEMORIAE | VALERIAE Q(UAE) VIXIT ANNIS | VIII MENSIBUS  
VIII | DIEBUS XXI HORAS(!) X | BENE MERENTI MATER | VALERIA FELICISSIMA

202. *Latium et Campania / Regio I (Ciciliano / Trebula Suffenas)*

SupIt-04-T, 00065 = AE 1990, 00285

]II[...] | [...] AMA]NTISSIMO [...] | [...] RUFO IUN[IANO?] | [QUI VIXIT ANN(IS) ...]XVII DIEB(US) [...] |  
[ET ... LU]CILLIANUS [QUI] | [VIXIT ANN(IS) MENS(IBUS) ...]II | DIE(BUS) III H(ORIS) [...]

203. *Latium et Campania / Regio I (Fiumicino / Portus)*

IRepEp 00201 = AE 1983, 00126

D(IS) M(ANIBUS) | C(AIO) PAETEIO ZOSIMO ALUMNO VIXIT | AN(NOS) III MEN(SES) III HO(RAS) III

204. *Latium et Campania / Regio I (Formello)*

AE 1987, 00220

[D(IS) M(ANIBUS)] | [...] HORDIONIUS | GENIALIS | M(ARCO) HORDIONIO | ROMANO | FIL(IO) BENE  
MER(ENTI) | QUI VIXIT ANN(OS) III M(E)N(SES) II | DIES XXVIII (H)ORAS X

205. *Latium et Campania / Regio I (Formia / Formiae)*

AE 1980, 00213

D(IS) M(ANIBUS) | IULIAE FAUSTILLAE | CO(N)IUGI INCOMPARABILI | QUAE VIX(IT) ANN(IS) XX  
M(ENSIBUS) X | DIEB(US) XXV HORIS VI SINE | ULLA DISCORDIA M(ARCUS) | VALERIUS  
FELICISSIMUS | VETER(ANUS) AUG(USTI) CUM Q(UA) VIXIT | ANNIS VIII ANIMAE DULCI | B(ENE)  
M(ERENTI) F(ECIT)

206. *Latium et Campania / Regio I (Frascati / Tusculum)*

EE-09, 00698

[F]LAVIAES(!) | ATHENAI[DIS] | FLAVIUS | [R]ESPAECTU[S] | [M]ATRI SUAE BE[NE] | M{A}ERENTI  
FECIT | MARIUS ALECSHN[DER(!)] | [ET M]ARIUS FELIX NEP[OTES] | [SACE]RDOTI BONAE DE[AE] |  
[Q]UAE VIC<X=CSH>IT A[NNOS] | [...]VII D(IES) IXX (H)OR(AS) [...] | MARMARARIUS  
{1}SC[UL][PS]IT CURA E[...] | [...]LA[

207. *Latium et Campania / Regio I (Grottaferrata / Tusculum)*

CIL 14, 02543

D(IS) M(ANIBUS) | FELICIO | ITALIAE | ALUMN(A)E SUAE | DULCISSIM(A)E | V(IXIT) AN(N)O UNO |  
M(ENSIBUS) VI D(IEBUS) XI H(ORIS) XI

208. *Latium et Campania / Regio I (Minturnae)*

CIL 10, 06024 (p 1014) = AE 1984, 00179

D(IS) M(ANIBUS) | M(ARCO) AURELIO BITO FI|LIO DULCISSIMO ET | INCOMP(ARABILI) QUI VIXIT |  
ANN(OS) XV M(ENSES) VI D(IES) VII H(ORAS) III | GRANIA SECUNDA MAT(ER) FEC(IT)

209. *Latium et Campania / Regio I (Miseno / Misenum)*

CIL 10, 03547 = CIL 11, \*00250,2c

D(IS) M(ANIBUS) | SEX(TO) BEBIO STOLONI | QUI VIX(IT) DIEB(US) IIII H(ORIS) X | C(ATIUS) BEBIUS

HERMES MIL(ES) CL(ASSIS) PR(AETORIAE) MIS(ENENSIS) | ET AURELIA PROBA FIL(IO) DULCISS(IMO)

210. *Latium et Campania / Regio I (Misenum)*

CIL 10, 03380

D(IS) M(ANIBUS) | CATTIO SABINO SOSSIO FILIO IN|COMPARABILI QUI VIXIT ANNIS XI | MENSIBUS  
III DIEBUS VIII HORAS(!) VI | CATTIUS SOSSIUS FELIX SCRIBA PATER | |(CENTURIA) III(TRIERE)  
PACE ET FANNIA SABINA MA|TER FILIO BONO ET INNOCENTISSI|MO B(ENE) M(ERENTI) F(ECIT)

211. *Latium et Campania / Regio I (Napoli / Neapolis)*

CIL 10, 01531 = ILCV +03349 = ICNapoletana 00007

[IN PACE DOMI]NI HIC REQU[IESCIT] | [... QUI VI]XIT ANNO[S ...] | [... HOR]A DECIMA [...] | [...  
IMPE]RANTIBUS [...] | [... AUG]USTOS AN[NOS]

212. *Latium et Campania / Regio I (Napoli / Neapolis)*

ICNapoletana 00036

INSIGNI IUVENI HUIC | NOMEN FELIX ERAT QUI | VIXIT ANNIS DUP{P}LICA|TIS XII DIEB(US) BIS OCTO  
| DECIMA HUIC HORA | VITA RECESSIT GHIC DE|COR ADQ(UE) DOLUM LI|QUIT GENITORIB(US) AMBIS

213. *Latium et Campania / Regio I (Napoli / Neapolis)*

ICUR-01, 02823

AUR(ELIUS) CONCESSU(S) ANNIS XXIII ET M[ENSIBUS ... ET] | (H)OR<I=A>(S) SUI FILIO MERENTI [

214. *Latium et Campania / Regio I (Napoli / Neapolis)*

ICUR-01, 02824

AUR[...] PIE VIXIT | ANN(OS) [...] M(ENSES) VIII DIE(S) XXVIII | (H)OR(AS) N(UMERO?) [...] ]  
KARISSIMO BEN<E=I> | MER(ENTI) MATER ET FRA<T=I>RES

215. *Latium et Campania / Regio I (Ostia Antica)*

AE 1985, 00243

D(IS) M(ANIBUS) | THEMISTOCLETI | VIX(IT) ANN(OS) V M(ENSES) VII D(IES) XVIII | H(ORAS) VI  
TROPHIMUS ET | EUFRAENUSA(!) PA|RENTES F(ILIO) DULCIS|SIMO ET T(ITUS) CLAUDI|US FAUSTUS  
IN|VITUS F(ECERUNT)

216. *Latium et Campania / Regio I (Ostia Antica)*

AE 1991, 00349 = AE 2000, +00250

AUR<E=F>LIA POLUC|RATIA Q(UAE) <V=B>(IXIT) ANN(OS) XXXV | M(ENSES) VII D(IES) X  
(H)O(RAS) III ET CIPIAE | AELIAN(A)E Q(UAE) <V=B>(IXIT) ANN(OS) | XI M(ENSES) V D(IES) III  
CARMINIUS | PLOTINIANUS BEN(E) M(ERENTI) | CONIUGI FEC(IT) HIC DOR(MIT)

217. *Latium et Campania / Regio I (Ostia Antica)*

AE 1991, 00353 = AE 2000, +00250

D(IS) M(ANIBUS) | MANDRASLO | FILIO DULCIS(SIMO) | Q(UI) V(IXIT) ANN(OS) VIII | M(ENSES) III  
D(IES) XX H(ORAS) VIII | AGAPE MATER | POSUIT | HIC DORMIT

218. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00331

D(IS) M(ANIBUS) | CLODIUS LUCRIO | [SEVI]R AUG(USTALIS) IDEM Q(UIN)Q(UENNALIS) FECIT SIBI |  
[ET C]LODIAE VICTORIAE | [FILI]AE SUAE DULCISSIMAE | [QUAE] VIXIT ANNIS XVIII | [MENS]IBUS V  
DIEBUS XVIII HORIS V | [ET] LIBERTIS LIBERTABUS(QUE) POSTERIS Q(UE) | [EORUM] H(OC)  
M(ONUMENTUM) HER(EDEM) FIDUCIAR(IUM) N(ON) S(EQUETUR) | [IN FR]ONTE P(EDES) XXX IN  
AGRO P(EDES) XXV

219. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00497

ACRAI[...]NTIANE QUAE | VIXIT ANNIS XXVI M(ENSIBUS) VIII D(IEBUS) XIII H(ORIS) II | CORPORI ET  
SPIRITO INCONPA(RA)BILI | OB IUNCTAM ATFECTIONEM(!) FECIT | HIS AQUO MERUIT | LOCUM  
CONCESSU A PACEDIO FORTUNATO

220. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00603

D(IS) M(ANIBUS) | ARISTIAE NICARETENI QUAE | VIXIT ANNIS XVI ME(N)S(IBUS) VIII DIE(BUS) VII  
| HO(RIS) X IUL(IO) ARISTIO FIL(IO) PISSIM(O) IUL(IAE?) | DULCISSIMAE | ARIMO CO(N)IUGI SUAE  
BENE ME|RENTI FECERUNT EUPSYCHI NICA|RETE UDIS(!) ATHANATOS LOC(UM) CONCES(SUM) | A  
FAVIA ALEXANDRIA

221. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00610 = D 08062

D(IS) [M(ANIBUS)] ARRIAE P(UBLI) F(ILIAE) MAXIMINAE | STATUAM VENERIS INFELICIS|SIMI  
PARENTES FILIAE DUL|CISSIMAE VIX(IT) ANN(OS) XV | M(ENSES) XI D(IES) XI H(ORAS) III

222. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00647

] MENSIBUS V DIE[BUS ...]VII | HORAS VIII M(ARCUS) AURELIUS | AUGG(USTORUM) LIB(ERTUS)  
ACHILLEUS | CO(N)IUGI INCOMPARABILI M(EMORIAE) C(AUSA)

223. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00680

D(IS) M(ANIBUS) | L(UCIO) AXSILIO(!) PRIMITIVO FECIT | AXSILIA(!) TROPHIME MATER | FILIO  
PIENTISSIMO VIXIT | ANNIS XXII DIEBUS XXI HOR(IS) III

224. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00753

D(IS) M(ANIBUS) | L(UCIO) CALPURNIO | REGINO Q(UI) VIXIT | ANNIS XXX (H)ORIS VIII |  
CALPURNIA ONESI|ME FILIA ET BIBIA | ISIAS FECERUNT

225. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00824

]AB[...]| [...]IOF[...]IO[...] | FILIO [DU]LCISSIMO [...] | FECIT QUI VI[X]IT ANNIS XXVI[...] |  
M(ENSIBUS) X D(IEBUS) XVIII H(ORIS) VI | CLAUDIUS HERCLI[A]NUS ET PET[...] | VERONIC[...]  
DONAVER[UNT ...] | [...]NSVCOI[

226. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00838

CLAUDIA CHRESTE | VIX(IT) A(NNOS) III M(ENSES) VI D(IES) XV | H(ORAS) N(UMERO) VIII |  
CLAUDIA AMABILIS | VIX(IT) A(NNOS) III M(ENSES) VI D(IES) XX | H(ORAS) N(UMERO) VIII  
GEMELLAE | IN FR(ONTE) P(EDES) X IN AGR(O) P(EDES) X

227. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00890

D(IS) M(ANIBUS) | COR(NELIAE?) SEVERIN(A)E QUAE VIXIT | ANNIS XXV M(ENSIBUS) X D(IEBUS)  
XI (H)ORIS VIII | COR(NELIUS?) QUARTINUS CO(N)IUGI BE|NE MERENTI FECIT

228. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00945

D(IS) M(ANIBUS) | A(ULI) EGRILI | OSTIENSIS | QUI VIX(IT) A(NNOS) IIII | M(ENSES) IIII D(IES) XXVI  
| HOR(AS) X FECIT | A(ULUS) EGRILIUS | CARPUS VERN(A)E | B(ENE) M(ERENTI)

229. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00969

D(IS) M(ANIBUS) | ERUCIAN(A)E O[...]OCLAE QUAE VI[XIT A]NNIS IIII M(ENSIBUS) [...] | D(IEBUS)  
IIII H(ORIS) X[

230. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01009

D(IS) M(ANIBUS) | FELICISSIMO FILIO PIISSI|MO QUI VIXIT ANNIS QUIN|QUE MENSIBUS DUOBUS |  
DIEBUS TREDEC<E=I>M HORIS | UNDECIM PARENTES IN|FELICISSIMI

231. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01034

{T FL} T(ITI) FL(AVI) PRIMI AELIA EU|RESIS FILIO B(ENE) M(ERENTI) F(ECIT) | Q(UI) V(IXIT)  
ANN(OS) XIX M(ENSES) XI | D(IES) XXIX H(ORAS) VII S(EMISSEM)

232. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01052

D(IS) M(ANIBUS) | FLAVIAE MAXIM(A)E CO(N)IUGI | KARISSIM(A)E FECIT T(ITUS) SEXTIUS |  
AEPAFRA VIX(IT) ANNIS XXX M(ENSIBUS) VI | D(IEBUS) XVIII HOR(AS) IIII

233. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01053

D(IS) M(ANIBUS) | FLAVIAE PRIM(A)E | QU(A)E VIXIT ANNIS | III ME(N)SIB(US) VI DIE(BU)S II |  
(H)ORIS VI FLAVIUS | PRIMUS PATER FILI|(A)E B(ENE) M(ERENTI) F<E=I>CIT

234. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01196

D(IS) M(ANIBUS) | IULI(A)E SEVERAE | L(UCIUS) A(U)RELIUS FECIT BEN|E MERENTI CO(N)IUGI |  
QUAE VIXIT ANNIS {E} | CVXXXX MENS(IBUS) III | HORAS(!) X

235. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01203

D(IS) M(ANIBUS) | IULIAE ZOSIM(A)E | QUAE VIXIT A(NNOS) VIII M(ENSES) X D(IES) X H(ORAS) X |  
Q(UINTUS) IULIUS HERMADIO | ET IULIA PROC(U)LA | ALUMNAE B(ENE) M(ERENTI) FECERUNT

236. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01318 = IPostie-B, 00107

C(AIO) MARCIO CRESCENTI VIXIT ANNIS XIII HOR(AS) VIII | FECERUNT PARENTES C(AIUS)  
MARCUS THREPTUS ET MARCIA | CARPIME FILIO DULCISSIMO ET SIBI ET LIBERTIS LIBERTABUSQUE  
POSTE|RISQUE EORUM HUIC MONIMENTO ITUS AMBITUS DEBETUR H(OC) M(ONUMENTUM)  
H(EREDEM) N(ON) S(EQUETUR)

237. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01475

D(IS) M(ANIBUS) | Q(UINTO) PLOTIO EUZELO | Q(UI) V(IXIT) A(NNOS) III M(ENSES) VIII | D(IES)  
XVIII H(ORAS) VIII | L(UCIUS) TITIUS EUZELUS FECIT | NEPOTI DULCISSIMO

238. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01566

D(IS) M(ANIBUS) | M(ARCI) SALINATORI DEMETRI | QUI VIXIT ANNIS III M(ENSIBUS) II[...] | DIEBUS XI H(ORIS) VII | SALINATORIA ANTIO|CHIS FILIO | DULCISSIMO [[VII]]

239. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01605

D(IS) M(ANIBUS) | SERTORI PACATI | QUI VIX(IT) ANN(OS) IIII | MEN(SES) X DI(ES) XX H(ORAS) VII

240. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01675

[Q]UI(!) VIXIT ANNIS VIGINTI MENSIBUS | [QUATT]UOR HORIS DUODECIM(IS) QUI EX HIS | [MECUM A]NNO UNO MENSIBUS QUINQUE DIE(BUS) | [...]IUS TIBERINUS CONIUGI BE(NE MERENTI)

241. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01767

D(IS) M(ANIBUS) | VETURIAE MARCELLAE | QU(A)E VIXIT AN(NIS) XXXVI M(ENSIBUS) | XI D(IEBUS) VIII HORIS VII C(AIUS) | VETTIUS EPICIANUS CO(N)|UGI INCOMPARA&lt;B=V&gt;ILI CUM | QUA VIXI AN(NIS) XII ME(NSIBUS) IIII D(IEBUS) XI

242. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01776

VIBIA L(UCI) F(ILIA) | TELETE | V(IXIT) A(NNOS) II M(ENSES) III | D(IES) XXII H(ORAS) VI

243. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01821 = ILCV 04805 = CLE 00563

]GO CUI PATER ADDIDERAT NOMENQU[...] EREBAT || HIC VIRIDIS GEMMAE | PRAETIOSAE NOMEN HABEBAT SED CITO ME RAPUIT M|ATRIQUE DOLORE RELIQUIT | VITA FUIT BIS TERNOS MEN|SES ET INSUPER UNUS | ET TOTIDEM ANNI NEC PLUS | FUIT HORA SUP {P}REMA | FERST(!) ANIMO SORTEM | [...]D[...]TA FEREBANT

244. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01833

[D(IS)] M(ANIBUS) | [...]AE CLA | [...]JANTI | [...]SIMAE [...] | [...] A(NNOS) ...]XI M(ENSES) III | [D(IES) ...] H(ORAS) VI | [PARE]NTES | [FECE]RUNT

245. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 04790

D(IS) M(ANIBUS) | P(UBLIO) ANT(ONIO) CHARITO | ET RAGONIA PRAE|PUSA VERNAC(U)L(A)E | DUL(CISSIMO) FUSCA VIC|XIT(!) AN(NOS) III M(ENSES) VI | DI(ES) VIII(H)OR(AS) VI

246. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 04806 = EE-09, 00490

D(IS) M(ANIBUS) | M(ARCO) AURELIO CHRO|NIO FILIO DULCIS|SIMO QUI VIXIT | [AN]NO UNO ME(N)S(IBUS) | [...]III DIEBUS XXIII | [HORI]S II

247. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 04836

] VIX(IT) AN(NOS) VI[...] | DIE(S) XXII H[OR(AS) ... PER]MISSU C(AIO) CAM[

248. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 05184

[D(IS)] M(ANIBUS) | [...]IO URVANO | [... VI]XIT ANN(OS) II | [...] DIE(S) II | [HORI]S IIII

249. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 05186 = CLE 02176

] MORTIS SARCOFAG(UM) | [...]DIGNE SIT QUAM SIMILES | [...] PEREN]NI(?) CANDIDO SACXO | [...] VI  
CUR(R)US IUNGUNTUR | [... BR]OMIO DUCENTES SACRA LYAEI | [...]E STUPIENTE HORA TENEBO |  
[...]DIDUM LUMEN MIHI COM(M)E(N)DABIT(!) | [...]DIS VOTA SU<S=C>CIPUUNT M{A}EA(!) | [...  
ANNO]RUM VIXI DULCISSIMA VITA | [...]S ANIMA DEPOSUI M{A}EA | [...] EX ANI]MIS TURBAEQU{A}E  
GEMENTES | [...] P]OSUERE PARENTES | [...] MO]RIENDUM FUIT | [...] CORRIPUIT M{A}US | [...]DEDI SIC  
HO[...] | [...]ENDUNT[...] | [...]N[

250. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 05222

]SIME | [...] ANN(IS) LVIII | [...] DIEBUS] XXXVII (H)ORIS IIII | [...]M FEC(IT)

251. *Latium et Campania / Regio I (Ostia Antica)*

IIOstie p 89 = AE 1971, 00069

L(UCIUS) FAECENIUS L(UCI) LI[B(ERTUS)] | FECIT [SIBI ET] | L(UCIO) FAECENIO L(UCI) F(ILIO)  
PAL(ATINA) AGRICOLA[E ...] | L(UCIO) FAECENIO L(UCI) F(ILIO) VERO VIXIT ANNIS [...] | QUOD  
DEBUIT FILIUS FACERE PATRI PA[TER FILIO FECIT ...] | ERIPUIT PATER TIBI FATUS AD HORAM [...] |  
GRATA MEIS SED VICIT FATUS DESINE PLURA QUER[I ...] | [...] LIBERTIS] ET LIBERT[ABUS  
POSTERISQUE EORUM] | IN FR(ONTE) [P(EDES) XIII IN AGR(O) P(EDES) XLVI ITEM AR<E=I>A QUAE  
EST IUNCTA MUNIMEN[TUM HEREDEM NON SEQUETUR]

252. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00197 = ISIS 00132

DIIS(!) MANIB(US) | PETRONIAE STOLIDIS | FIL {L}IAE PISSIMAE | C(AIUS) PETRONIUS ANDRONICUS  
| ET PETRONIA MARITIMA | PARENTES FECERUNT | VIXIT ANN(OS) XX D(IES) XXII H(ORAS) IIII

253. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00218 = ISIS 00081

D(IS) M(ANIBUS) | SATYRI FECIT | IASON PATER | Q(UI) V(IXIT) M(ENSES) VIII D(IES) VIII | H(ORAS)  
III

254. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00239 = ISIS 00078

D(IS) M(ANIBUS) SAC(RUM) | SUALLIAE RHEMBA]DI INNOCENTI | VIXIT A(NNOS) II M(ENSES) V  
D(IES) XXIII | HOR(AS) IIX L(UCIUS) SUALLIUS | LUPIO PARENS

255. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00261 = ISIS 00087

D(IS) M(ANIBUS) | URBICAE SUAE FECIT | OLYMPUS MATIDIAE | AUG(USTAE) F(ILIAE) SER(VUS)  
CUM QUA VIX(IT) | ANNO I M(ENSIBUS) VIII D(IEBUS) XXII H(ORIS) III | QUAE DECESSIT ANN(ORUM)  
XIII M(ENSIUM) XI

256. *Latium et Campania / Regio I (Ostia Antica)*

ZPE-111-287 = AE 1996, 00304

AULO AEGRILIO | HELIADE SEVIRO | AUGUSTALIS(!) IDEM(!) | QUINQUENNALI | AEGRILIA STORGE |  
PATRI P(ISSIMO) || DIS MANIBUS | A(ULI) EGRILI A(ULI) F(ILII) PAL(ATINA) MAGN[I] |  
DEC(URIONUM) DECR(ETO) PRAET(ORI) | PRIMO SACRIS VOLK(ANI) | FACIUNDIS | VIX(IT) AN(NOS)

VIII M(ENSES) V D(IES) VII HOR(AS) V[...] | A(ULUS) EGRILIUS HELIAD[ES ET] | EGRILIA P[...] |  
FILIO P[HISSIMO]

257. *Latium et Campania / Regio I (Palestrina / Praeneste)*

CIL 14, 03344

DIS MAN(IBUS) | P(UBLIUS) FUFIVS DEXTER | LOLLIAE IUCUN|D(A)E CO(N)IUGI BENE ME|RENTI ET  
INCOMPA|RABILI QU(A)E MECU(M) VI|XIT ANNIS SEX MEN|S<I=E>BUS SEP {P}TE(M) DIE(BUS) XV |  
HOR(IS) III QU(A)E IN DIEM M|ORTIS SU(A)E OMNE (N)OMINE | BENE MONUIT(!)

258. *Latium et Campania / Regio I (Pompei)*

CIL 04, 00294 (p 194)

IU(V)ENILLA || NATA | DIE SATU(RNI) (H)ORA SECU(NDA) V(ESPERTINA) | IIII NON(AS) AU(GUSTAS)

259. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 01994

ACILIAE L(UCI) F(ILIAE) MACRINAE | UXORI SANCTISSIMAE | QUAE V(IXIT) ANN(OS) XXIII  
M(ENSES) III D(IES) XI H(ORAS) II | [...]COMUS MARITUS INFELICISSIMUS

260. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02169 = LIKelsey 00230

D(IS) M(ANIBUS) | BISELLIAE FELICIS|SIMAE QUAE <V=B>IXIT | ANN(IS) XXVIII | NOCTIS (H)OR(IS)  
VI | MARTIUS ZENON CO(N)IU|GI BENE MERENTI FECIT

261. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02311 = CLE 00420

[C]OCCEIAE THALLUSAE COCCE[IAE] | ANNOS NATAE XVI L(UCIUS) I[...] | COCCEIUS COERANUS  
BLAND[AE] | UXORI | [QUI] LEGIS HUNC TITULUM QUID NO[MEN] SCIRE LABORAS | [QUA]E FUERIM  
QUO NUPTA VIRO [LIBE]RTAVE QUOIUS | [AN]NOS QUOD TULERIM MEC[UM] MISERABERE CERTE | [SI]  
SCIERIS ERGO NE SIT DOLOR HOC PRECOR AUDI | [O]MNI A CUM VITA PEREUNT ET INANIA FIUNT |  
[QU]ATINUS HOC VOLGO PERSUASUM CREDIMUS HOSPES | [IN]DICA UT VITAE TITULO CONSCRIPTA  
RELINQUAT | [NE] GRAVE SIT QUAE {S}O PAUCIS COGNOSCERE CASUS | [QUO]S TULERIM DUBIOS ET  
QUAM SIT DIRA CUPIDO | [ULTER]IUS NASCENTEM ALIQUEM PROCEDERE HORA | [TERTI]US A DECIMO  
CUM ME PRODUCERET ANNUS | [CONI]UGIS ADSUMPSI NOMEN GREMIUMQUE RESOLVI | [AT N]ON UT  
VOTIS PEPIGI ME FATA TULERUNT | [TEMP]ORE NAM EXIGUO FELIX HAEC OMINA TRAXI | [COERAN]T  
ET BLANDAE OPIBUS DECORATA PRIUSQUAM | [SAEVA] PER OPSCURUM(!) SERPENS MORS CUNCTA  
RESOLVIT | [TERTI]US INSURGENS MIHI SOL CUM CONIUGE VISUS | [NEC T]AMEN OMNINO ET QUINTAE  
VIX DEINDE KALENDAE | [HINC ME] IGITUR NOSCES SEXTUM DECIMQUE TULISSE | [ANNU]M QUEM  
VITAE FINEM MIHI [FATA DEDERUNT ...] | [...] HANC SEDEM CONIUNX [...] | [...] MIHI QUO FELIX [

262. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02321

D(IS) M(ANIBUS) S(ACRUM) | COMINIAE ANICIAE FILIAE DULCISSIMAE | QUAE VIX(IT) ANN(OS) XII |  
M(ENSES) VIII D(IES) V H(ORAS) III | COMINIUS APRONIANUS | ET FLAVIA ANICIA | PARENTES  
MAESTISSIMI

263. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02421

D(IS) M(ANIBUS) | A(ULI) FIRMI | A(ULI) F(ILII) CRES|CENTIS | V(IXIT) A(NNUM) I | M(ENSES) | VIII  
D(IES) XI | H(ORAS) V

264. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*



CIL 10, 02671

D(IS) M(ANIBUS) | LUCIO VICTORI(O) | QUI VIXIT ANNIS XLV | ME(N)S(IBUS) II DIE(BUS) XI HOR(IS)  
V | AURELIA SECUNDILA | CO(N)IUGI INCOMPAR<B=V>I|LI BENE MER(ENTI) FEC(IT)

265. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02913

D(IS) M(ANIBUS) | REGINAE CONIUGI | BENE MERENTI QUAE | VIXIT ANN(IS) L MEN(SIBUS) | VI  
DIEB(US) XVIII H(ORIS) VIII | PRIMETIVUS(!) FEC(IT)

266. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02927

DIS MANIB(US) | C(AIO) SALONIO POLLUCI | FECIT | SALONIA FORTUNATA | VERNAE SUO | VIXIT  
ANNIS V DIEBUS XX | HORIS IIII

267. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02942

D(IS) M(ANIBUS) | C(AIO) SEIO VEREC|UNDO VIXIT A|NNIS LX ME(N)S(IBUS) II | DIE(BUS) V  
(H)OR(IS) VIII | P(ATRI) INCONPARA<B=F>ILI FEC<I=R>[T]

268. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02964

SITTIA EPIC|TESIS QUAE VIXIT | ANNIS LVIII DIEBUS | XI HORIS X SITTIUS | PRIMUS CONIUGI |  
BEN{A}E MERENTI | FECIT

269. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02984

D(IS) M(ANIBUS) | T(ITUS) SULLIUS ALBANUS | VIXIT ANNIS XI | MENS(IBUS) IIII DIEB(US) IIII |  
HOR(IS) IIII | FECIT M(ARCUS) AEC[L]ANIUS CHRYSOGO|NUS FILIO PIENSISSIMO

270. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02986

DIS MAN(IBUS) | C(AIO) SULPICIO TERI | V(IXIT) A(NNOS) XVII M(ENSES) XI | D(IES) XX H(ORAS)  
VII | C(AIUS) SULPICIUS | SATURNINUS PATER | FILIO PISSIMO

271. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02994

D(IS) M(ANIBUS) | C(AIO) TANTILIO SE|CUNDINO C(AIUS) TAN|TILIUS SECUN|DINUS PATER FIL(IO)  
INCOMPARABILI | QUI VIXIT ANN(OS) XVII M(ENSES) | VIII D(IES) XVIII H(ORAS) VII

272. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 03010

D(IS) M(ANIBUS) SACRIS | TITIA DATIBA(!) CAELIO | VICTOR(I) F(ILIO) GAIO CONIUGI | DULCISSIMO  
TITULUM | POSIBIT(!) IN QUO VIXIT | ANNOS XXXV ME(NSES) V D(IES) | N(UMERO) X HORIS(!)  
N(UMERO) XI C(ONIUX?) VIXIT USQUE QUO | POTUIT

273. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 03049 = LIKelsey 00220

D(IS) M(ANIBUS) | M(ARCO) VAL(ERIO) LAOTI CUI | ET AFRICANO FILIO | DULCISSIMO AC SU|PER  
CETEROS KAROS | MIHI PISSIMO QUI | VIXIT ANN(IS) VI D(IEBUS) VII | (H)ORIS III AURELIA LAIS  
MATER | FILIO KARISSIMO B(ENE) M(ERENTI) F(ECIT)

274. *Latium et Campania / Regio I (Roccagiovine / Fanum Vacunae)*

Zarker 00088 = AE 1928, 00108

C[LOD(IA) P(UBLI) L(IBERTA) [...] | COMPITALIA TU TOTIDE[...]ET[...] | HOC PERFER UT AEQUA MIHI  
 QUO[...] | DUM TEMPUS ET HORA [...]GAS[...] | CONCORDES ANIMAE DUO VIX[IMUS ATQUE PERIMUS]  
 | TEMPORA CUNCTA VIDES HOC HOSPE[S TE MONET ANNUS] | QUAE TULIT HOC ALIQUO TE TEMPOR[E  
 TERRA TENEBIT] || "GR"

275. *Latium et Campania / Regio I (Salerno / Salernum)*

CIL 10, 00584 = InscrIt-01-01, 00058

EUCHARIO FILIAE | DULCI | VIXIT ANN(OS) X HORAS III

276. *Latium et Campania / Regio I (Tivoli / Tibur)*

AE 1980, 00191

MENSI]BUS III DIEBUS XVII HO[RIS ...] | SATURNINUS AUGG(USTORUM) [LIB(ERTUS)] | ET  
 COCCIA MACEDO[NICA?] | PARUM FELIX(!) FEC[ERUNT]

277. *Latium et Campania / Regio I (Tivoli / Tibur)*

CIL 14, 03754 = InscrIt-04-01, 00309

D(IS) M(ANIBUS) | SER(VIO) CORNELIO | SILVA[NO] | VIXIT ANN(IS) VII | DIEB(US) IV HOR(IS) IV |  
 CORNELIA NIC[E] | FILIO PISSIMO | [

278. *Latium et Campania / Regio I (Tivoli / Tibur)*

CIL 14, 03849 = InscrIt-04-01, 00454

]II(?)[...] | [M(ENSES)] VIII D(IES) XVII H(ORAS) II | SYNEROS ET PRIMIGENI|US ET QUARTILLA ET |  
 PECULIARIS LIBERTI | PATRONO BENE MER(ENTI) FECER(UNT)

279. *Latium et Campania / Regio I (Ventotene, Isola / Pandateria)*

CIL 10, 06785 = CLE 01189 = ILMN-01, 00611

RELIQUIAE CINERIS TUMULO MAN|DATA QUIESCUN(T) AUG(USTI) LIB(ERTE) SACRO HOC TIBI  
 METRO|BIE HUIC NON DURA COLU CLOTHO DECREVIT IN | ANNIS TER DECIES QUINOS DEGERE QUEM  
 VOLUIT | PRAEFUIT HIC LONGUM TIBI PANDOTIRA PER AEVOM(!) | PROVIDAQUE IN MELIUS IURA  
 DEDIT POPULO | PLENA BONO MENS AEQUA FUTIT NON ASPERA LINGU(A) | INCULPATA FIDES  
 INNOCUUSQUE PUDOR | NULLUS FULGOREM VALUIT DECERPERE LIVOR | CONSTIT(IT) AD FINEM  
 ULTIMAQUE HORA NITOR | TE TUA NATORUM DEFLET PIA TURBA TUORUM | CONSE(N)SUQUE PARI  
 TURBA PIATA GEMIT | ESSE TIBI CREDAS OMNES DE MORTE PARENTES | USQUE ADEO AEQUALIS  
 MAEROR IN ORA FUTIT | EMINET IN LUCTUS PRIMA OMNIUM IULIA CONIUNX | PER QUEM SI FAS EST  
 VIVIS IN ELYSIUM | DECESSIT X K(ALENDAS) DECEM(BRES) L(UCIO) ARR(UN)TIO T(ITO) FLAVIO  
 BASSO CO(N)S(ULIBUS)

280. *Liguria / Regio IX (Vado Ligure / Vada Sabatia)*

AE 1984, 00419

D(IS) M(ANIBUS) D(ECIMO) PETRONIO | D(ECIMI) F(ILIO) STEL(LATINA) PROCULO | VIX(IT) ANN(IS)  
 XLV MENS(E) I | DIEB(US) VIII H(ORIS) VIII | PETRONIA TYCHE PATRO|NO BEN(E) MER(ENTI) FECIT

281. *Liguria / Regio IX (Vado Ligure / Vada Sabatia)*

SupIt-02-VS, 00003

D(IS) M(ANIBUS) D(ECIMO) PETRONIO | D(ECIMI) F(ILIO) STEL(LATINA) PROCULO | VIX(IT) ANN(IS)  
 XLV MENS(IBUS) I | DIEB(US) VIII H(ORIS) VIII | PETRONIA TYCHE PATRO|NO BEN(E) MER(ENTI)  
 FECIT

282. *Liguria / Regio IX (Ventimiglia / Albintimilium)*

AE 1992, 00679

D(IS) M(ANIBUS) | [S]EXTILIAE PATERNAE | CONIUGI PIENTISSIM(A)E | QU(A)E VIXIT ANN(IS)  
XXVIII | MENSIBUS III DIEB(US) V | HORIS VIII

283. *Liguria / Regio IX (Ventimiglia / Albintimilium)*

SupIt-10-A, 00021

D(IS) M(ANIBUS) | [S]EXTILIAE PATERNAE | CONIUGI PIENTISSIM(A)E | QU(A)E VIXIT ANN(IS)  
XXVIII | MENSIBUS III DIEB(US) V | HORIS VIII

284. *Lugdunensis (Autun / Augustodunum)*

CIL 13, 02798 = ILCV 02814

MEMORIAE AETERNAE | QUIETAE QUAE VIXIT ANN(UM) I D(IES) III | H(ORAS) VIII DECESSIT VIII  
KAL(ENDAS) NOV(EMBRES) | VALENTE VI ET VALENTINIANO II CONSS(ULIBUS)

285. *Lugdunensis (Lyon / Lugdunum)*

CIL 13, 02052

D(IS) M(ANIBUS) | AELIAE GERMANILLAE | AELI GERMANINI FILIAE | QUAE VIXIT ANNIS VI  
MENSIBUS VIII DIEBUS XIII HORIS III | AELIUS GERMANINUS PATER | FILIAE DULCISSIMAE  
P(ONENDUM) C(URAVIT)

286. *Mauretania Caesariensis (?)*

CIL 08, 21810

D(IS) M(ANIBUS) S(ACRUM) | Q(UINTUS) PETRON(IUS) | CASTUS FE(CIT) | QUINTO ET | CASTULO |  
FILIBUS PI(ISSIMIS) | VIXERUNT AN(NOS) | VI M(ENSES) IIII H(ORAM) | H(IC) S(ITI) S(UNT)

287. *Mauretania Caesariensis (Ain el Kebira / Satafis)*

CIL 08, 20277 = ILCV 01570 (add) = CLE 01977

MEMORIAE AELIAE SECUNDULAE | FUNERI MU<L=I>TA QUID(E)M CONDIGNA IAM MISIMUS OMNES |  
INSUPER AR(A)EQU(E) DEPOSIT(A)E SECUNDULAE MATRI | LAPIDEAM PLACUIT NOBIS ATPONERE  
MENSAM | IN QUA MAGNA EIUS MEMORANTES PLURIMA FACTA | DUM CIBI PONUNTUR CALICESQ(UE)  
E<T=I> COPERTAE | VULNUS UT SANETUR NOS ROD(ENS) PECTORE SAEVUM | LIBENTER FABUL(AS)  
DUM SERA RED(D)IMUS HORA | CASTAE MATRI BONAE LAUDESQ(UE) VETULA DORMIT | IPSA [Q(UAE)]  
NUTRI(I)T IACES ET SOBRIA {E} SEMPER | V(IXIT) A(NNOS) LXXV A(NNO) P(ROVINCIAE) CCLX  
STATULENIA IULIA FE|CIT

288. *Mauretania Caesariensis (Amoura / Sufasar)*

CIL 08, 21479 = ILCV 02791

BONA MEMORIA EMM|ARTIS ET FILIAE EIUS VI {C} |XIT ANNIS(!) XVIII MENSES | DUO DIES V  
(H)ORAS SEPTE(M) | ET MORITUR DI {A} E K(A)L(ENDAS) | Mai {I} AS P(ROVINCIAE) CCLXXVIII

289. *Mauretania Caesariensis (Cherchell / Caesarea)*

AE 1981, 00954 = Cherchel-02, 00065

PU]ERO | E HORIS DUO|BUS HILARUS | FECIT BENE ME|RENTI

290. *Mauretania Caesariensis (Cherchell / Caesarea)*

BCTH-1932/33-310 = AE 1933, 00061

D(IS) M(ANIBUS) | M(ARCO) CASSIO CALPURN|IANO EQ(UITI) ALAE T<HR=RH>|ACUM ADIUTORI A  
COM|MENTARI(I)S VI<X=CS>IT ANNI|S XXXII M(ENSIBUS) VIII D(IEBUS) XX H(ORIS) V S(EMIS) |  
CALPURNIA ANCILLU | FILIO BENE MERENTI | H(IC) S(ITUS) E(ST) S(IT) T(IBI) T(ERRA) L(EVIS)

291. *Mauretania Caesariensis (Cherchell / Caesarea)*

CIL 08, 09433 (p 1984) = ILCV +03681

D(IS) M(ANIBUS) S(ACRUM) | AEL(IUS) AQUESTOR VIX(IT) | ANNIS XVIII M(ENSIBUS) XI | DIEB(US)  
V (H)ORIS III AEL(IUS) | FRUCT(UOSUS) VIX(IT) AN(NOS) XVIII | DIEB(US) XLVI (H)OR(A) P(RIMA) DIEI  
| <F=E>RAT(RES) GEM(ELLI) QUI SE | A {I} MAR(UNT) ZET(AM?) PAT(ER) FIL(IUS)

292. *Mauretania Caesariensis (Cherchell / Caesarea)*

CIL 08, 09461 (p 1984)

DOMITIUS MONTA|NUS VIXIT ANNIS(!) LII | ME(N)SES VI (H)ORAS VI

293. *Mauretania Caesariensis (Cherchell / Caesarea)*

CIL 08, 09471

[DIS MANI]BUS T(ITI) FLAVI | [...] FLAVI PLACI | [...] VIXIT ANNIS XXI | [DIE]BUS XXII HORIS III  
HIC | [S(ITUS) E(ST) SIT TIBI] TERRA LEVIS

294. *Mauretania Caesariensis (Cherchell / Caesarea)*

CIL 08, 09515 (p 1984)

SATURNINUS | MAGONUS(!) FIL(IUS) | VIX(IT) ANNU(M) M(ENSES) VI H(ORAS) I[...] | II II[

295. *Mauretania Caesariensis (Henchir Suik / Cohors Breucorum)*

CIL 08, 21563

D(IS) M(ANIBUS) S(ACRUM) | MEMORI(A)E GE|MIANI CRESCENTI | VIX(IT) AN(N)IS | LIII D(IEBUS)  
VIII H(ORIS) VII

296. *Mauretania Caesariensis (Kherbet Fraim)*

CIL 08, 20525

D(IS) M(ANIBUS) S(ACRUM) | FLAVIUS | DATULLUS | VIXIT ANNIS | LXXV ME(N)S(IBUS) IIII |  
HORAS(!) VI HER(EDES) ET | FIL(I) FECERUNT

297. *Mauretania Caesariensis (Medea)*

BCTH-1930/31-144

LIVONNIUS ROGA|TUS VIXIT ANNIS QUADRA|GINTA DUO M(ENSIBUS) V D(IEBUS) XV (H)OR(IS) V

298. *Mauretania Caesariensis (Mta Djafar, Koudiat)*

CIL 08, 09179 = CIL 08, 20819

]ZDP[...] | [...] ST SUMMA | [...] A(NNUM) I M(ENSES) VIII D(IES) | [...] NAT(US) FU(IT) S(IT)GNO | [...  
H]OR(US) POMER(IDANIS) UT VBIF | [...] E]RAT IB(I) NAT(US) [...] DB[...] | D P(IA) V(IXIT) A(NNOS)  
XXV M(ENSES) IIII

299. *Mauretania Caesariensis (Setif / Sitifis)*

AE 1985, 00889

D(IS) M(ANIBUS) S(ACRUM) | L(UCIUS) DOMITIUS PA|RIATOR V(IXIT) A(NNOS) XII | M(ENSES) VII  
D(IES) VIII H(ORAS) XI | EMINEUS FILIO | DULCISIMO FECIT

300. *Mauretania Caesariensis (Setif / Sitifis)*

BCTH-1928/29-160

D(IS) M(ANIBUS) S(ACRUM) | M(ARCUS) AURELIUS | [...]TUS MIL(ES) LEG(IONIS) | II ITAL(ICA)E |  
IULIAE DOMITIAE | CO(N)IUGI INCO<M=N>PA|RABILI BENE ME|RENTI TITULUM | POSUIT Q(UAE)  
V(IXIT) | A(NNOS) XXVI M(ENSES) V | D(IES) XX (H)O(RAS) III M(ULIERI?) P(OSUIT)

301. *Mauretania Caesariensis (Setif / Sitifis)*

BCTH-1981-365 = AE 1984, 00940

MEMORIA FL(AVI) REGINIA|NI COR(NICULARII) CIMB(RIANORUM) VIX(IT) AN(NOS) | XLIII  
MENSE(M) UN(UM) DIES | XXIII (H)ORAS VII A(D)M<I=E>N|<I=E>STRAV<I=E>T AN(NOS) XVIII  
ACTARIUS AN(NOS) III CO(R)|NICULARIUS AN(NOS) XIII | MEMORIA(M) FECIT (A)EM|ILIA ULPIOLA  
DULCIS[S]IM|A CONIUX

302. *Mauretania Caesariensis (Sour el Ghozlane / Auzia)*

CIL 08, 09052 (p 1960)

[LUCIO CASS]IO RESTUTO VETERANO EX DECURIONE ET | [CLOD]IAE LUCIOSAE EIUS CASSI  
ROGATUS ET SATUR[NI][NUS PARENTIBUS BE]NE [MERE]N[TIB(US) PIIS]IMIS L(UCIUS) CASSIUS  
RESTUTUS EX DEC(URIONE) VET(ERANUS) TE[ST]AMEN[TO SIC PRAECEPE]RAT | [... L]IBEROS QUOS A  
TE CLODIA LUCIOSA UXORE MEA SUSCEP[I ...] | [...]VS[...]MN[...] ESSEM NON HABEREM [...]ATUS  
[...] COGITANSQUE EIUS ADFECTIONEM | [...]R[...]NE[...] VERE [...] VIVUS DECENTEM MEMORIAM  
MEAM ET | [CLODI]AE LUCIOSAE UXORIS MEAE BENE MERENTIS IDEM XXVI IN MEMORIAM PATRIS  
VOS POSTEROSQ(UE) VESTROS DECC(URIONES) FUTUROS | [SOLLE]M[NIA QUOTANNIS FACERE VOLO  
AD EAS] RES N[UMERABITIS ...] QUAE S[U]MM(AE) FENERANTUR N(UMMUM) XX MENSES QUOSQUE  
ASSES OCTONOS QUI EFFICIUNTUR N(UMMUM) | M[...]N[...]C[...] EX [...]OR[...]BIIS EX HAC [...]III  
S) MEOS ET ITEM NON(IS) AUG(USTIS) NATALIS MEI EDERE PER MAGG(ISTROS) S(UI) C(UIUS)Q(UE)  
ANN(I) CIRCUENSES CE[...]ES MISSUS SEX |(DENARIOS) CXXXV [EADEM D]IE ANTE HORA(M)  
TERTIA(M) DABUNTUR SPORTULAE {S} UNIVERSIS | CON[DEC]URIONIBUS MEIS ET [SCRI]BIS DUOBUS  
[.]B[... DE]NARIO I CLODIAE LUCIOSAE UXORI MEAE CASSIAE DULCAE ET CASSIAE | REST[UT]AE  
FILIABUS [FRATRIS] MEI PU[PI]LABUS MEIS ANTE BASEM STATUARUM TAM MEAE QUAM | UXORIS  
M[EAE SINGULIS |(DENARIOS) BI]N[O]S AD CUSTOD(IAM) |(DENARIOS) III ITA UT STATUAM MEAM ET  
UXORIS MEAE TERGEAT ET UNGAT ET CORONET ET CER(EOS) | II ACCENDAT ITEM V IDUUM  
IANUARIUM NATALIS CLODIAE L[UCI]OSAE UXORIS MEAE EDENTUR PER MAGG(ISTROS) PER OMNES  
ANNOS CIRCU[E]NSES CE[...]ES MISSUS VI |(DENARIOS) CXXXV EADEM DIE ANTE HORAM TERTIAM  
ANTE BASEM STATUARUM TAM MEAE QUAM UXORIS MEAE DABUN|[TUR] SPORTULAE UNIVERSIS  
CONDECURIONIBUS MEIS ET SCRIBIS DUOBU[S ... D]ENARIO I CLODIAE LUCIOSAE UXORI MEAE  
CASSIABUS | [DULC]AE ET RESTUTAE FILIABUS FRATRIS MEI PUPILABUS MEIS SINGULIS |(DENARIOS)  
BINOS AD CUSTOD(IAM) |(DENARIOS) III ITA UT STATUA<M=S> MEAM ET UXORIS MEAE TERGE[AT  
ET UNGUAT ET] CORON[ET ET CER]EOS II ACCENDAT CREDO TAMEN [...] PARES HANC N(OSTRAM)  
MEMORIAM VOS POSTEROSQUE VESTROS LIBENTISSIMUS [

303. *Mauretania Caesariensis (Sour el Ghozlane / Auzia)*

CIL 08, 09056 (p 1960)

DIS MA(NIBUS) S(ACRUM) | FURFAN|IUS DON|ATUS MIL|ES CO(HO)RTIS | VIX(IT) A(NNOS) XXX |  
M(EN)S(ES) II D(I)ES | II (H)ORAS XI

304. *Mauretania Caesariensis (Tenés / Cartenna)*

CIL 08, 09671

D(IS) M(ANIBUS) S(ACRUM) | AEMILI(US) | FAUSTU(S) | VIXIT AN|NOS XXVII | H(ORAS) XV

305. *Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)*

AE 1982, 00985

D]IES XIII[.] R(ECESSIT) III No[NAS] | MAIAS (H)ORA NOCTIS [...] | DIES LUN(A)E PR(OVINCIAE)  
CCXX[

306. *Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)*

BCTH-1910-CCIII

D(IS) M(ANIBUS) S(ACRUM) | CALLISTE VIXIT | ANNIS XVI ME(N)S(IBUS) III HOR(IS) | VI ET S(EMIS)  
NUPTURA IDIBUS O[CT(OBRIBUS)] | MORITUR IIII IDUS OCT(OBRES) PV|AIS MATER PIA

KAR(ISSIMAE) FIL(IAE) FE[CIT]

307. *Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)*

CIL 08, 20913 = ILCV 02038 = AE 1891, 00099 = AE 1938, +00089

DD(IS) M(ANIBUS) | FABIAE SALS(A)E MATRI | SANCT(AE) ET RARISSIMAE | ET INCOMPARABILI |  
QUAE VIXIT ANN(OS) LXII | M(ENSES) II D(IES) XXVII H(ORAS) VIII OB | MERITA EIUS TITULUM |  
F(ILII) ET F(ILIAE) ET N(EPOTES) {A} EDUCATRICI | SU(A)EQ(UE) CONSTABILITOS(!) RE(L)I(QUIT) |  
FECER(UNT)

308. *Mauretania Caesariensis (Tlemcen / Pomaria)*

CIL 08, 09936 (p 2065)

D(IS) M(ANIBUS) S(ACRUM) | Q(UINTO) MAECIO RUS|TICO FERRO | PETITO QUI VIXIT | ANN(OS)  
XXXIII | M(ENSES) III D(IES) XXI H(ORAS) V | MAECII AFRI|CANUS ET DO|NATUS FRA|TRI  
INNOCEN|TISSIMO

309. *Mauretania Tingitana (Tanger / Tangier / Tingis)*

IAM-02-01, 00016 = ILCV 01470 = ILM 00020 = AE 1912, 00001 = AE 1912, 00009 = AE 1916,  
+00100

AURELIA SABINA ANCILLA | C(H)RESTI VIX {S}IT PL(US) MI(NUS) | ANNIS XXIII ME(NSIBUS) V  
DI(EBUS) XIII | (H)OR(IS) VIII FE(LIX?) IN PACE REQU(I)ET | AMANTIO ET ALBINO  
CON|S<U=O>LIBUS

310. *Moesia inferior (Rasova / Sacidava)*

AE 1976, 00629 = AE 2007, 01225

PRO CARITATE {M} | [F]UNCTUS SU[M] | EGI VITA(M) S<I=E>NE CR[I] | MINE GES(S)I OPSERV|AVI  
FAMA(M) P<U=O>DORE | SAPIENTIA MEA | FL(AVIUS) TATIANUS VIX(IT) | ANN(OS) LXI M(ENSES) V  
D(IES) SE[X] | (H)OR(AS) VI ET Q(UI) M(ISSUS) AN(NOS) XV ET | POS(T) MORTE(M) DECO|RASTIS  
(H)ONORE ET | TV CL(AUDIA) [...] CO(N)IUX

311. *Moesia superior (Kostolac / Viminacium)*

CIL 03, 13806 = IMS-02, 00099 = AE 1894, 00102 = AE 1902, 00023

] | DIEBU[S ... DEC(ESSIT) HO]RA NOCTURN(A) VII | AUR(ELIUS) FELICIANUS PR(INCEPS) LEG(IONIS)  
VII CL(AUDIAE) | CONIUGI DIGNISSIMAE

312. *Moesia superior (Skopje / Scupi)*

AE 1984, 00751

D(IS) M(ANIBUS) | MANL(IUS) VA|[LE]NTINUS | [CO]MES | [VIX(IT) AN]NIS XL | [... D(IEBUS) ...]V  
(H)O(RIS) | [...]B|

313. *Numidia (Announa / El Announa / Thibilis)*

ILAlg-02-02, 05163

D(IS) M(ANIBUS) S(ACRUM) | AEMILIA | Q(UINTI) F(ILIA) MATRO|NA V(IXIT) A(NNOS) LXX || D(IS)  
M(ANIBUS) S(ACRUM) | DOMITIUS | L(UCI) FIL(IUS) QUIR(INA) | SECUNDUS | V(IXIT) A(NNOS) LXX  
H(ORAS) VII

314. *Numidia (Announa / El Announa / Thibilis)*

ILAlg-02-02, 05361

IULIU {I}S IA|NUARIUS | V(IXIT) H(ORAS!) XC | H(IC) S(ITUS) E(ST)

315. *Numidia (Beni Guecha)*

CIL 08, 08383 = CIL 08, 20182 = ILAlg-02-03, 08351

D(IS) M(ANIBUS) S(ACRUM) | OPSTORIAE | MAURAE PI(I)SSIM(AE) P(UELLAE) NATA | [ANN(ORUM)]  
XXI MENS(IUM) V H(ORARUM) | [...] DIADUMENU[S ET] FELICITAS FI[LIAE PI]SSIME

316. *Numidia (Benyahia Abderrahmane / Gens Suburburum Colonorum)*

ILAlg-02-03, 07589

D(IS) M(ANIBUS) [S(ACRUM)] | C(AIUS) CAELI|US TURA|NUS V(IXIT) A(NNOS) | LX M(ENSES) V |  
(H)O(RAS) VII | N(UMERIUS) CAELI|US [...] | FIL(IUS) FE[CI]T

317. *Numidia (Djemila / Cuicul)*

ILAlg-02-03, 08198

D(IS) M(ANIBUS) S(ACRUM) | ULP(A) | VICTORIA | V(IXIT) M(ENSES) VIII | D(IES) III H(ORAS) III

318. *Numidia (Ebn Ziad / Castellum Elefantum)*

CIL 08, 06463 = ILAlg-02-03, 09806

IULIUS | V(IXIT) A(NNOS) L|XV H(ORAS) II | H(IC) S(ITUS) E(ST)

319. *Numidia (Hammam / Hammamet / Youks les Bains / Ad Aquas Ca)*

CIL 08, 28045 = ILAlg-01, 02961 = ILCV 03629

MEMORIA DULCIS(S)|IMAI(S!) FILIA(S!) MEA FL|ABANA PATER FECIT <V=B>I<X=C>|{S}IT AN(N)IS  
III MEN(SIBUS) XII D|IE(BUS) XVII (H)OR<I=E>(S) VII

320. *Numidia (Kudiat Mta Bir Zudar)*

CIL 08, 18789 = ILAlg-02-02, 04381

VIXIT AN|N(O) I ME(N)S(IBUS) VII <D=O>(IE) H(ORIS) | III

321. *Numidia (Lambaesis)*

CIL 08, 18419

D(IS) M(ANIBUS) S(ACRUM) | L(UCIUS) IULLIUS | VI(C)TOR VIX(IT) | AN(NOS) XI[...] H(ORAS) VI  
S(EMISSEM) | PARENTES | FECERUNT

322. *Numidia (Macomades)*

CIL 08, 04797 = CIL 08, 18740 = ILAlg-02-02, 06413

D(IS) M(ANIBUS) || S(ACRUM) || C(AIUS) | POMONIUS PRI|MUS V(IXIT) ANN|IS LXXV HO|RAS(!) XX

323. *Numidia (Mehanna)*

ILAlg-02-03, 07563

D(IS) M(ANIBUS) S(ACRUM) | LOLI(A) AMIPERIN|A VI<X=S>IT AN(N)IS LX | H(ORIS) VII P()

324. *Numidia (Messala)*

AE 1976, 00733

D(IS) M(ANIBUS) S(ACRUM) | {IUL} IULIUS GAI|RNUS VIXIT | ANNIS XXV | DIE(S!) V (H)OR(IS) |  
III FECIT PA|TER FIL(IO) CARI(SSIMO) | DEDICAVIT | L(IBENS) M(ERITO)

325. *Numidia (Messala)*

AE 1976, 00734

D(IS) M(ANIBUS) S(ACRUM) | ARMINIA SAT|URNINA VIXIT | ANNIS LXXIII | ET DIE(BUS) III  
(H)OR(IS) II | MARITUS FECI(T) | CONI(UGI) MER(ENTI) PI(AE) | O(PTIMAE?) DOL() CON() | L(IBENS)  
M(ERITO)

326. *Numidia (Sbikha)*

AE 1889, 00091

[.....] | T(ITUS) ROSCIUS | T(RIBUNUS) M(ILITUM) COH(ORTIS) [...] | VOLUNT(ARIORUM) C(IVIUM)  
[R(OMANORUM)] | CIV(ITATIS) PI(TTANAE) VIXIT A(NNIS) | LXI [MENS(IBUS)] X D(IEBUS) XV  
HOR(AS) [

327. *Numidia (Skikda / Ras Skikda / Philippeville / Rusicade)*

CIL 08, 08023 = CIL 08, 19895 = ILAlg-02-01, 00121

D(IS) MA {S} | NI(BUS) SACR(US) C(O) FORT(UNA) VI<X=C>({S}IT) | AN(NOS) LXXXX | ME(N)SES TRES  
| HORAS OCT[O]

328. *Numidia (Sour El Ghozlane / Aumale)*

BCTH-1910-CCXVII

D(IS) M(ANIBUS) S(ACRUM) | HIC ET EGO SUM POSITUS | PUELLAENILUS ASTUNTIVS | PUELLAENI  
LUCIANI FILI | US VIXIT ANNIS VII D(IEBUS) III | HORAS VII PULLAENIUS LUCIANUS FILIO KARISSIMO  
| F(I)D(ELIS) [ANNO] P(ROVINCIAE) CCX

329. *Numidia (Timgad / Thamugadi)*

CIL 08, 02435 (p 1693)

D(IS) M(ANIBUS) S(ACRUM) | VICTORIA | V(IXIT) A(NNOS) IIII DIES | LVI H(ORAM) I PUPA | FILIAE  
P(OSUIT) | KA<R=B>ISSIM(A)E

330. *Numidia (Tobna / Tubunae)*

CLE 01982 = AE 1900, 00196

IULIA FIDA MIHI CONIU(N)X AEQUAEVA IUCUNDA | QUOD TUA MANDAVIT FIERI SUPREMA VOLUNTAS  
| HOC EGO PERFECI PARENS PRAECEPTO MARITUS | PROPRIIS UT SEDIBUS SEMPER QUIETE MANERES |  
QUAE COMMUNES ERUNT CUM LETI VENERIT HORA | Q(UINTUS) HERENNIUS FECI COGNOMINE FELIX

331. *Numidia (Zaouia)*

CIL 08, 02453

[D(IS)] M(ANIBUS) S(ACRUM) | I(O) GERM[...] VIXIT AN(NOS) | [...] III HOR(AS) [...] MAR[...] ET |  
IUS[...] NEP[...] SUIS | POSUER(UNT) [...] III | D(ONUM) D(EDIT)

332. *Numidia (Zraia / Zarai)*

CIL 08, 04574

D(IS) M(ANIBUS) S(ACRUM) | VOLU|SSENI|A SABIN|A VIXIT | ANNIS | LXXXVII | HOR(A) M(ARTIS?) ||  
D(IS) M(ANIBUS) S(ACRUM) | IULIUS | BARBARU|S VIX|{S}IT AN(N)|IS LXXXV | FE(LICITER) B(ONIS)  
B(ENE)

333. *Pannonia superior (Iza / Brigetio)*

RIU-02, 00629 = IPSSTA 00040 = AE 1969/70, 00464

D(IS) M(ANIBUS) | ET PERP(ETUAE) SECURITATI QUETI | PETRI [Q]U[I E]GIT ACTUM ANT(ONI) |  
AGRIPPINI P(RIMI) P(ILI) QUI VIXIT AN(NOS) XXII | M(ENSES) X D(IES) XII H(ORAS) VI QUETIUS  
ARRIANUS | PATER FILIO PIENTISSIMO F(ACIENDUM) C(URAVIT) | ET ANT(ONIO) GELASIO  
CANABARIO | [NEPO]TI EIUS

334. *Pannonia superior (Petronell-Carnuntum / Carnuntum)*

CIL 03, 04483 = CSIR-OE-01-04, 00384 = CLE 01082 = Legio-XV-Apo 00079 = MaCarnuntum

00151 = AEA 2003, +00002 = CLEPann 00001 = AEA 2006, +00003 = AEA 2006, +00007

C(AIUS) VALERIUS C(AI) F(ILIVS) | SER(GIA) HER(O) TUB(ICEN) | MIL(ES) LEG(IONIS) XV |  
APOLL(INARIS) STIP(ENDIORUM) | XVI ANN(ORUM) | XXXVI | H(IC) S(ITUS) E(ST) | VIVITE FELICES |  
QUIBUS EST DAT(A) LONGIOR (H)ORA | VIXI EGO DUM LICU|IT DULCITER AD SUPE|ROS DICITE SI MERUI  
| SIT TIBI TER(R)A | LEVIS



335. *Pannonia superior (Petronell-Carnuntum / Carnuntum)*

CSIR-OE-01-03, 00349 = Hild 00230 = ZaCarnuntum 00135 = AEA 2001/02, +00001 =  
CLEPann 00004 = AEA 2006, +00007 = AEA 2006, +00007a = AE 1938, 00165 = AE 1973,  
00422

PRIMIGENIA | C(AI) PETRONI ANCIL(LA) | H(IC) S(ITA) E(ST) QUISQUIS ADES NOMENQUE MEUM | TIBI  
PERLEGIS HOSPES ASPICE QUAM M[OR]TIS SIM MISERANDAE MEAE BIS DENOS A[ETAS] | MIHI IAM  
COMPLEVERAT ANNOS Q[UOS RA]PUIT MISERAM MORS ET INIQUA D[EA FELICES] | ILLAE QUIBUS EST  
DATA LONG[IOR HORA NAM] | TULERUNT VITAE DAMN[A MINORA SUAE] | NON EGO LUXURIIS  
AV[OLSA FUI MALE]DICTIS AETATIS CAR[PSI MUNDITIASQUE] | MEAS PER LONG[UM VIVAS ET ME  
FELICIUS] | OPTO ET LEVIS H[UMATAE SIT MIHI] | TERRA ROGES

336. *Pannonia superior (Sisak / Siscia)*

CIL 03, 15181,2 = AIJ 00572 = ILCV 03659a

DOM(US) AET[ERNA] | GAUDENTI[US] | FILIO PIISIM[O] | QUI VIX(IT) AN(NOS) VI | M(ENSES) VI  
D(IES) X H(ORAS) N(OCTIS) | VIII FATI M(UNUS) C(OMPLEVIT)

337. *Pannonia superior (Wien / Vindobona)*

CLEPann 00018 = AE 1956, 00009

]ABINI(A)E [...] | MARCIO CON(IUGI) SAN(C)T(A)E O(BIIT?) (H)OR(A) V N[O]N DIG|NA MORI S[I  
P]OSSU|NT FATA MOVERI

338. *Picenum / Regio V (Falerio)*

ICI-10, 00021

S(IBI?) S(UISQUE?) | IIII IDUS APRIL(ES) DEPOS(IT)IO | HELVIAE TERTIAE QUAE | VIXIT CUM  
VIRGINIO | SUO LICINIO HONO|RATO ANNOS XXXXII | ME(N)SES III DIES XVI | HORAS III UXORI |  
BENE MERENTI | HAVETE FIDELES | TERTIA VERE FIDELIS | IN PACE REQUIESCIT CUM | SANCTIS  
FIDELIBUS | S(IT?) T(IBI?) S(ALUS?)

339. *Picenum / Regio V (Fermo / Firmum Picenum)*

AE 1992, 00514

S() S() | IIII IDUS APRIL(ES) DEPOS(IT)IO | HELVIAE TERTIAE QUAE | VIXIT CUM VIRGINIO | SUO  
LICINIO HONO|RATO ANNOS XXXXII | ME(N)SES III DIES XVI | HORAS III UXORI | BENE MERENTI |  
HAVETE FIDELES | TERTIA VIRG(O) FIDELIS | IN PACE REQUIESCIT CUM | SANCTIS FIDELIBUS S() Y()  
S()

340. *Provincia incerta (?)*

AE 1997, 01757

D(IS) M(ANIBUS) | PRIMITIVAE FILIAE | EUPLU(S) PATER FECIT VIX(IT) | ANN(OS) II DIES VI H(ORAS)  
VII S(IT) T(IBI) T(ERRA) L(EVIS)

341. *Provincia incerta (?)*

CEPini 00060 = AE 2005, 00261

DIS MAN(IBUS) THREPTE | VIXIT MENS(ES) VIII | DIES XX HOR(AS) VI S(EMIS) FECER[UNT] |  
THREPTUS ET TYCHE PA[REN]TES FILIAE DULCISSIMAE

342. *Roma (Roma)*

AE 1907, 00132

D(IS) M(ANIBUS) | AEMILIO EUCARPO EQ(UITI) R(OMANO) | SCRIBAE SENATUS | QUI VIXIT ANNIS  
LVI (H)OR(IS) VIII | EUSEBI | FILIA ET HERES HUIUS | EUSEBI | PATRI SUO BENE MERENTI

343. *Roma (Roma)*

AE 1911, 00192

D(IS) M(ANIBUS) | CAESIAE DAPHNES | T(ITUS) CAESIUS ADVENA | CONIUGI SANCTISSIMAE ET | FIDELISSIMAE CUM QUA VIXIT | INCOMPARABILI DULCITUDINE | ANNIS XXVII SINE ULLA ANIMI EIUS | OFFENSA QUAE VIX(IT) ANN(IS) XXXXII | MENS(IBUS) IIII DIE I HOR(IS) III | HAEC SINE ULLA CORPORIS SUI | VEXATIONE DIE VII FLENTE SUPER SE | MARITO CUIUS MANUS SUPER OCULOS | SUOS TENEBAT DEBITUM NATURAE SOLVIT

344.*Roma (Roma)*

AE 1912, 00226

D(IS) M(ANIBUS) | PREPONTI | CAESARIS DISP(ENSATORI) | A IUMENTIS | CALVINA CONIUGI | ET PRIMIGENIAE FIL(AE) | V(IXIT) A(NNOS) XV M(ENSES) XI D(IES) XI H(ORAS) VI | MATER INFELICISSIMA | FECIT ET SIBI POSTERISQ(UE) SUIS

345.*Roma (Roma)*

AE 1925, 00120

D(IS) M(ANIBUS) L(UCI) AEMILI VALERIANI HA|RUSPICIS QUI VIXIT ANNIS XXXII | ME(N)S(IBUS) VI DIEB(US) IIII HOR(IS) XI VERAT(IA) | {A}EUTYCHIA CONIUGI B(ENE) M(ERENTI) F(E)C(IT) E(X)T(E)ST(AMENTO)

346.*Roma (Roma)*

AE 1969/70, 00030

D(IS) M(ANIBUS) | ANNIOLINI(!) TRYPHENAE | QUAE VIXIT ANN(IS) XXI M(ENSIBUS) | VII DIEB(US) VII HORIS IIII | FILIAE DULCISS(IMAE) BENE MER(ENTI) | FECERUNT ANNIOLINA | [M]ANILIA ET ATERIUS | [HER]MIA[S P]ARENTES

347.*Roma (Roma)*

AE 1975, 00044

L(UCIUS) PITUANIUS EROS | SCR(IBA) LIBR(ARIUS) AEDIL(IUM) ET | PITUANIA HELPIS FECER(UNT) | PITUANIAE HEURESIDI F(ILIAE) V(IXIT) A(NNOS) XV M(ENSES) IX D(IES) III H(ORAS) VI | PITUANIAE ISIADI FILIAE VIXIT | ANN(OS) VI MENS(ES) V DIES IV HOR(AS) IX ET SIBI ET | LIBERTIS LIBERTABUSQ(UE) SUIS POSTERISQUE EORUM

348.*Roma (Roma)*

AE 1975, 00064

D(IS) M(ANIBUS) | POMPEIAE TYCHE QUAE VIX{S}IT | ANNIS XXIII MENSIBUS XI DIEBUS | IIII HORIS IIII UX{S}ORI SANCTI[SS]IMAE | BENE MERENTI FECIT DIONYSIUS | AUGUSTI N(OSTRI) SERVUS CONTRASCIPTOR | HORTORUM ANTONIANORUM ET | SIBI POSTERISQUE SUIS

349.*Roma (Roma)*

AE 1980, 00103

D(IS) M(ANIBUS) | CL(AUDIUS) PHOTIUS | CL(AUDIO) AEPAFRODITO(!) FRATRI B(ENE) M(ERENTI) | F(ECIT) ANN(OS) VIXIT | LII M(ENSES) IIII D(IES) VII | HORAT(!) TUNC(!)

350.*Roma (Roma)*

AE 1980, 00154

D(IS) M(ANIBUS) | TI(BERIO) CL(AUDIO) VICTORINO | FILIO DULCISSIM[O] | QUI VIXIT ANNIS | II M(ENSIBUS) XI DIEBUS XXIII | HOR(IS) VII TI(BERIO) CL(AUDIO) VIC|TOR ET CLAUDIA | AGATHONICE PA|RENTES PERMIS|SU TI(BERIO) CLAUDI FOR|TUNATI ITUM AM|BITUM CL(AUDIO) VICTORE

351.*Roma (Roma)*

AE 1981, 00054

DIS MANIBUS | T(ITUS) FLAVIUS | ACTIONICUS | FECIT | Q(UINTO) THERSIO | ACTIONICO | FILIO  
B(ENE) M(ERENTI) | VIX(IT) ANN(OS) XVIII | M(ENSES) V D(IES) XXVIII | HOR(AS) II

352. *Roma (Roma)*

AE 1984, 00054

D(IS) M(ANIBUS) | AURELIAN[O] | FILIO BENE MEREN[TI] | QUI VIXIT ANN(IS) II M(ENSIBUS) [...] |  
DIEB(US) XVIII HOR(IS) VI S(EMIS) P(ATER) | EPICTETUS CAES(ARIS) N(OSTRI)

353. *Roma (Roma)*

AE 1985, 00060

CONSULATU TIMASI ET PRO]MOTI VV(IRORUM) CC(LARISSIMORUM) | [...]NE VERAM [...] | [...] VIXI]T  
DIES XX X [HORAS?] | [IN] PACE

354. *Roma (Roma)*

AE 1988, 00045

MARCIA DULCIS QUAE | FUT IN SAECULO | AN(N)IS IIII MENSIBUS | IIII HORIS IIII

355. *Roma (Roma)*

AE 1993, 00229

D(IS) M(ANIBUS) | AURELI ALCI]MI FILI(I) DUL]CISSIMI | [P]ARENTES NON HO[C] | MERENTI  
POSU(E)R[UNT] | QUI VIXIT ANNIS | VIII MENSIB(US) VII[...] | DIEBUS XVIII | HORIS DUABUS

356. *Roma (Roma)*

AE 1994, 00214 = AE 2000, 00211

[DEFUNCTUS] NONIS I|[ANUARIIS S]ECUNDA | [HORA NOC]TIS DEPOS|[ITUS PUE]R TIVIDIVS | [QUI  
VIXIT] ANNOS | [...] DI]ES XX | [PARENTES FI]LIO FIC|[ERUNT(!) ...]SIDES | [ET INNOCEN]TIA(?)

357. *Roma (Roma)*

AE 1996, 00197

D(IS) M(ANIBUS) [S(ACRUM)] | AEL[IAE] | NU[SAE] | SAN[CT(ISSIMAE)] | MA[TR]I | AEL[LIA] | [...] |  
[FECIT] || VIXIT] ANNO UNO | [MEN]SES QU(INQUE) (H)O(RAS) IIII

358. *Roma (Roma)*

AE 1996, 00220

[D(IS)] M(ANIBUS) | OCTAVIAE | HEURES I | VIX(IT) ANN(OS) XXII[.] | M(ENSES) V D(IES) XV ET |  
DIONYSIADI | F(ILIAE) EIUS VIX(IT) ANN(UM) I | M(ENSES) X D(IES) XXVII | C(AIUS) HIRTILIUS  
FIDUS CON(IUGI) B(ENE) M(ERENTI) | FEC(IT) ET | C(AIO) HIRTILIO ZOSIM[O] | FIL(IO) V(IXIT)  
ANN(OS) III M(ENSES) V D(IES) | XXV H(ORAS) VIII | ET SIBI ET SUIS LI]BERTIS LIBERTA]BISQ(UE) |  
EORUM | [IN FRONTE P(EDES)] | XII | [IN AGRO P(EDES)]

359. *Roma (Roma)*

AIIIRoma-02, 00024 = AE 1977, 00050

[D(IS)] M(ANIBUS) | [AEM]ILIA AEVODIA(!) | [QUAE] VIXIT ANNOS XXXV | [MEN]S {S}ES III  
DI{A}ES X | [H]ORAS VIII

360. *Roma (Roma)*

AIIIRoma-03, 00115 = AE 1977, 00112

[MANI(BUS) I]NIQUIS | [FLAVIA]E HYGIAE | [VIX(IT) ANN(IS)] VI MEN(SIBUS) X | [DIEBUS] II HORIS  
VIII | [FECIT] FL(AVIUS) ASTU[S]

361. *Roma (Roma)*

AIIRoma-09, 00087 = LMentana-01, 00248 = AE 1968, 00043 = AE 1986, 00089  
 D(IS) M(ANIBUS) | AMERIMNO | DULCISS|MO | QUI VIXIT | A(NNOS) VII M(ENSES) V | D(IES) III  
 H(ORAS) III

362. *Roma (Roma)*

Anagni 00054 = ICUR-01, 02604 = ILCV 02266  
 FL(AVIO) APODEMIO FILIO KARISSIMO QUI | VIXIT ANNIS XVIII MENSIBUS III | DIE(BU)S VIII  
 HORAS(!) VI TE IN PAC<E=F>

363. *Roma (Roma)*

Anagni 00068 = ICUR-01, 02618 = ILCV 02296b (add) = ILCV 03018a (add)  
 ATTICILLA PRIMENIO CO(NI)|UGI BENE MERENTI QUI | VIXIT MECU(M) ANNOS XV M(ENSEM) I | DIES  
 V (H)ORAS VI DEPOS|SIO (E)IUS XIII KALENDAS | No<v=B>E<M=N>BRES ANIMA | DULCIS IN PACE

364. *Roma (Roma)*

CEACelio 00133 = AE 2001, 00347  
 D(IS) M(ANIBUS) S(ACRUM) | EUTUCETI(!) F|ILIO DULCIS|SIMO QUI V|IXIT AN(NOS) II M(ENSES) | VI  
 D(IES) XXVIII | H(ORAS) III (A)ELIA BASIL|ICE MATER FECIT

365. *Roma (Roma)*

CEACelio 00150 = AE 2001, 00364  
 DIS MANIB(US) | GEMINAE | VIX(IT) ANN(IS) XVI | MENSIB(US) XI | DIEB(US) XVI H(ORIS) X |  
 ABASCANTUS CONIU(GI) | CARISSIMAE FECIT | IN AGR(O) P(EDES) VI IN F(RONTE) P(EDES) III

366. *Roma (Roma)*

CEACelio 00238 = AE 2001, 00452  
 [D(IS)] M(ANIBUS) | [V]INIUS(?) | [M]ARIANUS(?) | [V(IXIT)] ANN(OS) III | [M]ENS(ES) VIII D(IES) XI  
 | (H)ORAS III

367. *Roma (Roma)*

CECapitol 00092  
 D(IS) M(ANIBUS) S(ACRUM) | EUTYCHIDI | FILIAE KARISSI|MAE QUAE VIX(IT) | ANN(OS) VII DIES  
 XXX | HOR(AS) IX OBI(I)T IIII NON(AS) FEBR(UARIAS) L(UCIUS) FOL|NIUS ITALICUS PATE(R) |  
 INFELICISSIMUS | FECIT ET SIBI POS|TERISQUE SUIS

368. *Roma (Roma)*

CECapitol 00111 = AE 1989, 00098  
 DIS MANIBUS | M(ARCI) LUCCEI VERI | VIX(IT) ANN(IS) VII | DIEB(US) XIII HORIS II

369. *Roma (Roma)*

CECapitol 00141  
 D(IS) M(ANIBUS) | A(ULUS) CARVILIUS | ZOSIMUS SOZU|SAE FILIAE | KARISSIMAE FECIT | VIXIT  
 ANNIS V | [DIEB]US II HORIS V

370. *Roma (Roma)*

CECapitol 00307  
 D(IS) M(ANIBUS) | FECERUNT P(ARENTES?) FAU|STINA ET CAECILI|US EUTYCHES NILO | MERENTI  
 Q(UI) <v=B>(IXIT) AN|NIS VIII M(ENSIBUS) VIII | D(IEBUS) XXVIII (H)OR(IS) III

371. *Roma (Roma)*

CIL 06, 01632 (p 3811, 4723) = D 01318

M(ARCO) VALERIO M(ARCI) F(ILIO) PAL(ATINA) | AMERIMNIANO | VIXIT ANNIS XVII MENSIB(US) | VIII DIEBUS DUOBUS HOR(IS) X | M(ARCUS) VALERIUS M(ARCI) F(ILIUS) | AMERIMNUS | PATER INFELICISSIMUS | FILIO SANCTISSIMO ET PIENTISSIMO FECIT | NATUS EQUES ROMANUS IN VICO IUGARIO

372. *Roma (Roma)*

CIL 06, 02309 (p 3318) = CIL 06, 22385 = CIL 10, \*01045,5 = CIL 12, \*00068,2c = AE 2006, +00221

DIS MANIBUS | MEMMIAE ROMANAE | PATRONAE BENE MERENTI ET | A(ULO) MEMMIO TELESINIANO F(ILIO) SUO | QUI V(IXIT) A(NNOS) II D(IES) XXXVIII H(ORAS) X

373. *Roma (Roma)*

CIL 06, 02557

D(IS) M(ANIBUS) S(ACRUM) | APOLLONIO MUCATRE |(CENTURIONI) | COH(ORTIS) V PRAET(ORIAE) QUI VI {C} X(IT) | ANN(IS) XLVIII MENSIB(US) VIII | DIE(BUS) XI H(ORIS) III DIGITIA BONO|SA CO(N)IUGI KARISSIMO ET APOLLONII PROCULUS ET EUTYCH|IUS PATRONO INCONPARA<B=V>ILI | B(ENE) M(ERENTI) FECERUNT

374. *Roma (Roma)*

CIL 06, 02604 (p 3369, 3835)

D(IS) M(ANIBUS) | AURELIUS MUCIANUS MISSICI|US C(O)H(O)R(TIS) VI PR(A)ET(ORIAE) QUI VIXIT ANN(OS) | XXXVIII ME(N)S(ES) VII DIES VIII (H)ORA(S) VIII | FECIT AELIA LUCIA CO(N)IUGI VIRGINIO | SUO BENE MERENTI FECIT

375. *Roma (Roma)*

CIL 06, 02771

D(IS) M(ANIBUS) | AURELIO CLAUDIO | VETERANO | Q(UI) MIL(ITAVIT) K(ASTRIS) PR(AETORIIS) QUI VIX(IT) | ANNIS LXXX H(ORIS) VIII C(AIUS) | SEPTIM(IUS) VALERIUS EQ(UES) R(OMANUS) | ET AUREL(IUS) PRAESENTINUS | EVOCAT(US) HH(EREDES) EIUS B(ENE) M(ERENTI) F(ECERUNT)

376. *Roma (Roma)*

CIL 06, 02772 (p 3370) = CIL 06, 32660 = CIL 05, \*00429,023

D(IS) M(ANIBUS) S(ACRUM) AUR(ELIO) MESTRO | EX EVOK(ATO) QUI MIL(ITAVIT) IN L(EGIONE) | AN(NOS) VI IN CAST(RIS) PRAET(ORIIS) AN(NOS) | XXI NAT(US) VICO BITALCOST(A?) | REG(IONE) PAUTALIENSE | Q(UI) V(IXIT) ANN(OS) XXXVI M(ENSES) II H(ORAM) I | AUR(ELIUS) VITUPAUS VET(ERANUS) FRATRI | B(ENE) M(ERENTI) FECIT

377. *Roma (Roma)*

CIL 06, 02931 (p 3377, 3841) = D 02112

D(IS) M(ANIBUS) | M(ARCI) ANTONI M(ARCI) F(ILII) FAB(IA) | PHOEBI MIL(ITIS) COH(ORTIS) XIV | URB(ANAE) |(CENTURIA) PERENNIS STIPENDIO|RUM IIII SECUTOR TRIBUNI VIX(IT) | ANN(IS) XX M(ENSIBUS) VI DIEB(US) XX H(ORIS) III | EPIDECTUS ET PHOEBE PARENT(ES) | INFELICISSIMI FECERUNT

378. *Roma (Roma)*

CIL 06, 03479

[D(IS)] M(ANIBUS) | [... S]ATURNINO VET(ERANUS) AUG(USTI) | [... VIX(IT) AN(NOS) ...]XIII M(ENSES) VIII D(IES) XIII HOR(AS) X | [... ]NAUDUS EUHODUS | [... H]ERES | [... ]IM [

379. *Roma (Roma)*

CIL 06, 03558 (p 3407, 3847) = D 02669  
 L(UCIO) PULLIO PEREGRINO |(CENTURIONI) LEGION(IS) | DEPUTATO QUI VIX(IT) ANN(OS) XXVIII |  
 MENS(ES) III DIE(M) I HOR(AM) I S(EMISSEM) | EQ(UITI) R(OMANO)

380. *Roma (Roma)*

CIL 06, 03610 = CIL 06, 20611 = CIL 05, \*00429,098  
 D(IS) M(ANIBUS) | IULIA P(UBLI) PISTOR[...] | C D CO<N=H>IU {U}GI [...] | B(ENE) M(ERENTI) VIXIT  
 AN(NOS) I[...] | DIES VI (H)O(RAS) II[

381. *Roma (Roma)*

CIL 06, 05313  
 D(IS) M(ANIBUS) S(ACRUM) | AURELIAE | EPIGONENI | VIX(IT) ANN(IS) III | MENSIBUS III | DIEB(US)  
 XVII H(ORIS) IV | FECIT | C(AIUS) AURELIUS | EUENUS ET | AURELIA | EPHESIA VER|NAE  
 KARISSIM(AE)

382. *Roma (Roma)*

CIL 06, 05525  
 D(IS) M(ANIBUS) S(ACRUM) | LUCILLA IANUAR(IA) | ONESIMO FILIO | PISSIMO FEC(IT) | VIXIT ANNIS  
 III | M(ENSIBUS) VI D(IEBUS) III H(ORIS) V

383. *Roma (Roma)*

CIL 06, 05714 = CIL 10, \*01088,265  
 D(IS) M(ANIBUS) | L(UCIO) PACUBIO | EUTYCHETI Q(UI) | V(IXIT) AN(NUM) I M(ENSES) XI D(IES) II  
 H(ORAS) III | ANNAEA TYCHE | FIL(IO) DULCISS(IMO) FEC(IT)

384. *Roma (Roma)*

CIL 06, 05953 (p 3418) = CLE 01068  
 D(IS) M(ANIBUS) SUCCESSI PRIMIGENIA SOR(OR) | FECIT FRATRI BENE MERENTI | ET PISSIMO ITER  
 VII ANNIS EGO | IAM FATALE PEREGI NUNC RAPI|OR TENEBRIS ET TEGIT OSSA LAP(IS) | DESINE SOROR  
 ME IAM FLERE | SEPULCRO HOC ETIAM MULTIS | REGIBUS (H)ORA TULIT

385. *Roma (Roma)*

CIL 06, 05980  
 DIIS(!) MANIB(US) | LEMNIO | [... T]ONNEI POLI | [QU]I V(IXIT) AN(NOS) V D(IES) XI (H)O(RAS) XI | [

386. *Roma (Roma)*

CIL 06, 06182 (p 3419, 3851) = CLE 01150 = D 07589  
 D(IS) M(ANIBUS) | C(AIO) VETTIO CAPITOLINO FILIO PIENTIS|SIMO PLOTIA CAPITOLINA MATER  
 IN|FELICISSIMA FECIT VIX(IT) ANNIS XIII | QUI DIE NATALI SUO HORA QUA NATUS | EST OBIIT  
 TA<M=N> CITO PICTOR ACU STY|GIA(S) DELATUS AD UMBRAS QUAM PUER INGENIO NOTUS | IN ARTE  
 SUA QUOT SI FATA VELINT ALIA(M) PRO SPIRIT<U=O> | VITAM HOC MATER TITULO MALUIT ANTE  
 LEGI | SIBI {E} ET {S} SUIS POSTERISQUE EORUM

387. *Roma (Roma)*

CIL 06, 06192  
 DIS MANIB(US) | SACRUM | C(AIO) TERENTIO PISTO | MEDICO OCULARIO | PATRONO OPT(IMO) BENE  
 MER(ENTI) | ET IULIAE SECUNDAE CONIU(GI) | EIUS C(AIUS) TERENTIUS HELIUS | ET TERENTIA  
 IANUARIA LIB(ERTA) | FECERUNT ET SIBI POSTER<I=Y>SQ(UE) | EORUM VIX(IT) ANN(OS) LXXXVII  
 MEN(SES) | V DIES XXIII HORAS X

388. *Roma (Roma)*

CIL 06, 06423

OSSA SITA SUNT CLEMENT(IS) | HILARIONIS FILI(I) NATO | ATHENAINE VIXIT ANNOS | III MENSES VII  
QUEI | SPIRITUM EXSOLVIT | HORA QUA NATUS EST

389. *Roma (Roma)*

CIL 06, 07514

D(IS) M(ANIBUS) | SPICULO FRATRI | PIENTISSIMO | V(IXIT) AN(NOS) XVII H(ORAS) XI | IULIA  
RESTITUTA | FECIT

390. *Roma (Roma)*

CIL 06, 07527

DIIS(!) MANIBUS | M(ARCO) CLODIO SATYRO | ANTONIA FORTUNATA | FILIASTRO SUO B(ENE)  
M(ERENTI) | VIXIT ANNIS XXIX M(ENSIBUS) VIII | DIE(BUS) XXV H(ORIS) X SIBI ET | POSTERISQUE  
SUIS

391. *Roma (Roma)*

CIL 06, 07536

DIIS(!) MANIB(US) | IANUARIAES(!) VIXIT | ANNIS III MEN(SIBUS) VI | DIE(BUS) XV HOR(IS) IIII |  
FECIT PATER FILIAE | SUAE DULCISSIMAE

392. *Roma (Roma)*

CIL 06, 07692 (p 3432)

D(IS) M(ANIBUS) | CAMERIAE | FESTIV(A)E | VIX(IT) AN(NOS) XXIII DI(ES) XI H(ORAS) XI |  
L(UCIUS) CAMERIUS | MENOPHILUS | LIB(ERTAE) BENE MERENTI | POSUIT

393. *Roma (Roma)*

CIL 06, 07748 (p 3432)

D(IS) [M(ANIBUS)] | Q(UINTO) SEPTUEIO ISO|CHRYSO | FECIT SEPTUEIA TRYPHAENA | FILIO B(ENE)  
M(ERENTI) | V(IXIT) A(NNOS) XXVII D(IES) XXXV | H(ORAS) VIII

394. *Roma (Roma)*

CIL 06, 07778 (p 3432)

D(IS) M(ANIBUS) | AURELIO FE|LICI AUG(USTI) LIB(ERTO) | QUI VIXIT ANNIS V | DIEBUS XXXIII(!) |  
HORIS VIII M(ARCUS) AUR(ELIUS) | CARICUS AUG(USTI) LIB(ERTUS) FILI|O DULCISSIMO BENE |  
MERENTI FECIT

395. *Roma (Roma)*

CIL 06, 07788 (p 3852) = D 08219

D(IS) M(ANIBUS) | RACILIA EUTYCHIA | FECIT CN(AEO) RACILIO | TELESPHORO PATRO|NO ET  
CONIUGI CUM | QUA VIXIT ANNIS XXI MENS|BUS VII ET CN(AEO) RACILIO FRUC|TUOSO FILIO QUI  
VIXIT ANNIS X | MENSIBUS VIII DIEBUS XXII HORIS | V ET SIBI ET RACILIAE FRUCTUOSAE FI|LIAE  
NATURALI IDEMQUE SOCIAE | ET LIBERTIS LIBERTABUSQUE POSTERISQUE | EORUM ET SI QUIS HUIC  
MONIMENTO(!) POST ME | ALIQUAM CONTROVERSIAM FACERE VOLU|ERIT AUT DE NOMINE AUFERRE  
INFERET AERA|RIO P(OPULI) R(OMANI) HS V M(ILIA) N(UMMUM) IN FRONTE P(EDES) XII S(EMISSEM)  
IN AGRO P(EDES) XII H(UIC) M(ONUMENTUM) D(OLUS) M(ALUS) A(BESTO)

396. *Roma (Roma)*

CIL 06, 07956 = CIL 05, \*00429,113 = ICUR-08, 23509

PAULINUS ET AMPLIATA | PARENTES FECERUNT DA|PHNIDI FILIAE DULCISSI|MAE ET  
INCONPARA<B=V>ILI | BENE MERENTI QUAE VI|XIT ANNIS XII MENS(IBUS) | VIII DIEB(US) XII  
HOR(IS) XII

397. *Roma (Roma)*

CIL 06, 08079

]NIA|IIS VIXIT ANNIS VI | MENSES(!) VI DIEBUS | IIII HORIS XI | TI(BERIUS) CLAUDIUS ABASCAN|TUS  
FILIO KARISSIMO

398. *Roma (Roma)*

CIL 06, 08152

ABUCCIUS | SILVANUS | VIX(IT) ANN(OS) III MENS(ES) VI | D(IES) XXIX H(ORAS) VI S(EMISSEM)

399. *Roma (Roma)*

CIL 06, 08460 (p 3889) = ILCV 00701 = ICUR-02, 04928

HIC IACET NOMINE MATRONA C(LARISSIMA) F(EMINA) IN PACE | UXOR CORNELI PRIMICERI(I)  
CENARIORUM | FILIA PORFORI PRIMICERI(I) MONETARIO|RUM QU(A)E VIXIT PL(US) M(INUS) AN(NOS)  
XXIII QU(A)E RECESSIT | DIE MERCURIS (H)ORA VIII ET DEPOSITA DIE | IOVIS IDUUM MAIARUM  
INCONTRA | COL<U=O>MNA VII CONS(ULATU) FL(AVI) HERCULANI V(IRI) C(LARISSIMI) || D(IS)  
M(ANIBUS)

400. *Roma (Roma)*

CIL 06, 08471

[D(IS) M(ANIBUS)] | P(UBLIO) AELIO CENE[THLIANO] | S(UB)CE(NTURIONI) PRAEF(ECTI) ANN(ONAE)  
[ET AELIAE] | CENETHLIAN(A)E FIL(IAE) DU[LCISS(IMAE)] | VIXIT ANN(OS) XI ME(NSES) IIII [D(IES)  
...] | (H)ORA QUA NATA ES[T SPI][RITUM] REDDIDIT FECERUNT | [P(UBLIUS) A]JELIUS HER[

401. *Roma (Roma)*

CIL 06, 08505 (p 3459)

HOC CENOTAPHIUM AU[R(ELI)] | INACHI AUG(USTI) LIB(ERTI) OPTIO[N(IS)] | TABELLARIORUM  
<S=C>TA[T(IONIS)] | PATRIMONI(I) ET AURELIAE | MACARIANETI C(ONIUGI) ET | AURELIAE  
RODOGUNE | ET LIBB(ERTIS) LIBERTABU[S]QU{A}E PO<S=C>TERI<S=C>Q(UE) | EORUM ||  
[AURELIAE MACA]RIANETI CON[IU]GI | DULCISSIMAE | QUAE VIXIT ANNIS | XXVII M(ENSIBUS) VI  
D(IEBUS) XVIII | HORAS VI | INACHUS CO(N)IUGI | BENE MERENTI | MACARIANE DULCIS(SIMAE)

402. *Roma (Roma)*

CIL 06, 08962

T(ITUS) FLAVIUS AUG(USTI) L(IBERTUS) ACRABA | DECURIO OSTIARIORUM | FECIT SIBI ET | HADRIAE  
ACRABILLAE | VIX(IT) ANN(OS) VII MENS(ES) VIII D(IES) XVII H(ORAS) X ET | PROVINCIAE VIXIT |  
ANNIS XVIII | PATER FILIABUS BENE MERENTIBUS ET | LIBERTIS LIBERTABUSQ(UE) POSTERISQ(UE)  
EORUM | IN FR(ONTE) P(EDES) X IN AGR(O) P(EDES) VIII

403. *Roma (Roma)*

CIL 06, 09063

DIS MANIB(US) | FRUCTO | CAESARIS N(OSTRI) SER(VO) VERN(AE) | VIX(IT) ANN(OS) V D(IES) VII  
H(ORAS) III | FECIT NISUS CAES(ARIS) N(OSTRI) SER(VUS) | TABULAR(IUS)

404. *Roma (Roma)*

CIL 06, 09161 (p 3469) = ILCV 00693 (add) = ICUR-01, 01463 (p 490)

POST] CONSULATUM F(LAVI) STILICHONIS | [...] SECUNDO CC(ONSULIBUS) DEPOSITUS PUER [...] | [...] |  
HELIAS ARGENTARIUS SEPTIMU[S ...] | [...] KAL(ENDAS) NO<V=B>EMBRES DIE <V=B>ENERIS  
(H)ORA QUARTA [...] | [...] QUI <V=B>IX<I=E>T ANNIS TRIGINTA ET QUINQUE ET DIES | [...] VIGINTI  
ET TRES BENE MERENTI IN PACE

405. *Roma (Roma)*



CIL 06, 09313 = ILCV +00598 = ICUR-02, 04852

HIC REQUIESCIT IN PACE [...] | QUI VIXIT ANNOS XXXIII M[ENSES ... DIES [...]]XV (H)ORAS VI  
RECESSIT [DIE ...] | DO(MINO?) HONORIO AUG(USTO) V[...] CONS(ULE) [...] | CUB<I=E>CULARIA  
HUNC TU[MULUM ...] | POSUIT

406. *Roma (Roma)*

CIL 06, 09437 (p 3470, 3895) = CLE 00403 = D 07710

D(IS) M(ANIBUS) | QUICUMQUE ES PUERO LACRIMAS EFFUNDE VIATOR | BIS TULIT HIC SENOS  
PRIMAEVI GERMINI<S=T> ANNOS | DELICUMQUE FUTIT DOMINI SPES GRATA PARENTUM | QUOS MALE  
DESERUIT LONGO POST FATA DOLORI | NOVERAT HIC DOCTA FABRICARE MONILIA DEXTRA | ET  
MOLLE IN VARIAS AURUM DISPONERE GEMMAS | NOMEN ERAT PUERO PAGUS AT NUN<C=T> FUNUS  
ACERBUM | ET CINIS IN TUMULIS IACET ET SINE NOMINE CORPUS | QUI VIXIT ANNIS XII | MENSIBUS  
VIII DIEBUS XIII HO(RIS) VIII

407. *Roma (Roma)*

CIL 06, 09439 (p 3470, 3895)

MEVIAE MODESTAE | FILIAE PIENTISSIMAE QUAE | VIXIT ANN(I)S XIX | MENSIBUS X DIEB(US) |  
XXIIX HOR(IS) VIII MEVIUS | DEC(URIALIS) GERULUS TYCHI|CUS PATER FECIT | IN TITULO

408. *Roma (Roma)*

CIL 06, 09938 (p 3471) = CIL 11, \*00104,2 = CLE 00989

PISTUS | N(UMERI) VIBI SERENI TONSOR | PISTUS ET INPUBIS SITUS HIC CRUDELIVS | ULTRA QUID  
QUAERIS FORMA NEC | MINOR IPSE SUA | IN LAC {H}R<I=U>MAS DEDIT OSSA NOVAS |  
<RE=PI>VOCATUS IN IRAM SURGE DOLOR | TACITE NE CADAT HORA GRAVIS

409. *Roma (Roma)*

CIL 06, 10096 (p 3492, 3906) = CIL 01, 01214 (p 970) = CLE 00055 = IG-14, \*00191 = D 05213  
= ILLRP 00803 = AE 1997, +00160

EUCHARIS LICINIAE L(IBERTA) | DOCTA ERODITA OMNES ARTES VIRGO VIXIT AN(NOS) XIII | HEUS  
OCULO ERRANTE QUEI ASPICIS LETI DOMUS | MORARE GRESSUM ET TITULUM NOSTRUM PERLEGE |  
AMOR PARENTEIS QUEM DEDIT NATAE SVAE | UBEI SE RELIQUIAE CONLOCARENT CORPORIS | HEIC  
VIRIDIS AETAS CUM FLORERET ARTIBUS | CRESCENTE ET AEVO GLORIAM CONSCENDERET |  
PROPERAVIT HORA TRISTIS FATALIS MEA | ET DENEGAVIT ULTRA VEITAE SPIRITUM | DOCTA ERODITA  
PAENE MUSARUM MANU | QUAE MODO NOBILIVM LUDOS DECORAVI CHORO | ET GRAECA IN SCAENA  
PRIMA POPULO APPARUI | EN HOC IN TUMULO CINEREM NOSTRI CORPORIS | INF<E=I>STAE PARCAE  
DEPOSIERUNT CARMINE | STUDIUM PATRONAE CURA AMOR LAUDES DECUS | SILENT AMBUSTO  
CORPORE ET LETO TACENT | RELIQUI FLETUM NATA GENITORI MEO | ET ANTECESSI GENITA POST LETI  
DIEM | BIS HIC SEPTENI MECUM NATALES DIES | TENEBRIS TENENTUR DITIS AETERNA DOMU | ROGO  
UT DISCEDENS TERRAM MIHI DICAS LEVEM

410. *Roma (Roma)*

CIL 06, 10159 (p 3492, 3906) = ILCV 00577 (add) = ICUR-01, 01983 = D 05168b

D(IS) M(ANIBUS) | EROTIS A<L=I>UMNO | DULCIS(S)IMO ET PAMMUSO | GYMNICO  
VALENTIN(A)ES(!) | FILI(A)ES(!) ME(A)ES(!) VIXIT ANNOS | XVI | DEFUNCTUS EST IDIBUS | IUNI(I)S  
DIE SATURNI | (H)ORA NONA

411. *Roma (Roma)*

CIL 06, 10176 = EAOR-01, 00074

D(IS) M(ANIBUS) | ALCIBIADE FILIO KA|RISSIMO QUI VIXIT | ANN(IS) II MENSES(!) XI | DIEBUS XVII  
HORIS | XI | PARENTES PISSIMI | FECERUNT || D(IS) M(ANIBUS) | IULIAE PROCULAE | GAESUS

MURMILLO | VETERANUS CONIUGI | B(ENE) M(ERENTI) F(ECIT)

412. *Roma (Roma)*

CIL 06, 10424 (p 3506)

D(IS) M(ANIBUS) | M() A() ET L() P() | FILI(O?) CAR(ISSIMO?) B(ENE) M(ERENTI) | POSUIT VIXIT  
AN(NOS) | XXXXV DIES IX (H)O(RAS) II

413. *Roma (Roma)*

CIL 06, 10436

[ABAS]CANTUS AUG(USTI) LIB(ERTUS) FILIO | ABASCANTO QUI VIX(IT) AN(NIS) XXI | MENSIBUS VI  
DIEBUS XIII HORIS VIII

414. *Roma (Roma)*

CIL 06, 10743

T(ITO) AELIO MYRONI | FEC(IT) AURELIAE | SATURNINAE B(ENE) M(ERENTI) | VIX(IT) ANN(OS) XXX  
M(ENSES) VI | HORAS VIII IN | VIII IDUS NOVEMBRES | M(ARCO) PONTIO LAELIANO | A(ULO) IUNIO  
PASTORE CO(N)S(ULIBUS)

415. *Roma (Roma)*

CIL 06, 10784 = CIL 11, \*00259,103

[AELI]O ROMANO | [HE]RMES ET AELIA | [S]ATURNINA FILIO | PIENTISSIMO FECERUNT | QUI VIXIT  
ANNIS III | MENSIBUS VIII | DIEBUS XXV ET | HORIS V

416. *Roma (Roma)*

CIL 06, 10791 (p 3910) = D 08228

D(IS) M(ANIBUS) | T(ITUS) AELIUS AUG(USTI) LIB(ERTUS) SATURNINUS | ET AELIA GLYCONIS  
INFELICISSIMI | PARENTES HUNC MUNIMENTUM COMPARAVI|MUS NOBIS ET T(ITO) AELIO  
SATURNINO FILIO | NOSTRO DULCISSIMO QUI VIXIT ANNIS VI | MENSIBUS VIII DI(E)B(US) XVI HORIS  
VI ET LIBERTIS | LIBERTABUSQUE POSTERISQUE {A}EORUM | POST OBITUM NOSTRUM QUIQUE HUNC  
| MUNIMENTUM DOLO MALO DONATIONIS | CAUSA TRADEDISSE VOLUERIT | COMPELLABITUR A  
PO<N=M>TI<F=T>ICES(!) | POENAE NOMINE HS XXX(MILIA) N(UMMUM)

417. *Roma (Roma)*

CIL 06, 10794

D(IS) M(ANIBUS) P(UBLIO) AELIO SER|VANDO FILIO P(UBLIO) | AELIO SERVANDO | QUI V(IXIT)  
A(NNOS) II M(ENSES) III | D(IES) II H(ORAS) VI S(EMISSEM) FAC(IENDUM) | CUR(AVIT) P(UBLIUS)  
AELIUS | VERAX NEPOTI | [

418. *Roma (Roma)*

CIL 06, 10855 (p 3507)

D(IS) M(ANIBUS) | AELIA BRISO | AELIAE ARTEMISIAE | FILIAE DULCISSIMAE | B(ENE) M(ERENTI)  
Q(UAE) V(IXIT) AN(NOS) XXIII | M(ENSEM) I D(IES) XX H(ORAS) VI

419. *Roma (Roma)*

CIL 06, 10889 = IGUR-02-01, 00308

D(IS) M(ANIBUS) | AELIAE FELICISSIMAE FILIAE | DULCISSIMAE QUAE VIXIT ANNIS II MENS(IBUS) II |  
DIEB(US) II HORIS VIII BAEBIA FELICISSIMA | MATER CUM PEGASIO PATRE EUPSYCH(E)I | TECNON  
UD(E)IS ATHANATOS || "GR"

420. *Roma (Roma)*

CIL 06, 10902

D(IS) M(ANIBUS) | AE<LI=ET>A F<E=F>STA AD|VENAE FRATRI | BENE MERENTI | QUI VIXIT AN|NIS  
XXIII | M<E=I>NSIBUS VI | (D)I(E)BUS XV HO(RA) I

421. *Roma (Roma)*

CIL 06, 10932 = ICUR-03, 09180

AELIA LUCIDA ET | TERENTIUS HI|<L=E>ARUS PARENT(ES) | Q(UINTO) FELICI FILI(O) | Q(UI) VI(XIT)  
AN(NOS) XXII ME|N(S) XI DI(ES) II (H)OR(AS) VI | B(ENE) Q(UIESCAT)

422. *Roma (Roma)*

CIL 06, 10946

D(IS) M(ANIBUS) | AELIAE PACATAE | QUAE VIXIT ANNIS | IIII DIEBUS XXVII | (H)ORAS(!) VIII

423. *Roma (Roma)*

CIL 06, 11086 (p 3508)

DIIS(!) MANIBUS | Q(UINTO) AEMILIO MAXIMO | FECIT | AEMILIA RESTITUTA | MATERTERA | VIXIT  
ANNIS II DIEBUS XXXXI | HORIS V | AEMILIA CUPITA V(IXIT) A(NNIS) XIV D(IEBUS) XL | FECIT  
AEMILIA RESTITUTA MATER

424. *Roma (Roma)*

CIL 06, 11173

D(IS) M(ANIBUS) | AEMILIA ZOSIME | VIXIT ANN(OS) XVI | MENS(ES) V D(IES) XI | HOR(AS) VIII  
B(ENE) M(ERENTI) | FILIAE FECIT | AEMILIA TYCHE

425. *Roma (Roma)*

CIL 06, 11409

] ALEXANDER | [SIBI] ET C(AIO) IULIO | [...] QUI AN(N)IS | [...] II HO(RIS) X | [...]VA | [

426. *Roma (Roma)*

CIL 06, 11484

D(IS) M(ANIBUS) | T(ITO) ALLIO T(ITI) F(ILIO) | PROFUTURO | VIXIT ANN(IS) VIII | MENS(IBUS) V  
DIEB(US) | V HOR(A) [I T(ITUS)] A[LL]IUS | ADMETUS ET | AUFILA IUS|TA PARENTES

427. *Roma (Roma)*

CIL 06, 11511 = ILCV 03887

D(IS) M(ANIBUS) PATER DOMINO | FILIO AMANTIO CARO DUL|CISSIMO CUIUS AFFECTUS ET  
BLANDITIES | ET CARITAS QUI MI DOLOREM ET | LUCTUM RELIQUIT UNICUS | IN DIEM VIT(A)E MEAE |  
QUI VIX(IT) AN(NOS) VI M(ENSES) II D(IES) XV MOR(TUUS) | HOR(A) NOCT(IS) X

428. *Roma (Roma)*

CIL 06, 11569 = CIL 10, \*01088,024

DIS MAN(IBUS) | AMPHIO DOMITIAE DOMITIANI | SER(VO) ZETHO FRATRI B(ENE) M(ERENTI) V(IXIT)  
AN(NOS) XL | ET LARCIAE THALIAE LARCIA RESTI|TUTA PARENTES FIL(IIS) KAR(ISSIMIS)  
FECER(UNT) QUI | V(IXIT) AN(NUM) I D(IES) XXVII H(ORAS) V ET SIBI ET SUIS POST(ERISQUE) |  
EORUM IN FR(ONTE) P(EDES) IIII IN AGR(O) P(EDES) IIII

429. *Roma (Roma)*

CIL 06, 11586 (p 3508)

D(IS) M(ANIBUS) | AMPLIATO FILI|O QUI VIXIT AN|NIS DUOBUS DIE|BUS L (H)ORIS VIII FE|LICIO ET  
FAUSTILLA PARENT(ES)

430. *Roma (Roma)*

CIL 06, 11637 (p 3509) = Bagno 00007

DIS MANIB(US) | SER(VI) ANICI EUNI | VIX(IT) AN(NUM) I | MENS(ES) III D(IES) XIII | ET SER(VI)  
ANICI | PROCULI | VIX(IT) AN(NOS) VI | D(IES) VI H(ORAS) VIII | POSUIT | FILI(I)S CARISSIM(IS) |  
SER(VIUS) ANICIUS | TYRANNUS

431. *Roma (Roma)*

CIL 06, 11673

D(IS) M(ANIBUS) | L(UCIO) ANNAIO FIRM(O) | VIXIT ANNIS V | M(ENSIBUS) II D(IEBUS) VI H(ORIS) VI |  
QUI NATUS EST | NONIS IULIIS | DEFUNCTUS | EST IIII IDUS | SEPTEMBRES | ANNAIA FERU|SA VERNAE  
SU|O KARISSIMO

432. *Roma (Roma)*

CIL 06, 11685 (p 3509)

D(IS) M(ANIBUS) | ANNAEAE FOTIDI | M(ARCUS) ANNAEUS | MIDAS FEC(IT) | ALUMNAE SUAE |  
VIX(IT) ANN(IS) VI | DIEBUS XXVII | HORIS X | ITEM AEDICULAM | FECIT ET SIBI ET SU|IS  
POSTERISQ(UE) EO|RUM ALT(UM) P(EDES) V | LATUM P(EDES) II | LONGUM P(EDES) III

433. *Roma (Roma)*

CIL 06, 11693 = ILCV +03302

D(IS) M(ANIBUS) | HIC SITA EST ANNEIA | PIA QU(A)E VIXIT ANN(IS) | VII MENS(I)B(US) VIII |  
DIEB(US) VI HOR(IS) VIII | NATA ID(IBUS) AUG(USTIS) DEBITU(M) | PERSOLVIT VII ID(US)  
NOV(EMBRES)

434. *Roma (Roma)*

CIL 06, 11797

D(IS) M(ANIBUS) | ANNIAE MAXIMINAE | QUAE VIXIT AN(N)IS XXII | [...]III H(ORIS) VI HOSPES  
KAR(ISSIMAE) S(UAE) F(ECIT)

435. *Roma (Roma)*

CIL 06, 11903

L(UCIO) ANTISTIO MUMMIANI | VIX(IT) AN(NOS) VII M(ENSES) VII D(IES) | VII H(ORAM) I L(UCIUS)  
ANTISTIUS MUMMIANUS ET | AURELIA PIA FILIO | DULCISSIMO FECERUNT

436. *Roma (Roma)*

CIL 06, 12009 (p 3509) = CLE 01218

[DIS MANI]BUS | [... ANTONIO] RUFINO QUI VIXIT ANN(OS) XII | [... ET] ANTONIAE RUFINILL(A)E  
QUAE | [VIXIT ANN(OS) ... M(ENSES) ...]II D(IES) XIII H(ORAS) VI FILIIS DULCISSIMIS | [PHIS]SIMIS  
I[...]INIUS VICTOR PATER ET ANTONIA | [RU]FINA MATE[R] FECERUNT ET SIBI SUIS LIB(ERTIS)  
LIBER|TABUSQUE POSTERISQUE EORUM | QUISQUIS ES HUC OCULOS PAULUM CONVERTE VIATOR ET  
LEGE QUOD | NOMEN HIC TITULUS [T]ENEAT ANTONI FRATRES VIVORUM PLAGA | PARENTUM  
PERFUNC[TI] FATO HIC TENUERE LOCUM AMBO PER INVIDIAM | CRUDELI FUNERE RA[P]TI RUFINUS  
PRIOR ET RUFINILLA DEHINC

437. *Roma (Roma)*

CIL 06, 12080

D(IS) M(ANIBUS) | ANTONIAE TIBURTINAE | QUAE VIXIT AN(NOS) XV | M(ENSES) X DIES IIII  
H(ORAS) III | ANTONIA TYCHE MATER | FECIT

438. *Roma (Roma)*

CIL 06, 12171 (p 3849, 3911) = CIL 06, 33011 = ILCV 03907 = ICUR-07, 20015

D(IS) M(ANIBUS) | AUR(ELIUS) POTENS | COMMENTARIENSIS | AUR(ELIAE) VALERIAE CON|IUGI

B(ENE) M(ERENTI) F(ECIT) || DIB(US!) M(ANIBUS) | APOSCLENO LUCILLIANO | CONIUGI BENE  
MERENTI | QUI VIXIT AN(N)IS II(!) M(ENSIBUS) IIII | D(IEBUS) X (H)OR(IS) II IUSTA CONIUX | ET  
ISTERCORIUS FILIUS | DIGNO FECERUNT

439. *Roma (Roma)*

CIL 06, 12177 = CIL 06, 28971

D(IS) M(ANIBUS) | M(ARCO) APPAEO | MAXIMO | VIX(IT) AN(NOS) VI | M(ENSES) III | D(IES) XX |  
H(ORAS) IIII | VINICIA HELPIS | VIX(IT) ANN(OS) IIII M(ENSES) II | D(IES) III | VINICIA PRIMI|GENIA  
MATER | FILIIS SUIS

440. *Roma (Roma)*

CIL 06, 12253

D(IS) M(ANIBUS) S(ACRUM) | AQUILA FELI|CISSIM(A)E CON|IUGI SU(A)E | BENE MEREN|TISSIM(A)E  
FECIT | QUAE VIXIT AN|NIS XX MENS|BUS VI DIEBUS | VI (H)ORIS XII

441. *Roma (Roma)*

CIL 06, 12411

D(IS) M(ANIBUS) | ARRIAE SCINTILLAE | VIX(IT) ANN(OS) XXVII D(IES) XXVI | HOR(AS) X FECIT |  
CN(AEUS) ARRIUS EPACTICUS | CONIUNX INFELICISSIMUS | ET SIBI ET SUIS POSTERISQ(UE) | EORUM

442. *Roma (Roma)*

CIL 06, 12446

ARRUNTIA | PROBA | VIXIT ANNIS XXIII | MENS(E) I DIEBUS V | HORIS XI

443. *Roma (Roma)*

CIL 06, 12483

D(IS) M(ANIBUS) | ARTORIAE | DOXAE | EUHODIAE VIX(IT) | ANN(IS) XXVIII P(LUS) M(INUS) |  
C(AIUS) ARTORIUS | SECUNDUS CONIUGI | SANCTISSIMAE | ET ARTORIO | ADIUTORI FIL(IO) | QUI  
VIXIT ANNO I MENSIBUS IIII DIEBUS XV HORIS X

444. *Roma (Roma)*

CIL 06, 12509 (p 3911) = AE 2001, +00169

D(IS) M(ANIBUS) S(ACRUM) | ASELLAE QUAE | VIXIT MENSIB(US) | XI DIEBUS XX|VII HORIS II  
CO|MPSE FILIAE | KARISSIMAE FECIT

445. *Roma (Roma)*

CIL 06, 12526

D(IS) M(ANIBUS) | SER(VI) ASINI HERMETIS PATRONI SUI | ET MARTIALIS VERNAE AMANTISSIMO |  
SUI VIXIT ANNUM MENSES V HORAS II S(EMISSEM) | FECIT SER(VIUS) ASINIUS NICEPHORUS SIBI ET |  
SUIS LIBERTIS LIBERTABUS POSTERISQUE | EORUM

446. *Roma (Roma)*

CIL 06, 12528 (p 3511) = CLE 01295

]LIAE | [...] AN(NOS) XX || C(AIUS) ASINIUS MALCHIO CONIUGI | CONIUGIUM INCEPTUM DULCE MIHI  
TECUM MALCHIO MEMENTO | QUAE FUERIT NOBIS CONSOCIATA FIDES | DESIN[E] IAM FLERE FATALIS  
M<E=IHI> HORA MANEBAT | QUAE CONIUGIO DULCI DISTULIT ME ILLA TUO | TUNC TU TALIS ERIS  
QUALEM TUA DEXTERA NOBIS | SOLLICITUM PRAESTES SI C<A=E>PIT ILLA FIDES

447. *Roma (Roma)*

CIL 06, 13012

D(IS) M(ANIBUS) | M(ARCI) AUR(ELI) ANTIO|CHI QUI VIXIT | ANN(IS) XVIII M(ENSIBUS) X | DIEB(US)

VII H(ORIS) VII FEC(IT) | AUR(ELIUS) LAURENTIUS | FIL(IO) B(ENE) M(ERENTI)

448. *Roma (Roma)*

CIL 06, 13069 (p 3911)

D(IS) M(ANIBUS) | AURELIO DIO|GENEI(!) QUI VI|XIT ANN(IS) XXII | MENS(IBUS) VII DI|EBUS XIII | H(ORIS) II

449. *Roma (Roma)*

CIL 06, 13082

D(IS) M(ANIBUS) S(ACRUM) | AURELIUS {A}EP{PI}AFRO|DITUS AURELIO FELICIS|SIMO FILIO  
DULCISSI|MO QUI VIXIT ANNIS | XXIII M(ENSIBUS) VI DIEBUS XI HO|RIS VI BENE MERENTI FECIT

450. *Roma (Roma)*

CIL 06, 13166 = CIL 10, \*01088,062 = IMCCatania 00272

DIIS(!) M(ANIBUS) S(ACRUM) | AURELIUS ONESI|MUS ET AURELIA | NICE FECIT(!) FILIAE | AURELIAE  
ONESIM|E VIX(IT) A(NNUM) I M(ENSES) III | D(IES) XVI | H(ORAS) VIII

451. *Roma (Roma)*

CIL 06, 13252

D(IS) M(ANIBUS) | [M(ARCO)] AUREL(IO) AUG(USTI) LIB(ERTO) | THEODOT(O) | AELIA PAULIN(A)  
MA|TER FIL(IO) DULCISS(IMO) F(ECI)T | INCONPARABIL(I) P(OSUIT) | ET SIB(I) Q(UI) V(IXIT) A(NNIS)  
XXVIII | M(ENSIBUS) VI D(IEBUS) V (H)ORIS III

452. *Roma (Roma)*

CIL 06, 13317

D(IS) M(ANIBUS) | AURELIAE FELICITAT[I] | FILIASTRAE DULCI[SSIMAE] | QUAE VIX(IT) ANN(OS)  
VI[...] | M(ENSES) VII D(IES) XI H(ORAS) VI FEC(IT) [...] | [...]IUS THESEUS [

453. *Roma (Roma)*

CIL 06, 13383

D(IS) M(ANIBUS) | AURELIAE SPENIS T(ITI) L(IBERTAE) | MESIUS HERMEROS CO(N)|IUGI  
CARISSIM(A)E ET INCON|PARA<B=V>ILI CON(!) Q(UA) VIXIT AN(N)|IS XIII M(ENSIBUS) V D(IEBUS)  
XXVIII H(ORIS) XI | QU(A)E AUTE VIXIT ANNIS XXVIII | M(ENSIBUS) V D(IEBUS) XXVIII H(ORIS)  
XI | MANES TUI SANTE

454. *Roma (Roma)*

CIL 06, 13400 (p 3513)

D(IS) M(ANIBUS) | AURELIAE ZOSIM(A)E | AURELIUS PRIMITIVUS | AURELIA SEVERA | ALUMNAE  
SUAE | BENE MERENTI | PIENTISSIMAE FECERU(NT) | VIX(IT) ANN(IS) VI MENS(IBUS) III | DIEB(US) X  
HOR(IS) VIII SACRU(M)

455. *Roma (Roma)*

CIL 06, 13410 (p 3513)

D(IS) M(ANIBUS) | C(AIUS) AURUNCEIUS PRIMITIVOS(!) | VIXIT ANN(OS) II D(IES) V H(ORAS) II |  
AURUNCEIA THREPTA MATER ET | L(UCIUS) RASTICANUS FELIX PAT(ER) FIL(IO) | DULCISSIMO  
FECERUNT

456. *Roma (Roma)*

CIL 06, 13437 (p 3912)

D(IS) M(ANIBUS) | AUXESIS ET SECU|NDUS DEXTRO FI|LIO BENE MERENTI FE|CERUNT Q(UI) VIXIT |  
ANNOS III ME(N)SES III | DIES XV HORA PRIMA

457. *Roma (Roma)*

CIL 06, 13602 (p 3912) = D 08528

D(IS) M(ANIBUS) | BLASTIONE VIX(IT) AN(NIS) VI | MENSIB(US) VIII DIEB(US) XIII HORA I | NATUS  
V K(ALENDAS) SEPTEMBRES | HORA DIEI VI DIE LUNAE | DEFUNCTUS III IDUS IUNIAS | HOR(A)  
PRIM(A) DIEI DIE SATURNI | ITEM MATRI EIUS QUAE VIXIT | ANNIS XX DIEB(US) XXX HORIS X |  
RELIQUIT EUM MENS(IUM) XII D(IERUM) XX | BLASTUS PATER FILIO PISSIMO | FECIT

458. *Roma (Roma)*

CIL 06, 13782 (p 3513, 3912) = D 08529

L(UCIUS) CAECILIUS L(UCI) L(IBERTUS) SYRUS | NATUS MENSE MAIO | HORA NOCTIS VI | DIE  
MERCURI | VIXIT ANN(OS) VI DIES XXXXIII | MORTUUS EST IIII K(ALENDAS) IULIAS | HORA X |  
ELATUS EST H(ORAS) III FREQUENTIA MAXIMA

459. *Roma (Roma)*

CIL 06, 13883

D(IS) M(ANIBUS) | CAELESTINO | FILIO QUI VIXIT | ANNIS VI D(IEBUS) XXII | HORAS NOCTIS VII |  
ALEXANDER PATER

460. *Roma (Roma)*

CIL 06, 13975 (p 3514)

D(IS) M(ANIBUS) | P(UBLIO) CAESIO EUTYCHETI | FIL(IO) B(ENE) M(ERENTI) Q(UI) V(IXIT) A(NNOS)  
XXII M(ENSES) X D(IES) XXIV | H(ORAS) III FONTEIUS EUTYCHES | ET HELPIDUS PARENTES D(EDIT)

461. *Roma (Roma)*

CIL 06, 14020

D(IS) M(ANIBUS) | SEX(TO) CAESONIO | IUSTINO FILIO | DULCISSIMO | VIXIT ANN(IS) XI | DIEB(US)  
LIII HOR(IS) III | SEX(TUS) CAESONIUS | CRESCENS PATER | FECIT ET | FUFICIA RESTUTA | MATER

462. *Roma (Roma)*

CIL 06, 14073 = CSIR-GB-03-02-02, 00014

D(IS) M(ANIBUS) | CALIDIAE URSILLAE | V(IXIT) AN(NIS) XXII M(ENSIBUS) VI D(IEBUS) X |  
L(UCIUS) CALIDIUS BUCULUS | LIBERTAE PIENTISSIMAE | ET INCOMPARABILI | FECIT || D(IS)  
M(ANIBUS) | THELESPHORI | PRIMITIVI | VIXIT AN(NIS) VIII MEN(SIBUS) III | DIEBUS XVI HORIS X |  
POSUIT ONESIMUS | PATER

463. *Roma (Roma)*

CIL 06, 14094 (p 3514, 3912) = D 08496

D(IS) M(ANIBUS) | CALISTIANO | DIVO ET DOMI|NO MEO DULCIS(S)I|MO ET PIENTIS(S)I|MO VIX(IT)  
A(N)NIS IIII M(ENSES) | IIII DIE(S) IIII HOR(AS) X

464. *Roma (Roma)*

CIL 06, 14202

D(IS) M(ANIBUS) | CALPURNIO TRYGETO | CALPURNIUS TRYGETUS | ET CALPURNIA HERMIONE |  
PARENTES INFELICISSIMI | FILIO PISSIMO | VIXIT ANNIS X MENSIB(US) VI | D(IEBUS) X H(ORIS) XI

465. *Roma (Roma)*

CIL 06, 14389 (p 3515)

]MEBU FILIAE KA[RIS][S]IMAE QUAE ACE[R][BA] MORTE SUBLAT[A] | [E]ST QUAE VIXIT ANNO |  
[UN]O M(ENSIBUS) VII DIEBUS XVI | [H]OR(IS) XII KAPRARIUS | [PAT]ER DAT[A] MAT(ER)  
FECER(UNT)

466. *Roma (Roma)*

CIL 06, 14427

D(IS) M(ANIBUS) | CARPUS CAESARIS | FEC(IT) THALUSAE CON(IUGI) | CON QUA VIX(IT) ANN(OS)  
XXXIX | HOR(AS) III IN FR(ONTE) P(EDES) X | IN AGR(O) P(EDES) XII467. *Roma (Roma)*

CIL 06, 14446

DIIS(!) MANIB(US) | C(AI) CARTILI | RHODONIS | QUI VIXIT ANN(IS) II | MENSIBUS III DIE(BU)S XX |  
HORIS VI | M(ARCUS) CARTILIUS DIUS | PATER FECIT468. *Roma (Roma)*

CIL 06, 14448

CARTILIAE ACTILIAE | QUAE VIXIT ANNO | UNO ET ME(N)SES(!) VIII | DIE UNO HOR(IS) II | M(ARCUS)  
CARTILIUS DROMO | FECIT FILIAE | AMANTISSIMAE469. *Roma (Roma)*

CIL 06, 14612

D(IS) M(ANIBUS) | CAULIUS ABAS|CANTUS ET CAEN() | FIL(IO) SUO CAENAEIO | QUI VIX(IT) AN(N)IS  
V | MEN(SIBUS) II DIE(BUS) III HOR(IS) | VI CL(AUDIUS) CAENE | FEC(IT)470. *Roma (Roma)*

CIL 06, 14702

C(AIO) CESTIO |(MULIERIS) L(IBERTO) QUIETO | VIX(IT) AN(NO) I MENS(IBUS) XV | DIEBUS XXVI  
H(ORIS) V | PINDARUS F(ILIO) CARISSIMO471. *Roma (Roma)*

CIL 06, 14725

D(IS) M(ANIBUS) | CHARITES | VIXIT ANN(IS) VI | MEN(SIBUS) VI DIEB(US) V H(ORIS) V | G(AIUS!)  
CILNIUS | ADIECTUS ET | CHARITE | PARENTES FILIAE | DULCISSIMAE ET | PIENSISSIMAE || D(IS)  
M(ANIBUS) | Q(UINTI) MAGI472. *Roma (Roma)*

CIL 06, 14973

D(IS) M(ANIBUS) | CL(AUDIO) CISSO FILIO | DULCISSIMO VIX(IT) AN(NUM) I | M(ENSES) VIII D(IES)  
VI H(ORAS) VI | TROILUS ET PIA | PARENTES FEC(ERUNT)473. *Roma (Roma)*

CIL 06, 15124

D(IS) M(ANIBUS) | TI(BERIO) CLA(U)DIO IANUARIO | VIXIT ANNIS XV | MENS(IBUS) X DIEB(US) XIII  
| H(ORIS) III | CLAUDIA SPECTATA VIR(O) | ET LIB(ERTO) BENE MERENTI FE(CIT) | MIS(ERA) MAT(ER)  
MIS(ER) FILIUS474. *Roma (Roma)*

CIL 06, 15265 = CLE +01833

D(IS) MAN(IBUS) | TI(BERI) CLAUDI | SIMILIS VIX(IT) | AN(NIS) LIX MENS(IBUS) | IV DIEB(US) XXIII  
H(ORIS) X | CLAUDIA IRENE | FRATRI CARIS|SIMO ET PISSIMO | POSUIT VEL AUREUM TI[TULUM  
MERENTI]475. *Roma (Roma)*

CIL 06, 15268 (p 3517)

TI(BERIO) CLAUDIO TI(BERI) F(ILIO) CAMIL(IA) | SOTERICHO | VIXIT ANNIS DUOBUS MENSIBUS XI |



DIEBUS X H(ORIS) IIII FECIT | TI(BERIUS) CLAUDIUS SOTERICUS | INFELICISSIMUS PATER AETERNO |  
DOLORE ADFLICTUS ET SIBI ET CLAUDIAE EXOCHE | CONIUGI SUAE ET LIBERTIS LIBERTABUSQUE  
POSTERIS EORUM

476. *Roma (Roma)*

CIL 06, 15316 = ILCV 02783a = ICUR-01, 03394

D(IS) M(ANIBUS) | CL(AUDIO) VINCENTIO QUI VI|XIT ANN(IS) XVII MENS|B(US) VI H(ORIS) PLENIS  
IPSO DIE DECESSIT | CAECILIA CRESCENTIA UXOR | MARITO INNOCENTISSIM<O=D> | FECIT V  
KAL(ENDAS) AUG(USTAS) || CAECILIO VINCENTIO PATRI | CL(AUDI) VINCENTI QUI MOX | VIDIT  
FILIIUM SUUM VALDE | DEFECTUM ESSE ANIMO | SPONDIT ANTE DIES XXIII | MORTIS FILI(I) SUI  
REBUS HU|MANIS EXEMPTUS EST | C(A)ECILIA CRESCENTIA COG|NATA BENE MERENTI | FECIT

477. *Roma (Roma)*

CIL 06, 15658 = Bagno 00125

D(IS) M(ANIBUS) | CLAUDIAE ZOE | VIX(IT) AN(NOS) X M(ENSES) XI H(ORAS) V | TI(BERIUS)  
CLAUDIUS | PERICL[ID]ES | FILIAE CARISSI(MAE) | FECIT

478. *Roma (Roma)*

CIL 06, 15984

COELIAE C(AI) F(ILIAE) PRIMIGENIAE | EGNATIAE CLYMENE | FIL(IAE) DULCISSIMAE QUAE VIXIT |  
ANN(IS) XII MENS(IBUS) X DIEB(US) IIII H(ORIS) VI FECERUNT | C(AIUS) EGNATIUS CLYMENUS ET |  
VETTIA VITALIS ET PUPIAE RESTITUTAE | ET LIBERTIS LIBERTABUSQ(UE) SUIS | POSTERISQ(UE)  
EORUM | H(UIC) M(ONUMENTO) D(OLUS) M(ALUS) ABESTO

479. *Roma (Roma)*

CIL 06, 16126 (p 3519)

]IO TACITO | [VIXIT] ANNIS DUOBUS | [ME]NSIBUS X DIEBUS | II HORIS X FECIT | LUCRETIA TACITA |  
MATER FILIO B(ENE) M(ERENTI) | ET SIBI ET SUIS POS|TERISQUE EORUM

480. *Roma (Roma)*

CIL 06, 16467 (p 3519) = AE 1999, +00024

D(IS) M(ANIBUS) CORNELIAE THYMELE | FILIAE DULCISSIMAE | CALPURNIUS DICEUS ET | CECURA  
PARENTES INFELICIS|SIMI FECERUNT VIXIT ANNIS | VII MENS(IBUS) II DIEBUS XVIII HORIS VII  
S(EMISSEM) B(ONIS) B(ENE)

481. *Roma (Roma)*

CIL 06, 16557

D(IS) M(ANIBUS) | CRATIAE L(UCI) F(ILIAE) PAU|LINA UXORI K|ARISSIMAE QUAE | VIXIT ANNIS  
XLII | MENS(IBUS) X D(IEBUS) XXVI H(ORIS) X | [...]SIPPUS MARIT(US) | BENE MERENTI

482. *Roma (Roma)*

CIL 06, 16561

D(IS) M(ANIBUS) Q(UINTO) CREPEREIO | ABASCANTO FILIO PIO | VIX(IT) AN(NIS) VII MENS(IBUS)  
VIII | DIEB(US) VI | H(ORIS) VIII | FECIT ATIMETUS PATER | ET SIBI ET CONIUGI SPENI | DONAVIT  
CLAUDIA CARA | LONG(UM) PED(ES) V LAT(UM) PED(ES) III

483. *Roma (Roma)*

CIL 06, 16647

DIS MA(NIBUS) | P(UBLIUS) CURTIUS | SABINUS FECIT | VERNAE SUO | FELICI QUI VIXIT | ANNU(M)  
UNUM | M(ENSES) II D(IES) X H(ORAS) XI

484. *Roma (Roma)*

CIL 06, 16767 = CIL 11, \*00101,071

D(IS) M(ANIBUS) | C(AIUS) DECIMIUS | ASCIANUS ET | DECIMIA SECUN|DILIA SABINO FIL(IO) |  
PIENTISSIMO FECER(UNT) | VIXIT ANN(OS) XV D(IES) XXX H(ORAS) VI485. *Roma (Roma)*

CIL 06, 16836 (p 3520)

D(IS) M(ANIBUS) S(ACRUM) | DIADUMENUS | VIX(IT) MEN(SIBUS) XI | DIEB(US) XXVIII | HOR(IS)  
VIII | FECIT PAMPH|LUS Q(UINTI) FLAVI | TERTULLI | PATER486. *Roma (Roma)*

CIL 06, 17434

D(IS) M(ANIBUS) | EUTYCHIAE | EUTYCHION | PATER CARISSIMAE | BENE MERENTI POSU(IT) | VI(XIT)  
ANNOS) VIII M(ENSES) VIII D(IES) XII | H(ORAS) III487. *Roma (Roma)*

CIL 06, 17436

EUTYCHIAE CO(N)IU|GI KARISSIMAE F(ILIAE) CAM|PANUS ET UNIVER|SI PARENTES B(ENE) M(ERENTI)  
FE|CERUNT VIX(IT) AN(NIS) XVIII | M(ENSIBUS) VIII D(IEBUS) V HORIS VIII488. *Roma (Roma)*

CIL 06, 17504

DIIS(!) MANIBUS | SACRUM | D(ECIMO) FABIO D(ECIMI) F(ILIO) CLA(UDIA) | ARCARIO | VIX(IT)  
ANN(OS) XIIX MEN(SES) IIX | D(IES) XXVII H(ORAS) VI | FABIA FUSCA | FILIO PISSIMO489. *Roma (Roma)*

CIL 06, 17528

D(IS) M(ANIBUS) | M(ARCO) FABIO FAUSTO | VIXIT A(NNOS) X M(ENSES) I D(IES) XV | H(ORAS) VII  
M(ARCUS) HERENNIUS | FAUSTUS ET FABIA FELI|CLA PARENTES F(ILIO) B(ENE) M(ERENTI)  
FECER(U)NT490. *Roma (Roma)*

CIL 06, 17533

DIS MAN(IBUS) | A(ULUS) FABIUS FO[...] | A(ULUS) FABIUS FILE[...] | A(ULUS) FABIUS CARI[CUS] |  
FECERUNT A(ULO) FABIO [MER]|CURIO FILIO SUO CA[RISSI]|MO QUI AN(N)IS VI[...] | MENSIBUS V[...]  
DIEBUS ...] | (H)ORIS X SIB[I ET SUIS] | LIBERTIS LIB[ERTABUS]|QUE POSTERIS[QUE EORUM] | IN  
FR(ONTE) P(EDES) VIII IN [AGR(O)]491. *Roma (Roma)*

CIL 06, 17544 (p 3521)

A(ULUS) FABIUS | MARCIANUS |(MULIERIS) | LIBERTUS VIX(IT) AN(NOS) | XII M(ENSES) VI D(IES)  
XIX H(ORAS) II492. *Roma (Roma)*

CIL 06, 17744

D(IS) M(ANIBUS) | CAESSENNIUS TE|LESPHO FECIT SEP|TIMO VERNAE SU|O ET SUIS QUI VIX(IT) |  
AN(NOS) V M(ENSES) XI D(IES) XI || D(IS) M(ANIBUS) | FAUSTINA | A(ULO) APOLLONIO | Q(UI)  
V(IXIT) A(NNOS) XVII | M(ENSES) VIII H(ORAS) II493. *Roma (Roma)*

CIL 06, 17840 = CIL 06, 17841

] | FILIAE FELIC(U)|LAE CONIUGI | SUAE KARISSI|MAE ET PIENTISSI|MAE BENE MERE|NTI FECIT VIXIT |  
AN(NIS) XXXVII D(IEBUS) | LVIII(!) (H)ORIS V | MECUM VIXIT | ANNIS XXII

494.*Roma (Roma)*

CIL 06, 18004 (p 3521, 3914)

T(ITUS) FLAVIUS ATHENAEUS || T(ITUS) FLAVIUS NICOSTRATUS || MEMORIAE | T(ITI) FLAVI T(ITI)  
F(ILII) FAB(IA) | ATHENAEI | VIXIT ANNIS(!) XXII | MENSES III | DIES V | HORAS III | NICOSTRATUS  
LIB(ERTUS)

495.*Roma (Roma)*

CIL 06, 18032

D(IS) M(ANIBUS) P(UBLIO) FLAVIO | CRESCENTI | P(UBLI) FLAVI AMARAN|TI FILIO | VIX(IT) AN(NOS)  
VII D(IES) I HOR(AS) X | FLAVIA EUPHROSYNE | MAMMA IDEM NUTRIX | FECIT

496.*Roma (Roma)*

CIL 06, 18174 = CIL 05, \*00429,093

D(IS) M(ANIBUS) | T(ITI) FLAVI PRIMI VIXIT ANNIS | II MENSIBUS X DIEBUS XX HORIS | VI FECIT  
T(ITUS) FLAVIUS PRIMUS PATER | ET MATER FECIT SIBI ET SUIS POSTE|RISQUE EORUM

497.*Roma (Roma)*

CIL 06, 18185a (p 3522) = AE 1989, 00051

D(IS) M(ANIBUS) | Q(UINTI) FLAVI | RESTITUTI | V(IXIT) A(NNIS) XXXIX TRIB(US) | HOR(IS) | F(ECIT)  
L(UCIUS) AUFIDIUS | CORYMBUS F(ILIO) B(ENE) M(ERENTI)

498.*Roma (Roma)*

CIL 06, 18227

DI(S) MA(NIBUS) | T(ITI) FLAVI THALLI VIX(IT) | AN(N)OS V ME(NS)ES III DIE(S) VII | (H)ORAS VIII  
FECIT FLAVIU(S) | EUTICUS ET VALERIA | MA(N)SUETA FILIO DULC|IS(S)IMO PI(E)NTIS(S)IMO

499.*Roma (Roma)*

CIL 06, 18260 = ILMN-01, 00265

D(IS) M(ANIBUS) | T(ITUS) FLABIUS(!) ZOTICUS | ET FL(AVIA) CHARITE | FEC(ERUNT) FL(AVIAE)  
CHARITINE | FIL(IAE) DULCISSIMAE | Q(UAE) V(IXIT) ANN(IS) VI M(ENSIBUS) VII | DIEB(US) VIII |  
HORIS V

500.*Roma (Roma)*

CIL 06, 18318 = CIL 09, \*00632,7 = ICUR-08, 22456

ANIM(A)E D[ULCI(SSIMAE)] | FLAVIAE CLO[DIA]|NAE FIL(IAE) Q(UAE) V(IXIT) M[ENS(IBUS?) ...] |  
D(IEBUS) II HOR(AS) VII [FLA]|VII CLODIAN[US ET] | PRISCILLA P[ARENT(ES)]

501.*Roma (Roma)*

CIL 06, 18386

D(IS) M(ANIBUS) | FL(AVIAE) OCTAVIAE | QUAE ET LUCRE|TIAE (H)O(NESTAE) F(EMINAE) QUAE |  
VIXIT ANNIS | XXII M(ENSIBUS) VI H(ORIS) XI | T(ITUS) AELIUS SE|RAPAMMON

502.*Roma (Roma)*

CIL 06, 18409 (p 3522)

DIIS(!) | FECIT FLAVIA | PRISCA P(UBLIO) FABIO | ERMOGENETI | CO(N)IUGI BENE ME|RENTI VIXIT  
ANN|IS LX HORIS III

503.*Roma (Roma)*

CIL 06, 18557

D(IS) M(ANIBUS) | [A]ELIO FORTUNATO | [QUI] V(IXIT) ANN(IS) IIII M(ENSIBUS) VII | [DIEBU(S)] VIII H(ORIS) VI F(ECIT) ULP(IA) | [HER]MIONE VERNAE SUO B(ENE) M(ERENTI)

504. *Roma (Roma)*

CIL 06, 18569

DIS MANIBUS | FORTUNATA | VIXIT ANNIS II MENS(IBUS) V | DIEBUS X HORIS VIII

505. *Roma (Roma)*

CIL 06, 18587

[D(IS)] M(ANIBUS) | [...]NULEIA FORTUNATA | [SU]RSIFANAE LUCIFERAE | [ALUM]NAE SUAE DULCISSIMAE | FECIT | [VIXIT ANNI]S XI M(ENSIBUS) VI D(IEBUS) IIII H(ORIS) VII

506. *Roma (Roma)*

CIL 06, 18661

D(IS) M(ANIBUS) S(ACRUM) | M(ARCI) FULVI DAM|AE IUN(IORIS) V(IXIT) A(NNOS) IIII | M(ENSES) V D(IES) IIII H(ORAS) VII | FULVIUS DAM|AS ET APRONIL|LA PARENTES | B(ENE) M(ERENTI) F(ECERUNT)

507. *Roma (Roma)*

CIL 06, 18663

D(IS) M(ANIBUS) | M(ANIO) FULVIO DIO|MEDI FECIT | FULVIA CAPELLIS | FILIO DULCISSI|MO QUI VIXIT | ANNOS(!) VII MEN(SIBUS) | V DIEB(US) XIII HOR(IS) | III LIB(ERTIS) LIBERTA|BUSQUE POSTE|RISQ(UE) EIUS

508. *Roma (Roma)*

CIL 06, 18703

D(IS) M(ANIBUS) | FULVIAE FE|LICISSIMAE | CONIUGI KA|RISIM(A)E QU(A)E | VIXIT ANNOS | XVIII M(ENSES) VIII D(IES) | XIII HOR(AS) V | M(ARCUS) AURELIUS FILE|TIANUS CUM QUA | VIXIT ANNOS VI | CONIUGI BENE | MERENTI FECIT | CUM ARRIA VI|CTORINA MA|TRE EIUS ET | PATRE EIUS

509. *Roma (Roma)*

CIL 06, 18817 (p 3523, 3915) = D 08006

ANIMAE SANCTAE COLENDAE | D(IS) M(ANIBUS) S(ACRUM) | FURIA SPES L(UCIO) SEMPRONIO FIRMO | CONIUGI CARISSIMO MIHI UT COGNOVI | PUER PUELLA OBLIGATI AMOR<E=I> PARITER | CUM QUO VIXI TEMPOR<E=I> MINIMO ET | QUO TEMPORE VIVERE DEBUIMUS | A MANU MALA DISEPARATI SUMUS | ITA PETO VOS MANES SANCTISSIMAE | COMMENDAT[UM] HABEATIS | MEUM CA[RU]M ET VELLITIS | HUIC INDULGENTISSIMI ESSE | HORIS NOCTURNIS | UT EUM VIDEAM | ET ETIAM ME FATO SUADERE | VELLIT UT ET EGO POSSIM | DULCIUS ET CELERIUS | APUT EUM PERVENIRE

510. *Roma (Roma)*

CIL 06, 18831

D(IS) M(ANIBUS) | FUTIA | MAXIMILLA | MAXIMO | VERNAE SUO | BENE MEREN(TI) ET | HELPIS MATER | F(ILIO) SUO PISSIMO | POSUERUNT | MATER ET SIBI | VIX(IT) AN(NOS) II M(ENSES) XI | D(IES) XVIII H(ORAS) VI | IN FR(ONTE) P(EDES) III | IN AGR(O) P(EDES) II

511. *Roma (Roma)*

CIL 06, 19028

D(IS) M(ANIBUS) | GENTIUS FRATRI IANUARIO ET UXO|RI EIUS FELICISSI {A}M(A)E BENE MEREN|TISSIMIS FECIT Q(U)I V(IXIT) A(NNOS) XVIII M(ENSES) V | ET IANUARIUS CONIUX EIUS | V(IXIT) A(NNOS) XXXIII ET M(ENSES) V ET IN SE | UNA HORA DEFUNCTI SUNT | EUROPA FECIT

512. *Roma (Roma)*

CIL 06, 19203

D(IS) M(ANIBUS) S(ACRUM) | HELIO | ASTIUS T(ITI) STABERI | FORTUNATI SER(VUS) | FRATRI  
 PISSIMO | ET TREBONIA PRISCA | CONIUGI | BENE MERENTI | V(IXIT) A(NNOS) XXX M(ENSEM) I |  
 D(IES) XIII H(ORAS) XI

513. *Roma (Roma)*

CIL 06, 19229

D(IS) M(ANIBUS) | MEMORIAE HELPIDIS FE|MINAE SANCTISSIMAE | QUAE V(IXIT) A(NNOS) XXXIII  
 M(ENSES) II D(IES) XI H(ORAS) III | CISSARION CONIUGI BENE MERENTI | FECIT

514. *Roma (Roma)*

CIL 06, 19385 (p 3523)

D(IS) M(ANIBUS) | HERMES AUG(USTI) LIB(ERTUS) | FECIT | FELICISSIMAE ALUMNAE | BENE  
 MERENTI QUAE | VIXIT ANN(IS) III M(ENSIBUS) VIII | DIEB(US) III HOR(IS) VI

515. *Roma (Roma)*

CIL 06, 19428 (p 3523)

D(IS) M(ANIBUS) | [...]L( ) HERMI|ONE | V(IXIT) A(NNOS) XXVII | [M(ENSES)] V D(IES) XXI H(ORAS) |  
 [...]ARIUS | [F]EC(IT)

516. *Roma (Roma)*

CIL 06, 19646 = ILCV 04266a = ICUR-04, 12629

D(IS) M(ANIBUS) | IANUARIA | FELICI MARI|TO DULCIS|SIMO BENE | MERENTI | FECI QUI ME|CU(M)  
 VIXIT AN|N(OS) XVIII MEN(SES) | X DIES XVI (H)OR(AS) VIII

517. *Roma (Roma)*

CIL 06, 19683 (p 3524) = CLE 01582

D(IS) M(ANIBUS) | FECIT INSTEIA TYCHE MATER | ET T(ITUS) FL(AVIUS) OPTANDUS PARENS FILIO |  
 PIENTISSIMO BENE MERENTI Q(UINTO) IN|STEIO CONVENIENTI FUIT HIC | VITAE NITIDUS  
 CULT<U=O> DECORA|TUS FORMAE SPECIOSUS QUI | ET ASTOMACHETUS NUNC LEVIS | ADQUE MEO  
 IACEO TUMULO N|EQUE SENTIO QUICQUAM ET | TU QUI LEGIS ECCE MEUM TI|TULUM MONEO FRUERE  
 <D=T>U|NC VITA DATA ES(T) QUI VIXIT | ANNIS XXII MENSIBUS XI | DIEBUS VIII HORA PRIMA | SIBI  
 ET SUI POSTERISQ(UE) EORUM | IN FR(ONTE) PE(DES) VI | IN AGRO PE(DES) VI

518. *Roma (Roma)*

CIL 06, 19701

D(IS) M(ANIBUS) | IRENES | VIX(IT) ANN(IS) XXI | MENSIB(US) V | HORIS VI

519. *Roma (Roma)*

CIL 06, 19720

D(IS) M(ANIBUS) | ISIDORUS VIXIT | ANN(OS) V DIES XII H(ORAS) V | HERMES AUG(USTI)  
 LIB(ERTUS) FECIT | SIBI ET SUI POSTER(ISQUE) EOR(UM)

520. *Roma (Roma)*

CIL 06, 19835 = CIL 06, 34426

D(IS) M(ANIBUS) | L(UCIO) IULIO ANTILOCHO | FILIO DULCISSIMO | QUI VIXIT ANNIS II | MENSIBUS  
 III | DIEBUS X HORIS X | ANTILOCHUS PATER

521. *Roma (Roma)*

CIL 06, 20156

D(IS) M(ANIBUS) | C(AIO) IULIO C(AI) F(ILIO) NIGRINO | DULCISSIMO C(AIUS) IULIUS | NIGRINUS ET FLAVIA HEURESIS | PARENT(ES) PIENTISS(IMI) FECERUNT | VIX(IT) A(NNOS) III M(ENSES) XI D(IES) XVI H(ORAM) I | SIBI POSTERISQ(UE) SUIS | IN FRONTE P(EDES) V IN AGRO P(EDES) IIII | HOC MONUMENT(UM) EGENIA PRISCA DE SUO REFEC(IT)

522. *Roma (Roma)*

CIL 06, 20280 (p 3431)

C(AIUS) IULIUS SUCCESSUS | VIXIT ANNIS III | MENSIBUS VIII | DIEBUS V HORIS VI | MATER FILIO | SU{U}O FEC<I=E>T

523. *Roma (Roma)*

CIL 06, 20460 (p 3915)

DIS MANIBUS | IULIAE FELICITATI | VIXIT ANNIS VIII | DIEBUS XI HORIS VIII | D(ECIMUS) AVONIUS EPAPHRA | ET AVONIUS EURYTUS | ET IULIA IOLE | FILIAE SVAE | CARISSIMAE | FECERUNT

524. *Roma (Roma)*

CIL 06, 20495

D(IS) M(ANIBUS) | IULIA HELIODO|RA LUCIO AUFID|DIO VALENTI FI|LIO DULCISS(I)MO | BENE MERENTI F(ECIT) | QUI VIXIT ANNIS II | M(ENSIBUS) VIII H(ORIS) V

525. *Roma (Roma)*

CIL 06, 20532

D(IS) M(ANIBUS) | IULIA INGENUA ET L(UCIUS) AVILIUS PRIMUS FECER(UNT) | MAGNE VERNAE SVAE KARISSIM(A)E VIX(IT) ANNO | UNO MENS(IBUS) TRIB(US) DIEB(US) XXIII HOR(IS) X SIBI ET | SUIS POSTERISQUE EORUM

526. *Roma (Roma)*

CIL 06, 20670

D(IS) M(ANIBUS) | IULIA SATURNINA | C(AIO) IULIO CANDIDO AV{1}O | DULCISSIMO BENE ME|RENTI FECIT QUI VIXIT | [AN]NIS LXXXVII HO|[RA] UNA

527. *Roma (Roma)*

CIL 06, 20747

[D(IS)] M(ANIBUS) | [...]IAE BASILIAE QU(A)E | [... ET MA]RCIA N(UMERIUS) IUNIUS | [...]JUS UXORI OPTI|[MAE PI]ISSIMAE QU(A)E | [AN]NIS MECUM XX | [...] MEN]SIBUS VIII DI(EBUS) | [...] H]ORIS X FECIT

528. *Roma (Roma)*

CIL 06, 20754

IUNIUS | ALEXANDER | IUNIAE ALEXAN|DRIAE FILIAI(!) DUL|CISSIMAE QU(A)E VI|XIT ANNIS VIII | MENS(IBUS) V DIEBUS | VII HOR(IS) IIII

529. *Roma (Roma)*

CIL 06, 20786 = CIL 11, \*00103,5

D(IS) M(ANIBUS) | GAIO IUNIO | FELICISSIMO | QUI VIXIT ANNO | UNO MENS(IBUS) XI D(IEBUS) XVI | HORIS(!) DUABUS | VALERIA APRILLA | ALUMNO | B(ENE) M(ERENTI) F(ECIT)

530. *Roma (Roma)*

CIL 06, 20874 (p 3525)

D(IS) M(ANIBUS) | IUNIAE DELICATAE | SODALIAE PIENTISSIMAE | PHILOCALUS FEC(IT) | VIX(IT) ANN(IS) XVI DIEB(US) IIII H(ORIS) V

531. *Roma (Roma)*

CIL 06, 20938 (p 3526)

DIS MAN(IBUS) | IUVENALIS | V(IXIT) A(NNOS) II M(ENSES) III D(IES) IX H(ORAM) I | CANULEIA  
TYCHE | AVIA ET | ERASENA LIBAS | NUTRIX FECER(UNT) | ET SIBI ET SUIS532. *Roma (Roma)*

CIL 06, 21122 = CIL 14, \*00180a12

D(IS) M(ANIBUS) | LARCIAE RESTITUTAE | Q(UINTUS) LAELIUS IANUARIUS | CONIUGI B(ENE)  
M(ERENTI) | VIX(IT) ANN(OS) XXVII | MENS(ES) V H(ORAS) X533. *Roma (Roma)*

CIL 06, 21232 = CIL 11, \*00078,24

D(IS) M(ANIBUS) | L(UCIUS) LICINIUS ATIMETUS | DAFNE FILIAE SVAE K(ARISSIMAE) | FECIT VI(XIT)  
AN(NUM) I M(ENSES) XI D(IES) X|V H(ORAS) XI534. *Roma (Roma)*

CIL 06, 21517 (p 3526)

D(IS) M(ANIBUS) | LUCANAE | VIXIT AN(NOS) VIII | MEN(SES) III D(IES) XIII H(ORAS) IV | ET  
FRATRI MACEDONI | VIXIT AN(NOS) V MEN(SES) II D(IEM) I | H(ORAS) III | M(ARCUS) TITUCCIUS  
DAPHNUS | <v=B>ERNIS SUIS B(ENE) M(ERENTI) F(ECIT)535. *Roma (Roma)*

CIL 06, 21743 = ILCV +04029b = ICUR-01, 03618

FILIO DULCISSIMO LYCEO | VIX(IT) AN(NOS) IIII DIES XVIII HOR(AS) VIII

536. *Roma (Roma)*

CIL 06, 21889

MALLONIA | H<y=V>GIA FE<c=G>IT | SIBI ET LIBERTA|BUSQUE POSTE|RISQUE EORU|M | UNO DIE  
PATER | ET FILIU<s=B> | HORA DECES<s=I>ER(UNT) | M(ARCUS) MALLONIUS URB(I)CUS ITE|M  
<fili=NN>US M(ARCUS) M|ALLONIUS<s=B> URBIC|OS(!) UNO LECTO | ELATI SUNT537. *Roma (Roma)*

CIL 06, 22348

[DI]S MANIBUS | [...]LINAE VIXIT ANN(IS) XXVIII MENSE UNO DIEB(US) VI HORIS VIII | [...]E  
LIB(ERTAE) MELITIN(A)E MATER FILIAE PIENISSINAE FECIT ET | [...]ATRI EIUS ET SIBI ET L(UCIO)  
PONTIO FORTUNATO LIB(ERTO) LIBERTAB(USQUE) EIUS ET | [...] PO]STERISQ(UE) EORUM ITA NE DE  
NOMINE FAMILIAE EXIAT H(OC) M(ONUMENTUM) H(EREDEM) N(ON) S(EQUETUR)538. *Roma (Roma)*

CIL 06, 22417

D(IS) M(ANIBUS) | MERCURIUS VIXIT | ANNIS XXV MENS(IBUS) VI | DIEB(US) XX HORIS IIII |  
BERULLUS FRATER PI|ENTISSIMUS ET IULIA DO|MINA BENE MERENTI539. *Roma (Roma)*

CIL 06, 22463

DIS MANIB(US) | M(ARCUS) METILIUS | TROPHIMUS | ET METILIA | SYNPHERUS[A] | PARENTI |  
DULCISSIMO | M(ARCO) METI[LI]O | TROPHIMO | FILIO DUL|CISSIMO | ET PIENIS|SIMO ET |  
FRUGALIS|SIMO VIX(IT) | ANNIS XXIX | MENS(IBUS) IIII | DIEB(US) XV HOR(AS) | IIII540. *Roma (Roma)*

CIL 06, 22590 (p 3528)

D(IS) M(ANIBUS) S(ACRUM) | MODIAE IUCUNDAE | FECIT MODIA FLORE|NTINA FILIAE |  
PIENTISSIMAE | VIXIT ANNIS VIII | MENS(IBUS) XI H(ORIS) VIII | SIBI ET SUIS POS(TERISQUE) |  
EOR(UM)

541. *Roma (Roma)*

CIL 06, 22629

D(IS) M(ANIBUS) | P(UBLIO) MUMMIO P(UBLI) F(ILIO) EURITO | VIXIT ANNIS TRIBUS | MENS(US)  
DUOB(US) HOR(IS) V | P(UBLIUS) MUMMIUS NESIAEUS | IAEA MAXIMA FILIO | DULCISSIMO  
FECERUN(T)

542. *Roma (Roma)*

CIL 06, 22692

D(IS) M(ANIBUS) | MUNDICIAE ISIADI | QUAE VIXIT ANN(IS) XI | DIEBUS XI HOR(IS) III | FECERUNT |  
C(AIUS) MUNDICIUS EPITYNC(HANUS) | ET FLORIA PROTOGENIA | PARENTES

543. *Roma (Roma)*

CIL 06, 22712 (p 3528)

DIIS(!) MANIBUS | C(AIUS) MURDIUS C(AI) L(IBERTUS) DONATUS | SIBI ET MURDIAE CLYMENAE  
UXORI | SUAE CARISSIMAE ET C(AIO) MURDIO C(AI) F(ILIO) | QUIR(INA) DIADUMENO ET C(AIO)  
MURDIO C(AI) F(ILIO) | QUIR(INA) IU[S]TO ET MURDIAE C(AI) F(ILIAE) PRISCAE | VIXIT ANN(OS)  
XXVII M(ENSES) VII D(IES) XXVII HOR(AS) X | FILIIS S(UIS) LIBERTIS LIBERTABUSQUE POSTERISQUE  
EOR(UM)

544. *Roma (Roma)*

CIL 06, 22786

] MYRIN[... ] MEN(SES) VIII | [...] H(ORAS) I | [...] T | [...] RIMI | [...] FIL(II) | [

545. *Roma (Roma)*

CIL 06, 22857

D(IS) M(ANIBUS) | NAEVIA SABINA | QUAE V(IXIT) A(NNOS) II M(ENSES) VI D(IES) XI | H(ORAS) V  
FECIT | SARA ACTE | MAT(ER) B(ENE) F(ECIT)

546. *Roma (Roma)*

CIL 06, 22859

NAEVIA TERTULLA | FECIT SIBI ET C(AIO) NAEVIO | IUSTO VERNAE SUO | VIXIT ANNO ET M(ENSIBUS)  
XI D(IEBUS) XXV | HORIS III

547. *Roma (Roma)*

CIL 06, 23008 = ILMN-01, 00329

D(IS) M(ANIBUS) | M(ARCO) NONIO | AETRIO | FILIO | M(ARCUS) NONIUS | CELER | PATER | Q(UI)  
V(IXIT) A(NNOS) V M(ENSES) V | D(IES) V H(ORAS) VI

548. *Roma (Roma)*

CIL 06, 23058 = CIL 10, \*01088,255

NONIAE TRYP[HERAE] | P(UBLIUS) NONIUS ATTALUS | CO(N)IUGI B(ENE) M(ERENTI) | LOC(UM)  
(H)OC | ET NONIAE SEBERIAN(A)E PAT[ER] | FEC(IT) FILIAE DUL(CISSIMAE) QUA[E VIX(IT)] | ANN(IS)  
X DI{A}E(BUS) XVIII (H)O[RIS ...]

549. *Roma (Roma)*

CIL 06, 23204 = AE 1992, +00092

D(IS) M(ANIBUS) | OBINIA | EUTYCHIS EU|<H=V>EMERO FIL(IO) Q(UI) | VIX(IT) A(NNOS) II M(ENSES)



VIII D(IES) | XXVII H(ORAS) XI FL(AVIAE) UR|BANAЕ SORORI | Q(UI) VIX(IT) A(NNOS) XVII  
M(ENSES) X | D(IES) XVIII BEN(E) M(ERENTIBUS)

550. *Roma (Roma)*

CIL 06, 23318

D(IS) M(ANIBUS) | T(ITUS) OCTAVIUS THALLUS ET | VIBIA RHODE PAREN|TES INFELICISSIMI |  
RHODINO FILIO SUO | POSUERUNT VIXIT | ANNIS III MENSIB(US) | VIII DIEB(US) XXV H(ORIS) II |  
T(ITUS) OCTAVIUS THALLUS | ET VIBIA RHODE IS|DEM SIBI FECERUNT

551. *Roma (Roma)*

CIL 06, 23420

D(IS) M(ANIBUS) | M(ARCUS) OGULNIUS PROCLUS | VIXIT ANNIS XIII | ME(N)SIBUS II DIEBUS VIII |  
HORIS III | [

552. *Roma (Roma)*

CIL 06, 23448 = CIL 11, \*00101,118

D(IS) M(ANIBUS) | OLYMPIADI | ANIMAE INNOCENT(I) | ARTEMAS ET NOME PAR|ENTES FECERUNT  
QUAE | VIXIT ANNI(S) III MENS(IBUS) XI | DIE(BU)S XVIII HOR(IS) XI

553. *Roma (Roma)*

CIL 06, 23475 (p 3529)

D(IS) M(ANIBUS) | ONESIMO QUI | VIX(IT) AN(NOS) XI M(ENSES) X D(IES) XXII | H(ORAS) IX ET  
MAXIMILLAE | SORORI EIUS QUAE | VIX(IT) AN(NOS) IX M(ENSES) X H(ORAS) III | Q(UINTUS)  
VALERIUS EUTYCHES ET | VALERIA DAPHNIS F(ILIIS) PIIS(SIMIS) | FECER(UNT) ET SIBI  
POSTER(IS)Q(UE) SUIS | IN F(RONTE) P(EDES) XIII S(EMISSEM) IN A(GRO) P(EDES) XIII S(EMISSEM)

554. *Roma (Roma)*

CIL 06, 23646

D(IS) M(ANIBUS) | P( ) DAILOCHO <Q=O>UI | {I} VIX(IT) ANNIS XXXV | ME(N)S {S}IBUS(!)  
V<III=LEL> | <DI=Z>EBUS XXI<I=B> HORIS L | UXOR BENE ME {S} | RENTI FEC<I=F>T

555. *Roma (Roma)*

CIL 06, 23688

D(IS) M(ANIBUS) | M(ARCO) PACONIO | FELICI FILIO | SUO B(ENE) M(ERENTI) ARTI|CULEIA  
EUTHI|CIA MATER | FECIT VIXIT AN|NIS VI DIEB(US) XII X | HOR(IS) VIII LIBER(TIS) |  
LIBERTABUSQ(UE) SUIS | POSTERISQ(UE) EORUM | S(IT) T(IBI) T(ERRA) L(EVIS) IN F(RONTE) P(EDES)  
VIII | IN AGRO P(EDES) VII

556. *Roma (Roma)*

CIL 06, 23726

D(IS) M(ANIBUS) | PAGO FILIO | QUI VIXIT M(ENSES) | VIII D(IES) III | H(ORAS) VI BENE | MERENTI  
P|ARENTES FEC(ERUNT)

557. *Roma (Roma)*

CIL 06, 23764

D(IS) M(ANIBUS) | SEX(TUS) PAPINIUS KARICUS | FECIT VICTORIAE CO|NIUGI SVAE ET PAPINIO |  
CLUMENO FILIO SUO VI|XIT AN(NOS) XI MEN(SSES) III D(IES) XI | HOR(AS) III

558. *Roma (Roma)*

CIL 06, 23823 (p 3529)

D(IS) M(ANIBUS) | PARDALIDI | FILIAE DULCISSIMAE | VIRGINI SANCTISSIMAE | QUAE VIXIT ANNIS

XII | DIEB(US) XII HOR(IS) XI | PARENT(ES) DULCISSIMI | FECERUNT

559. *Roma (Roma)*

CIL 06, 23882

D(IS) M(ANIBUS) | C(AIO) PEDANIO VALENTI | F(ILIO) C(AIUS) PEDANIUS | THEODOTUS PATER |  
FIL(IO) DULCISSIMO QUI | VIXIT MENSIBUS N(UMERO) X | DIEBUS N(UMERO) XVIII H(ORIS) VIII

560. *Roma (Roma)*

CIL 06, 23977 (p 3429, 3530)

F]ECIT ET COHEREDII | [IN B]ONIS PATERNIS | PETILI FORTUNATI | QUI ET SCRIBONI | [VI]XIT ANNIS  
III | [M(ENSIBUS)] V D(IEBUS) XX HOR(IS) VIII

561. *Roma (Roma)*

CIL 06, 24033

D(IS) M(ANIBUS) | PETRONIA | CONCORDIA | VIX(IT) AN(NOS) III M(ENSES) X | D(IES) XVII H(ORAS)  
VII | FECIT PETRONIA | HELPIS ET GLOSIUS | PRIMIGENIUS | VERNAE DULCISSIM(AE) PARENTES ET |  
PIENTISSIMAE

562. *Roma (Roma)*

CIL 06, 24038

PETRONI(A)E HELEN[E] | QU(A)E VIX(IT) AN(NOS) II D(IEBUS) I | H(ORAS) V PARENTES FILI(A)E |  
DULCISSIM(A)E | FECERUNT

563. *Roma (Roma)*

CIL 06, 24054

D(IS) M(ANIBUS) | P(UBLIUS) PETTIUS PRIMIGENIUS | ET PETTIA VOLUPTAS | FECERUNT | PETTIAE  
RHODIN(A)E | FILIAE PIENTISSIMAE | VIXIT ANNIS XII M(ENSIBUS) III | DIEBUS VIII H(ORIS) III | ET  
PETTIAE VALERIAE | VIXIT ANNIS VI | M(EN)S(S)IBUS XI D(IEBUS) VIII

564. *Roma (Roma)*

CIL 06, 24243 (p 3917) = CLE +00162

D(IS) M(ANIBUS) S(ACRUM) | PLAETORIAE | ANTIOCHIDI | RARISSIMAE FEMINAE | VIX(IT) ANN(OS)  
XXVI M(ENSES) III D(IES) XXIV H(ORAS) X | T(ITUS) FLAVIUS CAPITO | CONIUGI CASTISSIMAE |  
PIISSIMAE ET DE SE | OPTIME MERITAE | DE QUA NULLUM DOLOREM | NISI ACERBISSIMAE MORTIS  
EIUS | ACCEPERAT DIGNISSIMAE FECIT

565. *Roma (Roma)*

CIL 06, 24251

DIS MANIBUS | PLANCIAE ISIADIS | V(IXIT) A(NNOS) XII M(ENSES) V D(IES) XIX H(ORAS) III |  
APOLLONIUS ET HERMAIS | FILIAE KARISSIMAE

566. *Roma (Roma)*

CIL 06, 24262 = CIL 09, \*00074

D(IS) M(ANIBUS) | [T(IBERIO)] PLAUTIO T(IBERIO) F(ILIO) | ABASCANTO | VIXIT | ANN(OS) III  
M(ENSES) III D(IES) XII | H(ORAS) VII | POMPEIUS AFRICA[N](US) | ALUMNO SUO

567. *Roma (Roma)*

CIL 06, 24353

D(IS) M(ANIBUS) | L(UCIO) PLUTIO DECIMIO | TIBERIANO | QUI VIXIT ANNIS XIII MENSIBUS III |  
DIEBUS XVI HORIS V | L(UCIUS) PLUTIUS DIOSCORAS | PATER FILIO KARISSIMO FECIT ET | SIBI ET  
SUIS LIBERTIS LIBERTABUSQUE | POSTERISQUE EORUM ET | HEREDIBUS HEREDIBUSQUE EORUM

568. *Roma (Roma)*

CIL 06, 24362

PLUTIA M(ARCI) ET |(MULIERIS) L(IBERTA) | HYGIA VIX(IT) AN(NOS) XII | MENS(ES) III D(IES) VII  
H(ORAS) III | CARA SUIS PLUTIVS | AGATHOPUS PATER F(ECIT)

569. *Roma (Roma)*

CIL 06, 24388 = CIL 11, \*00101,127

D(IS) M(ANIBUS) | POLITICUS ET MATER | FILIAE SUAE DULCIS(SIMAE) | FECIT NOMINE POLITICE |  
VIX(IT) AN(NOS) L M(ENSES) VII H(ORAS) VIII

570. *Roma (Roma)*

CIL 06, 24389

D(IS) M(ANIBUS) | POLITICENI | QUAE VIXIT ANNIS XXIII | MENS(IBUS) VII DIEBUS XVII HOR(IS) VI  
| EUTYCHIANUS MARITUS | ET EUTYCHIANUS FIL(IUS) | B(ENE) M(ERENTI) F(ECIT)

571. *Roma (Roma)*

CIL 06, 24508 = AE 1992, +00092

D(IS) M(ANIBUS) | <Q=O>(UINTO) POMPEI(O) S{S}EPTE|MBRO FECIT PAT|RONUS QUI VIXIT |  
ANN(OS) VI M(ENSES) III D(IEM) I H(ORAS) | VI

572. *Roma (Roma)*

CIL 06, 24520 (p 3530) = CLE 01057

HIC SOROR ET FRATER VIV[I SUNT FAT]A PAR[E]NTIS | AETATE IN PRIMA SAEV[A RAPI]NA [TULI]T |  
POMPEIA HIS TUMULIS CO[...]NTEIT[...]RIS | HAERET ET PUER INMITES QUE[M RAPUER]E DEI |  
SEX(TUS) POMPEIUS SEXTI PRAE[CL]A[RO NOMINE ...]USTUS | QUEM TENUIT MAGN[O NOSTER  
AMORE SIN]US | INFELIX GENITOR GEMINA [SIC MORTE COA]CTUS | A NATIS SPE {N}RANS QUI DED[IT  
IPSE ROG]OS | AMISSUM AUXILIUM FUNCTAE POST [GAUDIA] NATAE | FUNDITUS UT TRAHERENT  
INVIDA [FATA L]AREM | QUANTA IACET PROBITAS PIETAS QUAM VERA [SEP]ULTA EST | MENTE SENES  
AEVO SED PERIERE [BREV]I | QUI NON FLERE MEOS CASUS POSSITQ(UE) DOL<E=O>RE | [QUI  
D]URARE QUEAM BIS DATUS ECCE ROGIS | SI SUNT DI MANES IAM NATI NUMEN HABETIS | PER VOS  
CU[R V]OTI NON VENIT HORA MEI

573. *Roma (Roma)*

CIL 06, 24563 (p 3530, 3917) = CIL 01, 01219 (p 970) = ILLRP 00983 = CLE 00185 = D 07976  
= ZPE-133-243 = AE 2000, 00180

PRIMAE | POMPEIAE | OSSUA HEIC | FORTUNA SPONDET MULTA | MULTIS PRAESTAT NEMINI VIVE IN  
DIES | ET HORAS NAM PROPRIUM EST NIHIL | SALVIUS ET HEROS DANT

574. *Roma (Roma)*

CIL 06, 24799 (p 3917) = D 08220

DIS MANIBUS | M(ARCO) POPILIO M(ARCI) F(ILIO) ZOSIMIANO | FILIO PISSIMO VIX(IT) ANN(IS) X |  
MENS(IBUS) II DIEB(US) XII H(ORIS) VIII | M(ARCUS) POPILIUS EUPHEMUS | ET POPILIA MOSCHIS |  
FECERUNT ET SIBI ET LIBERTIS | LIBERTABUSQ(UE) SUIS POSTERISQ(UE) EORUM | QUISQUIS HOC  
MONUMENTUM VIOLAVERIT | AUT TITULUM DEASCI AVERIT ALIOVE | QUO NOMINE INSCRIPSERIT  
DABIT | IN AERARIUM P(OPULI) R(OMANI) HS XX M(ILIA) N(UMMUM)

575. *Roma (Roma)*

CIL 06, 24852 (p 3531)

D(IS) M(ANIBUS) | Q(UINTUS) POSTUMIUS | APOLLINARIS | VIXIT ANNIS VIII | M(ENSIBUS) VIII  
D(IEBUS) VIII (H)ORIS V | PONTIA ATTICILLA | MATER PISSIMA | FILIO B(ENE) M(ERENTI) F(ECIT)

576. *Roma (Roma)*

CIL 06, 24885

D(IS) M(ANIBUS) S(ACRUM) | POSTUMIAE P(UBLI) F(ILIAE) | PRISCILLAE OPT(IMAE) | PIENTISSIM(AE)  
 DULCISS(IMAE) F(ILIAE) | VIX(IT) A(NNOS) XXV M(ENSES) XI D(IES) XIIII | HOR(AS) VIII |  
 POSTUMIUS PRISCUS | PATER INFELICISSIM(US) || D(IS) M(ANIBUS) S(ACRUM) | POSTUMIAE |  
 SOTIRAE | UXORI SANCTISS(IMAE) | DULCISSIMAE | P(UBLIUS) POSTUMIUS PRISCUS

577. *Roma (Roma)*

CIL 06, 24983 (p 3531)

D(IS) M(ANIBUS) | PRIMITIVAE | ALUMNAE HER(MES ET FORTUNA) TA BENE MERENTI | V(IXIT)  
 AN(NOS) IIX M(ENSES) V D(IES) XV H(ORAS) V

578. *Roma (Roma)*

CIL 06, 25039

D(IS) M(ANIBUS) | PARENTES PRI(SCILLAE FIL(IAE) DULCIS(SIMAE B(ENE) M(ERENTI) F(ECIT) Q(UI)  
 VIXIT | AN(NOS) V M(ENSES) II D(IES) VII HOR(AS) XI

579. *Roma (Roma)*

CIL 06, 25105

[D(IS)] M(ANIBUS) | [... LI]B(ERTO) PROTO | [...] SECUNDA | [... S]IBI ET SUIS | [POSTER]ISQ(UE)  
 EOR(UM) | [...] RESTITUTAE | [VIX(IT) AN(NOS)] XXVII MENS(ES) | II H(ORAS) X

580. *Roma (Roma)*

CIL 06, 25282

D(IS) M(ANIBUS) | M(ARCO) QUINTILIO VITALIONI | FILIO PIENTISSIMO QUIN(TILIA ANTHIS FECIT ET  
 AN(THUS PATER SIBI ET SUIS) | POSTERISQUE EORUM IN | FRONTE P(EDES) VI IN AGRO P(EDES) VI |  
 VIX(IT) ANN(US) XV MENSIB(US) X D(IEBUS) XXVIII | HOR(AS) I

581. *Roma (Roma)*

CIL 06, 25403

RESTIT[...] | FELICISSIMA [...] | INFELIX PATER F(ILIO) PIENTISSIMO VIXIT A(NNOS) | XXVI M(ENSES)  
 VII D(IES) XII H(ORAS) II

582. *Roma (Roma)*

CIL 06, 25577

DIS MANIBUS SACRUM | T(ITO) RUFRIO AMIANTO | QUI VIXIT ANNIS XII MENS(IBUS) VIII | DIEB(US)  
 XVII HORIS VIII FECERUNT | RUFRIA IANUARIA ET | P(UBLIUS) SEMPRONIUS AMIANTUS |  
 PARENTES INFELICISSIMI ET | P(UBLIO) CACURIO CEREALI | LIBERTIS LIBERTABUSQUE SUIS |  
 POSTERISQUE EORUM ET | SEMPRONIUS CRESCE(N)S ET | NONIA CYRILLA TI(BERIO) IULIO MAGNO |  
 FILIO B(ENE) M(ERENTI) F(ECERUNT)

583. *Roma (Roma)*

CIL 06, 25808 (p 3532) = CLE 01570

V(IVA) SALVIDIENA Q(UINTI) L(IBERTA) HILARA | SALVIDIENAE FAUSTILLAE | DELICIAE SUAE |  
 ERUDITAE OMNIBUS ARTIBUS | RELIQUIISTI MAMMAM TUAM | GEMENTEM PLANGENTEM PLORANTEM |  
 VIX(IT) AN(NIS) XV | MENSIB(US) III DIEB(US) XI HOR(AS) VII | VIRGINEM ERIPUIT FATUS MALUS |  
 DESTITUISTI VITILLA MEA | MISERAM MAMMAM TUAM

584. *Roma (Roma)*

CIL 06, 25846 = AE 1992, +00092

DIS MANIBUS | SACRUM | SALUTARI FILIO | FECERUNT PARENTES | VIXIT ANN(I)S VII M(ENSIBUS) II

D(IEBUS) XX | HORIS III | STAPHYLUS PATER | NICE MATER | STAPHYLE SOROR

585. *Roma (Roma)*

CIL 06, 25982 (p 3532, 3918) = D 08490

D(IS) M(ANIBUS) | P(UBLIO) SCANTIO IULIANO | P(UBLIUS) SCANTIUS | AUGUSTALIS PATER ET |  
SERVILIA C(AI) F(ILIA) ISIAS | MATER FILIO PISSIMO | FECERUNT | QUI VIXIT ANN(IS) VIII |  
MENS(IBUS) V DIEB(US) XII HOR(IS) VI | CUIUS ANNOS INGENIUM | EXCEDEBAT

586. *Roma (Roma)*

CIL 06, 26158 (p 3918) = D 08435

D(IS) M(ANIBUS) | SEMPRONIO DONATO HOMIN(I) | FRUGALISSIMO QUI VIXIT AN|NIS LXV  
MENS(IBUS) III DIE(BU)S V HOR(IS) VII | CUIUS FRUGALITATI HERES MA|XIMAS GRATIAS AGET  
AMPLIUS MERE|NTI HERES HONORABIT

587. *Roma (Roma)*

CIL 06, 26180

D(IS) [M(ANIBUS)] SEMPRONI[AE AN]|TIGONES CA[STISSIMAE] | ET UNICI EX {S}EM[PLI] |  
SEMPRONIUS TIRO AL[UMN]|AE SUPER EAS DE SE B[ENE] | MERENTI FECIT QUAE [VI]|XIT ANNIS XVII  
M[EN]|SIBUS II DIE UN[O] | HORIS XI

588. *Roma (Roma)*

CIL 06, 26242 (p 3533)

LUCIUS SEPTIMIUS | AGATHOPUS | AUG(USTI) LIB(ERTUS) QUI <v=B>IXIT | ANNIS XX DIEBUS XIII |  
HORIS III SEPT(IMUS) SYMPHOR(US) | ET SEPT(IMA) IRENE FILIO D(ULCISSIMO) B(ENE) M(ERENTI)  
F(ECERUNT)

589. *Roma (Roma)*

CIL 06, 26249

D(IS) M(ANIBUS) | C(AIO) SEPTIMIO DECIANO | QUI VIXIT ANNIS | XXXIII MENSIBUS XI | DIEBUS  
XVII H(ORIS) X | RUFINA UXOR | CO(N)IUGI DULCISSIMO | B(ENE) M(ERENTI) FECIT

590. *Roma (Roma)*

CIL 06, 26297

D(IS) M(ANIBUS) SERENO QUI VIX(IT) | ANN(OS) XVI M(ENSES) V D(IES) XVIII | H(ORAS) X  
POMPEIA SOTERIS | MATER INFELICISSIMA | ET TI(BERIUS) CLAUDIUS EUTY|CHES FECERUNT  
PA|RENTES FILIO PIENT|SSIMO [L(IBERTIS) L(IBERTABUS)Q(UE)] EORUM | DIDIA PRIMA | FECIT SIBI  
ET SU|IS LIBERTIS LIBERTAB(USQUE) | SUIS POSTERISQ(UE)

591. *Roma (Roma)*

CIL 06, 26369

D(IS) M(ANIBUS) | SERVATI VERNAE | C(AIUS) RASIDIUS SABINUS | ET SERVANDA EIUS | MATER  
FILIO PISSIM(O) | V(IXIT) A(NNOS) V D(IES) LI H(ORAS) III

592. *Roma (Roma)*

CIL 06, 26458

D(IS) M(ANIBUS) | P(UBLIO) SESCENIO | TRYFONIANO | QUI VIXIT ANN(IS) IIII M(ENSIBUS) | VII  
DIEB(US) VI HORIS VI P(UBLIUS) SESCE|NIUS QUARTIANUS PATER | ET AELIA EXSUPERANTIA |  
MATER FILIO DULCISS(IMO) | CONTR(A) VOTUM | FECER(UNT)

593. *Roma (Roma)*

CIL 06, 26478a = ILCV 04376a = ICUR-01, 03804

D(IS) M(ANIBUS) S(ACRUM) SEVERINUS [CO(N)]IUGI SU(A)E AM{M}AN{N}TISSIM(A)E FECIT  
V[IX(IT)] | ANNIS XX DIEBU[S ...] | (H)ORAS(!) X QUI DEFUN(CTA) [EST] | VII IDUS IULIAS  
[DEP(OSITA) ...] | IDUS IULIAS I(N)SCRIP[...] | F( ) POS(U)IT

594. *Roma (Roma)*

CIL 06, 26591 = ILCV 04273 (em) = ICUR-10, 27168

SILVANA NICIATI MARI|TO BENE MERENTI CUM QUO | VIXIT ANNIS TRIBUS ME(N)SIBUS | DUOBUS  
(H)ORIS UNDECIM

595. *Roma (Roma)*

CIL 06, 26596 = CEPini 00058

D(IS) M(ANIBUS) | SILBINAE | DULCISSI(MAE) | B(ENE) M(ERENTI) QUAE VI|XIT AN(NOS) XVIII |  
MENS(ES) II HOR(AS) X

596. *Roma (Roma)*

CIL 06, 26640 = CIL 10, \*00771,2 = Anagni 00034

D(IS) [M(ANIBUS)] | SOSIAE CARPIM[E ...] | BENE MERENTI [...] | ET CASTISSIMA[E ...  
INCOMPARA]BILI(?) QUOQUE C[UM QUA VIXIT ANNOS] | XV SINE QUERE[LA ... VI]|XIT ANN(OS)  
XXIII [MEN(SES) ... DIES] | XXIII HOR(AS) NOCT(IS) I[...] | MARITUS HUIC TI[TULUM POSUIT  
P]|IETATEM EIUS PROS[ECUTUS]

597. *Roma (Roma)*

CIL 06, 26745

DIIS(!) MANIBUS | M(ARCI) STARDI | PRIM(I)TIVI VIXIT | ANNIS VII MENS|BUS XI DIEBUS XVI  
HO|RIS III POSUIT ONE|SIMUS PATER

598. *Roma (Roma)*

CIL 06, 26759 = Statili-3, 00031

T(ITO) STAT[...] | DORO[...] | H(ORAS) V AC[...] | CORVI[...] | [...]PIT[

599. *Roma (Roma)*

CIL 06, 26772 = Statili-3, 00039

D(IS) M(ANIBUS) | T(ITO) STATILIO PIETATI | V(IXIT) A(NNOS) X D(IES) XXVII H(ORAS) III | T(ITUS)  
STATILIUS BLASTUS | FILIO | PIENSISSIMO | FECIT

600. *Roma (Roma)*

CIL 06, 26910

DIIS(!) MANIBUS | SUCCESSAE FILIAE | PISSIMAE | PALLAS PATER | BENE MERENTI | FECIT | VIXIT  
ANNIS VIII | MENS(IBUS) VIII D(IEBUS) II (H)OR(AS) VII

601. *Roma (Roma)*

CIL 06, 26995

D(IS) M(ANIBUS) | SULPICIAE EUBIAE CO(N)|IUGI BENE MERENTI | QUAE VIXIT MECUM AN|NIS XXV  
M(ENSIBUS) III H(ORIS) III F(ECIT) IULI|US ATIMETUS CO(N)IUX ET URB|ANILLA F(ILIA) MAT(RI)  
DULCISS(IMAE)

602. *Roma (Roma)*

CIL 06, 27109 (p 3534, 3918) = D 07965

DIS MANIBUS | L(UCIO) TARQUITIO MARCIANO | FILIO DULCISSIMO QUI | VIXIT ANNIS VIII  
MENS(IBUS) VI | DIEBUS XVIII HORIS XI | L(UCIUS) TARQUITIUS TROPHIMUS | ET TARQUITIA  
EUTYCHIA | PARENTES FILIO DULCISSIMO | FECERUNT CUIUS CORPUS CAUSA | PONDERIS ANTE ARA

POSITU(M) EST

603. *Roma (Roma)*

CIL 06, 27217

D(IS) M(ANIBUS) | C(AI) TERENTI TITIANI FILI(I) DULCISSIMI QUI | VIXIT ANNIS XI MENSIBUS VI  
DIEBUS V HORIS IX | ET C(AI) TERENTI TITI FILI(I) QUI VIXIT ANNIS X | MENSIB(US) XI DIEBUS VII  
C(AIUS) TERENTIUS | TITUS ET TERENTIA POLYNICE | PARENTES FECERUNT SIBI ET | LIBERTIS  
LIBERTABUSQUE | POSTERISQUE EORUM

604. *Roma (Roma)*

CIL 06, 27258

DIS MANIBUS FEC(ERUNT) | TERENTIA SEVERA MATER ET | TERENTIA PRISCA SOROR ET | CN(AEUS)  
TERENTIUS SEVERUS FRATER | FECERUNT | CN(AEO) TERENTIO PRIMANO | FRATRI PIENTISSIMO |  
VIX(IT) AN(NOS) XIII M(ENSES) XI D(IES) XI H(ORAS) VI | ET SIBI POSTERISQ(UE) SUIS

605. *Roma (Roma)*

CIL 06, 27278 (p 3534) = CLE 00389 (p 855)

[...]US L(UCI) L(IBERTUS) TERTIUS | [...]US C(AI) L(IBERTUS) EUTYCHUS | [...]A C(AI) L(IBERTA)  
FORTUNATA | [FORTUNA]TA FUI ET VIXI TE DIGNA | [MARIT]O SET NIMIUM SUBITO FATALI|[S  
CONTIG]IT HORA HIC EGO SECURE IACE|[O CONSUMP]TA PER IGNES ET TU MORTAL|[EM TEMET  
NA]TUM ESSE MEMENTO NAM | [NULLI LICUIT] VOTIS EXCEDERE FATA | [NE GRAVIOR I]USTO SIT  
MORS TIBI

606. *Roma (Roma)*

CIL 06, 27285 (p 3534, 3736, 3918, 4048) = CIL 06, 27286 = CIL 06, 34179 = IGLFRPal 00172  
= IG-14, 02036 = IGUR-02-02, 00974 = D 08067 = AE 1996, +00114

]AE | TERTIAE AUG(USTI) LIB(ERTAE) | CONIUGI SINE EXEMPLO || "GR" ||QUAE VIX(IT) ANN(IS) XXVI  
| DIEBUS III HOR(IS) XI | [Th]ALLUS COLLIB(ERTUS) MARITUS | ET | TERTIUS PATER | INFELICISSIMI

607. *Roma (Roma)*

CIL 06, 27293 (p 3534)

D(IS) M(ANIBUS) | TESSIAE TESSIANE | EUTACTUS ET THISBE | PARENTES FILIAE | DULCISSIMAE |  
QUAE VIXIT ANNIS | IIII MENSES(!) X D(IEBUS) I[...] | H(ORIS) III FECERUNT

608. *Roma (Roma)*

CIL 06, 27431

DIS MANIB(US) | A(ULO) TIMINIO THALENI | VIX(IT) AN(NOS) XXII MENS(ES) VI | HOR(IS) VIII  
SODALI | BENE MERENTI FEC(IT)

609. *Roma (Roma)*

CIL 06, 27448

D(IS) M(ANIBUS) | L(UCIO) TITIDIO FORTUNATIANO IU<V=B>ENI | PROBISSIMO QUI VIXIT ANNIS(!)  
XXXV | MENSES DUO DIES VI [H(ORAS)] XIII TITEDIA | MEMMIA CONIUX ET TITEDIUS | TITIANUS  
CO<G=C>NATUS HOMINI | RARAE INNOCENTIAE PER(O) | B(ENE) M(ERENTI) P(OSUERUNT)

610. *Roma (Roma)*

CIL 06, 27455

SACRUM | M(ARCO) TITIENO M(ARCI) F(ILIO) | MARTIALI | VIXIT ANNO UNO | DIEB(US) XI HORIS V |  
MARTIALIS FIL(IO) | DULCISSIMO FECIT

611. *Roma (Roma)*

CIL 06, 27538

DIS MANIBUS TITULENA GALATIA | M(ARCO) TITULENO IUSTO FILIO SUO | PIENTISSIMO FECIT VIXIT  
ANNIS VII | MENSIBUS VIII DIEBUS XV HORIS VIII | ET SUIS LIBERTIS LIBERTABUSQUE |  
POSTERISQUE EORUM IN FRONTE PED(ES) V | IN AGR(O) PED(ES) IIII

612. *Roma (Roma)*

CIL 06, 27997 = AIIRoma-09, 00115

DIS MANIB(US) | SEX(TO) VALERIO | EUPHEMO VIX(IT) | AN(NOS) IX M(ENSES) VII D(IES) XIII  
H(ORAS) IX | FECIT | SEX(TUS) VALERIUS | TAURUS | ET | SARMATE FIL(IO)

613. *Roma (Roma)*

CIL 06, 28044 (p 3535, 3918) = CLE 01575 = D 08191

POST TITULO(!) | QUOQUOVERS(US) P(EDES) III | DIS MANIBUS | SACRUM | L(UCIO) VALERIO INFANTI  
| RAPTUS QUI EST SUBITO | QUO FATO NON SCITUR | NATUS NOCTIS H(ORA) VI | VIXIT DIEBUS LXXI |  
ABI(I)T NOCTIS {AB} H(ORA) VI | QUISQUIS EUM LAESIT | SIC CUM SUIS VALEAT | IN FRONTE{S} DUO  
P(EDES) TER(NOS) | ET IN LATERA(!) DUO P(EDES) TER(NOS)

614. *Roma (Roma)*

CIL 06, 28093

VALERIUS | PROTOCTES | VALERIAE PRI|MITIVAE A|LUMNAE BE|NE MERENTI | QUAE VIXIT AN|NIS X  
M(ENSIBUS) XI (H)O(RIS) IIII

615. *Roma (Roma)*

CIL 06, 28225

D(IS) M(ANIBUS) | VALERIA IUCUN|DA MATER VALE|RIO ACHILEO FILI|O DULCISSIMO | QUI VIXIT  
ANN|IS XXIII MENSE | UNO DIEBUS VI|GINTI HORIS VI | QUI A<M=N>PLIUS VII|

616. *Roma (Roma)*

CIL 06, 28239 = CIL 11, \*00124,4 = CLE 00447 (p 855) = CLE +00805

VALERIA NOVELLA MATER | HYPARCHUS ALUMNUS | BIS BINOS VIXDUM COMPLEVERAT ANNOS | ET  
NIMIUM <F=I>ATO CITIUS DEPULSUS IN ANTROST | NEC LICUIT LUMEN FATO SUPERARE PARENTES |  
VENIT INIQUA DIES ET ACERB<I=AE> TERMINIS HORA | UT TITULUM MISERI LACHRIMIS IMPLERET  
ACERBIS | VIVITE FELICES SUPERI QUORUM FORTUNA BEATAST | VALERIA NOVELLA MATER HAVE ET  
TU | FRATER HYPARCHE | ZETEMA | PLENUM ET INANUM(!)

617. *Roma (Roma)*

CIL 06, 28241 (p 3535, 3918)

D(IS) M(ANIBUS) | VALERIA PAULA VIXIT | ANNOS XX ME(N)SES DUO | DIES X (H)ORAS DUAS |  
ATTIA ALEXANDRIA | MATER {A}EIUS ET <L=T>IB(ERTA) | CLAUDIA FILIA {A}EIUS | B(ENE)  
M(ERENTI) P(OSUIT)

618. *Roma (Roma)*

CIL 06, 28261

D(IS) M(ANIBUS) | VALERIA RESTUTA | FESTAE ALUMNAE FE|CIT BENE ME{N}RENTI | QUAE VIXIT  
ANNIS | XVII MENSIBUS II | DIEBUS XVI HORIS XI

619. *Roma (Roma)*

CIL 06, 28414

D(IS) M(ANIBUS) | C(AIO) VEIANIO MOS|CHO FECIT | VEIANIA ARIA|DNE PATRONO | B(ENE)  
M(ERENTI) VIX(IT) AN(NOS) LXXX | D(IES) XXX HOR(AM) I



620. *Roma (Roma)*

CIL 06, 28644 (p 3535)

C(AIUS) VETILIUS PRIMI|TIVUS C(AIO) VETILIO EU|HODO FILIO CARIS(SIMO) | FECIT QUI POS(I)TUS  
EST | AD NUCE(M) VIXIT ANNIS | XI DIEB(US) XXXXVIII HO|RIS X QUOT DEBUERAT | FILIUS PATRI  
FACERE | PATER FILIO FECIT

621. *Roma (Roma)*

CIL 06, 28892

DIS MANIBUS | VIBIAE THETIDIS | VIXIT ANNIS XVII | MENSIBUS VIII | DIEBUS XV | HORIS X | FECIT  
VIBIA | SPATALE MATER | FILIAE PIENISSIMAE

622. *Roma (Roma)*

CIL 06, 28923 (p 3536)

D(IS) M(ANIBUS) | VICTORINAE FILIAE | DULCISSIMAE BENE | MERENTI QUAE VI|XIT ANN(UM) I ET  
DIES | LII HORAS NOCTIS II | FELICISSIMUS ET FELI|CISSIMA PARENTES FEC(ERUNT)

623. *Roma (Roma)*

CIL 06, 29011 (p 3536) = CLE +00177 (p 854) = CLE +01474

VIPSANIA M(ARCI) L(IBERTA) PHILUSA | VIXIT ANN(OS) XX | TE LAPIS OPTESTOR LEVITER SUPER  
OSSA | RESIDAS NI NOSTRO DOLEAT CONDITA OFFICIO | M(ARCUS) VIPSANIUS SEX(TI) F(ILIUS)  
LATINUS VIXIT ANNO I | FILIUS FACERE QUOD DEBUERAT PATRI MORS INIQUA | INTERCESSIT FILIO  
FECIT PATER || VIPSANIA FORTUNATA | VIX(IT) AN(NOS) XIX M(ENSES) X H(ORAS) X | VIPSANIA  
EUPOSIA FECIT | FILIAE SVAE CARISSIMAE

624. *Roma (Roma)*

CIL 06, 29067 (p 3536)

DIS MANIBUS | VITALI | FLAVIA CHRYSOPOLIS | VERNAE S(UO) ET | HERMIA PATER ET | SECUNDA  
MATER FECER(UNT) | Q(UAE) V(IXIT) A(NNOS) III M(ENSES) IIII D(IES) XXIII H(ORAS) X

625. *Roma (Roma)*

CIL 06, 29129 (p 3536)

D(IS) M(ANIBUS) | M(ARCO) ULPIO ACHILLAE | VIX(IT) AN(NOS) VI D(IES) XVII H(ORAS) VIII | PER  
QUOS CULPARI SOLEMUS | CAVETE QUONIAM AUDITORIA | ET ADVENTICI PROXIMI EST | LEGITE

626. *Roma (Roma)*

CIL 06, 29149

D(IS) M(ANIBUS) | M(ARCUS) ULPIUS CERDO | TITULUM POSUIT | CLAUDIAE TYCHENI | CONIUGI  
KARISSIM(AE) | CUM QUA VIX(IT) ANNIS | [...]II MENS(IBUS) VI DIEB(US) | III HOR(IS) X IN DIE |  
MORTIS GRATIAS | MAXIMAS EGI | APUT DEOS ET | APUT HOMINES

627. *Roma (Roma)*

CIL 06, 29151 = CIL 10, \*01088,383

D(IS) M(ANIBUS) | ULPIO CHAER|EAE CO(N)IUGI | SUO PIENIS|SIMO BE(NE) M(ERENTI) VIX(IT) |  
AN(NOS) XLI EHERE|NI {I} AE SORORI | VIX(IT) AN(NIS) XIX MEN(SIBUS) | III DIEB(US) XI H(ORIS)  
SEC|UNDA FECIT

628. *Roma (Roma)*

CIL 06, 29324 = ILCV 03891d

D(IS) M(ANIBUS) ULPIAE CONCORDIAE | Af(R)<O=D>DISIUS (C)ONIUS<G=C>I | ET IULIA URIA  
MATRI CA|RIS(S)IM(A)E POSUIT NU<B=P>SIT AN(NORUM) | XII DIERUM XXX VIXIT XXVIII |  
MEN(SIUM) VIII DIER(UM) XXVIII (H)ORA|RUM XII

629. *Roma (Roma)*

CIL 06, 29369 = ILCV 03903

ULPIA LEA CONIUGI SUO FELICIONI | QUI VIXIT ANNIS XXXIII | DIES III (H)ORA(S) V BENE  
MERENTI | FECIT ANNOS LXIII | D(IS) M(ANIBUS)630. *Roma (Roma)*

CIL 06, 29404 = CIL 06, 37895 = AIIRoma-07, 00008a

D(IS) M(ANIBUS) | ULPI(A)E VEREC|UND(A)E CO(NIU)G(I) BE|NE VIVENTI SI|NE ULLA QUEREL|LA  
QU(A)E VIX {S}IT | MECU(M) ANNIS(!) XI M(ENSES) XI | DIES X HORAS XI | POSUIT OCTOBER |  
COG{G}(NATAE?) FIDEN|TISSIM(A)E ET DULCIS|SIM(A)E631. *Roma (Roma)*

CIL 06, 29416

D(IS) M(ANIBUS) | C(AIO) UMBRICIO | PANTAGATO | FECIT CLODIA | FORTUNA VERN(A)E SUO | QUI  
VIXIT ANN(IS) XV MEN(SIBUS) | V DIEB(US) XIII HORIS X632. *Roma (Roma)*

CIL 06, 29884 = CLE +01495

DE NIL IN NIL QUI <v=B>IDIT BONI NIL | <v=B>IXIT AN(NOS) II M(ENSES) III DI(ES) XXI (H)OR(AS)  
III FE|CIT INNOCE(N)TI | MATER ET PAT(ER) | [ET FR]AT(E)R DIXE TU | [... NO]BIS <v=B>I<v=B>ES633. *Roma (Roma)*

CIL 06, 30119 (p 3736) = CLE 00367

ASPICITE HANC SPECIEM IUVENES MISERABILIS HORA | QUOI LUCEM ERIPUIT CAROQUE VIRO DEDIT  
LUCTUM | HIC VOBIS DIGNIS UNA MECUM DEDIT HOC MONUMENTUM | HAEC A VOBIS MERITO DATA  
NOBIS PRAEMIA LAETOR | QUOD SPECIES NOSTRAS TITULO DIGNAS ESSE PUTASTIS | NUNC ROGO  
QUOD SEQUITUR SEMPER NOSTRI MEMINISSE VELI|TIS | [HO]C QUOQUE CURA VELIT VESTRA LAUDE  
TRIBUTUM | [CU]M FATUM TULERIT UNA EIUS MECUM CONDERE OSSA LOCO634. *Roma (Roma)*

CIL 06, 30151 (p 3736) = CLE 01018

CONDITUS INPENSIA IACET HI[C GENITORIS ...] | FRATER ET HIC SUBITO RA[PTUS ... IACET] | INVIDA  
QUOI PRIMUM RAPUE[RUNT STAMINA FRATREM] | NEC DATA FATORUM LONG[IOR HORA COLU]635. *Roma (Roma)*

CIL 06, 30186

]ISSIM[...] | ANNO UNO M(ENSIBUS) [...] | DIE(BU)S XXI HORIS VI ET | SIBI SUIS POSTERISQUE | EORUM

636. *Roma (Roma)*

CIL 06, 30530

] | IIA[...] | QU(A)E VIXIT ANNIS ME|CUM XXVI MENS|BUS VIII DIEBUS XX|VIII HORIS X FECIT

637. *Roma (Roma)*

CIL 06, 30533,03

]MITI | [...]CTORI | [...] FE|CIT BE|[NE MERE]NTI QUI | [...] MENS(ES) VI[... DIES ... H]ORAS V | [

638. *Roma (Roma)*

CIL 06, 30556,027

]IIS[...] | [...] BENE] MERENT[I] | [V]IX(IT) ANN(IS) XXVII | MENSIBUS IIII | DIE(BUS) XV HOR(IS)  
VIII

639. *Roma (Roma)*

CIL 06, 30557,19

]AIVITIS(?) | [...]O FECER(UNT) | [...]M(ENSES) III | [...]HOR(AS) IIII | [

640. *Roma (Roma)*

CIL 06, 30586,1

F]ECERUNT | QUAE VIXIT ANNIS VIII M(ENSIBUS) | X D(IEBUS) XXVIII (H)ORIS VII | SIBI ET SUIS  
LIBERTIS LIBER|TABUSQUE POSTERISQUE | EORUM641. *Roma (Roma)*

CIL 06, 31841 (p 3811, 4789) = D 01317 = AE 2000, +00131

D(IS) M(ANIBUS) | ANNIO IULIANO | EQ(UITI) R(OMANO) Q(UI) V(IXIT) ANNIS III | M(ENSIBUS) VIII  
H(ORIS) VIII | FALCIDIVS VIC|TOR PATER FI|LIO FECIT642. *Roma (Roma)*

CIL 06, 32438

[DIS MA]NIBUS | [...]O HARUSP[ICI ...] | [Q(UI) V(IXIT) AN(NOS) ...] M(ENSES) XI D(IES) XII H(ORAS)  
[...] | [...]TUS FECIT [...] | [...] ET SIB]I ET LIBER[TIS] | [LIBERTABUS POS]TERISQ(UE) E[ORUM] | [H(OC)  
M(ONUMENTUM) H(EREDEM)] N(ON) [S(EQUETUR)643. *Roma (Roma)*

CIL 06, 33091

DIS MANIB(US) | CLAUDIAE FOR|TUNATAE FECIT | TI(BERIUS) CLAUDIVS RHO|DINVS CONIUGI | BENE  
MERENTI | VIXIT ANNIS XXXXV | MENSES IIII D(IES) XV H(ORAS) X644. *Roma (Roma)*

CIL 06, 33876

ANNOS] VIII M(ENSES?) [...] DIES] | III H(ORAS) II[...] | [E]X CORPO[RE SUBAEDIANORUM

645. *Roma (Roma)*

CIL 06, 34056 (p 4048) = CIL 06, 36657 = CLE 02116 = Bagno 00213

]LIAE | [...] AN(NOS) XX | [...] MEMENTO [...] | [QUAE FUERIT NOBIS] CONSOCIATA FIDES | [DESINE IAM  
FLERE FATALIS MI]HI HORA MANEBAT | [CONIUGIO DULC]I DISTULIT ME ILLA TUO | [TUNC TU TALIS  
ERIS QUALEM TU]A DEXTERA NOBI[S] | [SOLLICITUM PRAESTES SI CAP]IT IL[LA FIDES]646. *Roma (Roma)*

CIL 06, 34206

D(IS) [...] M(ANIBUS) | T(ITUS) ACONIVS KARVS FEC(IT) | L(UCIO) MUMMIO ONESIMO | TATAE SUO  
B(ENE) M(ERENTI) ET | FLAVIAE HYGIAE MATRI | SUAE ET T(ITO) ACONIO BLASTO | PATRI SUO  
B(ENE) M(ERENTI) ET SIBI ET | SUIS POSTERISQ(UE) EORUM | VIX(IT) ANN(OS) XXI M(ENSES) III  
H(ORAS) VI647. *Roma (Roma)*

CIL 06, 34406 = CECapitol 00362 = CECapitol 00365

D(IS) M(ANIBUS) | M(ARCO) ANN(IO) HERMOCRATE | Q(UI) V(IXIT) ANNIS III M(ENSIBUS) X  
D(IEBUS) V | HOR(IS) II FIL(IO) BEN(E) MERENT(I) | ANNI AMARANTHVS ET | SECUNDINA || D(IS)  
M(ANIBUS) | M(ARCUS) AN(NIVS) (H)ERMOCRATES | Q(UI) VIXIT AN(NIS) III M(ENSIBUS) X D(IEBUS)  
[V]648. *Roma (Roma)*

CIL 06, 34461

D(IS) M(ANIBUS) S(ACRUM) | [...]CONIA | [AP]HRODISIA | [...]ARRO D(O) D(O) | [...]IPISIUS VIX(IT) |  
[MEN]S(IBUS) II DIEBUS | [...] (H)ORIS V

649. *Roma (Roma)*

CIL 06, 34624a

MORTUA EST HORA XIII | D(IS) M(ANIBUS) | M(ARCUS) AURELIUS AUG(USTI) LIB(ERTUS) |  
EUT[Y]CHES FILIAE | SUAE DULCISSIM(AE) | BE(NE) ME(RENTI) FECIT | QUAE VIXIT ANNOS(!) | III  
MENSIB(US!) V DIE(BU)S | XV

650. *Roma (Roma)*

CIL 06, 34714

D(IS) M(ANIBUS) | TI(BERIO) CAEPIONI | FLORO QUI | VIX(IT) ANN(OS) IIII | H(ORAS) IIII TI(BERIUS)  
CAE|[PIO I]USTUS

651. *Roma (Roma)*

CIL 06, 34825

]YCH[...] | CHRESTEN[I CON]SERV(A)E SUAE BE[NE] | MERENTI ANNIS | VIXIT XX MENSIB|BUS XI  
DIEBUS VI | HORIS VII

652. *Roma (Roma)*

CIL 06, 34903

] | DI[...] | TI(BERIUS) CLAUDIUS | ZOSIMUS | OCTAVIAN(US) | VIXIT A(NNOS) VIII | M(ENSES) VIII  
D(IEM) I H(ORAS) VI | PARENTES PISSIMI

653. *Roma (Roma)*

CIL 06, 34943

D(IS) M(ANIBUS) | CLAUDIAE VICTORINAE | VIX(IT) AN(NIS) V MENSIBUS X | DIEBUS XXVIII HORIS  
VIII | TI(BERIUS) CLAUDIUS ALYPUS | [FILIAE IN]NOCENTIS|[SIMAE

654. *Roma (Roma)*

CIL 06, 35237

D(IS) M(ANIBUS) | FELICIO | ITALIAE | ALUMNAE SUAE | DULCISSIM(AE) | V(IXIT) AN(N)O UNO |  
M(ENSIBUS) V D(IEBUS) XI H(ORIS) XI

655. *Roma (Roma)*

CIL 06, 35248

[F]ERIDIAE FORTUNA|TAE QUAE VIX(IT) ANN(IS) | DUOBUS MENS(IBUS) XI | DIEBUS XI HOR(IS) [...] |  
PARENTES F[EC(ERUNT)] | [

656. *Roma (Roma)*

CIL 06, 35402

DIS | MANI[B(US)] | HAGN[US] | ET SYM[PHE]]RUSA M[AR]TIALI FE[C(ERUNT) V(IXIT)] | A(NNOS) II  
M(ENSES) [... D(IES) ...] | H(ORAS) X [

657. *Roma (Roma)*

CIL 06, 35534

D(IS) M(ANIBUS) | C(AIO) IULIO APRONI FILIO | DULCISSIMO QUI VIX(IT) | ANN(IS) V DIEB(US) XV  
H(ORIS) IIII | FECERUNT IUL(IUS) EUTYCHUS | ET TERENTIA APRULLA | PARENT(ES)

658. *Roma (Roma)*

CIL 06, 35773

D(IS) M(ANIBUS) | HIC IACET INFE|LIX MAMERTINUS | ANNORU(M) XVIII | M(ENSIUM) III DIE(RUM)  
XIII HO|RAS(!) VI

659.*Roma (Roma)*

CIL 06, 35946 (p 3920)

D(IS) M(ANIBUS) | NUMISIAE | TROPHIME | VIXIT ANNIS III | DIEBUS III HOR(IS) VI | FECIT NUMISIA  
| XANTHE FILIAE | CARISSIMAE

660.*Roma (Roma)*

CIL 06, 36047 = CEACelio 00398 = AE 2001, +00219

D(IS) M(ANIBUS) | PARESIAE MAT(RI) | PIENTISSIMAE | ET PUTIOLANO | FILIO EIUS QUI | VIXIT ANNIS |  
XI MENSE UNO | H(ORIS) VI | DIE(BU)S XXII FECIT | AGATHOPUS PAT(ER)

661.*Roma (Roma)*

CIL 06, 36105 = AE 2001, +00031 = AE 2001, 00201

DIS M(ANIBUS) S(ACRUM) | PHOEBO VIXIT ANNU(M) I | MENS(ES) III DIES XXVII H(ORAS) VI

662.*Roma (Roma)*

CIL 06, 36122

DIS MANIBUS | PLAUTIAE HEURESI P(UBLIUS) PLAUTIUS | FORTIS ET PLAUTIA CAE[...]IA | PARENTES  
FILIAE PISSIMAE | FECERUNT VIX(IT) AN(NIS) V MEN(SIBUS) | [...]X DIEB(US) VIII HOR(IS) III  
MIN(UTHS) V | IN FR(ONTE) P(EDES) II PLUS MINUS IN AG(RO) P(EDES) III

663.*Roma (Roma)*

CIL 06, 36162

DIS MANIB(US) | M(ARCO) PONTIO | M(ARCI) F(ILIO) LONGINO | VIX(IT) ANN(OS) VI | M(ENSES) VI  
D(IES) XI H(ORAS) II

664.*Roma (Roma)*

CIL 06, 37098 (p 4817) = D 09041 (p 191)

D(IS) M(ANIBUS) | AEMILIO EUCHARPO EQ(UITI) R(OMANO) | SCRIBAE SENATUS | QUI VIXIT ANNIS  
LVI (H)OR(IS) VIII | EUSEBI FILIA ET HERES HUIUS EUSEBI | PATRI SUO BENE MERENTI

665.*Roma (Roma)*

CIL 06, 37201

]S IUS[...] | [...] COH(ORTIS) III PR(AETORIAE) VIX(IT) [...] | [...] D(IES) III HOR(AS) [...] | [...] F]AENIA  
T[...] | [...]S TITU[LUM ...] | [...]CAI[ || CO]NIUGI B(ENE) [M(ERENTI) ...] | [...]T ANN(OS) X[...] | [...]I  
VIXIT [

666.*Roma (Roma)*

CIL 06, 37314

D(IS) M(ANIBUS) | TERENTIUS | MARCUS ET | TERENTIA | EUPHROSYNE | POSUERUNT FILIO | SUO  
Q(UI) V(IXIT) M(ENSES) VIII | D(IES) XV H(ORAS) X

667.*Roma (Roma)*

CIL 06, 37317

D(IS) M(ANIBUS) | CAESIAE DAPHNES | TI(BERIUS) CAESIUS ADVENA | CONIUGI SANCTISSIMAE ET |  
FIDELISSIMAE CUM QUA VIXIT | INCOMPARABILI DULCITUDINE | ANNIS XXVII SINE ULLA ANIMI  
EI {I}US | OFFENSA QUAE VIX(IT) ANN(IS) XXXXII | MENS(IBUS) IIII DIE I HOR(IS) III | HAEC SINE  
ULLA CORPORIS SUI | VEXATIONE DIE VII FLENTE SUPER SE | MARITO CUI {I}US MANUS SUPER  
OCULOS | SUOS TENEBAT DEBITUM NATURAE SOLVIT

668. *Roma (Roma)*

CIL 06, 37539

Q(UINTUS) POMPONIUS ALEXANDER | POMPONIAE FORTUNATAE | F(ILIAE) CARISSIMAE V(IXIT)  
A(NNOS) III DIES | II H(ORAS) V NOCTIS ET SIBI SUISQ(UE) | PERMISSU A(ULI) VITELLI CNESMI

669. *Roma (Roma)*

CIL 06, 37540

D(IS) M(ANIBUS) | C(AIUS) CATINIUS CRES|CENS OB MEMORIAM | POSUIT QUEM AMAVIT | C(AIO)  
FABIO RUFO FIL(IO) FABIAE | EUTERPES VIX(IT) ANN(UM) I | MEN(SES) III D(IES) XX H(ORAS) II  
S(EMISSEM)

670. *Roma (Roma)*

CIL 06, 37546 = AE 1912, 00226

D(IS) M(ANIBUS) | PREPONTI | CAESARIS DISP(ENSATORI) | A IUMENTIS | CALVINA CONIUGI | ET  
PRIMIGENIAE FIL(IAE) | V(IXIT) A(NNOS) XV M(ENSES) XI D(IES) XI H(ORAS) VI | MATER  
INFELICISSIMA | FECIT ET SIBI POSTERISQ(UE) SUIS

671. *Roma (Roma)*

CIL 06, 37599

[DIS M]AN(IBUS) | [... AG]ATHONICE | [MATER INFE]LICISSIMA FECIT | [FILII PIEN]TISSIMIS | [... NIO]  
ROMANO | [Q(UI) VIX(ERUNT) ANN(OS) ...] II MEN(SES) III DIE(S) XXI | HOR(AS) III | [ET ...]NIAE  
MELISSAE | [Q(UAE) VIX(IT) AN]N(OS) XVI MEN(SES) IIII | [DIE(S) ... HOR(AM)] I

672. *Roma (Roma)*

CIL 06, 37937

[DIS] MANI(BUS) | [... A]EMILIO | [...]MNO | [... V(IXIT) A(NNOS) ... M(ENSES) ... D(IES) ...] H(ORAS) X

673. *Roma (Roma)*

CIL 06, 37977

D(IS) M(ANIBUS) | AMPLIATE | QU(A)E VIX(IT) A(NNOS) XXI | [M(ENSES)] VIII D(IES) XX H(ORAS)  
VIII | [

674. *Roma (Roma)*

CIL 06, 38082a

M(ARCUS) AUREL(IUS) SAT[UR][N]INUS SATURN[INO] | FILIO DULCISSIM[O] | QUI VIXIT ANNO[S] |  
III MENS(EM) I DIE(S) X[...] | HORAS V | FECIT | AETHERI(US) | ANIMA | DULCIS

675. *Roma (Roma)*

CIL 06, 38372a

FLAVIA[E] | IANUAR[IAE] | V(IXIT) A(NNOS) VIII M(ENSES) [... D(IES)] | XXII H(ORA) VI [...] |  
SOTERI[S ...] | VERNA[E]

676. *Roma (Roma)*

CIL 06, 38566

] | [VIXIT] ANN(IS) X [...] | HORIS DU[ABUS] | M(ARCUS) LUCCEIUS A[...] | [...] IUNIUS [...] | [...] |  
B(ENE) [M(ERENTI) FECERUNT

677. *Roma (Roma)*

CIL 06, 38642

] | Q(UI) V(IXIT) [A(NNOS) ... M(ENSES) ...] I DI<E=I>(S) | XVIII (H)O[RAS] II FEC(ERUNT) | C(AIUS)  
MUCIUS F[EL]IX ET M[ALIA] FILUMENE PAREN(TES)

678. *Roma (Roma)*

CIL 06, 38705a

D(IS) M(ANIBUS) S(ACRUM) | OSTIENSI QUI | VIXIT ANNO UNO | MENSIB(US) VIII | DIEBUS V H[ORIS]

679. *Roma (Roma)*

CIL 06, 38767

DIS MANIB[US] | Q(UINTI) POMPONI SENTIA[NI ET] | Q(UINTI) POMPONI Q(UINTI) LIB(ERTI) RO[...] | VIXIT A(NNOS) XXXII ET [...] | POMPONIAE Q(UINTI) F(ILIAE) FORTUNAT[AE] | VIXIT A(NNOS) III D(IES) III H(ORAS) VI | Q(UINTUS) POMPONIUS Q(UINTI) L(IBERTUS) ALEXAN[DER] | [SIBI SUI]SQUE LIBE[RTIS]

680. *Roma (Roma)*

CIL 06, 38831

D(IS) M(ANIBUS) | P(UBLIO) RUBRIO FE|LECISSIMO(!) | ALUMNO DUL|CISSIMO QUI | VIX(IT) ANN(OS) IIII | MENS(ES) XI H(ORAS) VI | RUBRIUS SOTER | VITRICUS EIUS | FECIT

681. *Roma (Roma)*

CIL 06, 38920

DIS MANIBUS [...] SOCCONIA | CORINTHIAS Q(UINTO) SOCCONIO CRESCENTI | CONIUGI SUO CARISSIMO BENE MERENT(I) | VIX(IT) ANNIS XXXVII MENSIBUS TRIBUS | DIEBUS V HOR(IS) X

682. *Roma (Roma)*

CIL 06, 39070

DIS MANIB(US) | P(UBLI) UMBRI SP(URI) F(ILII) | APOLLINARIS | VIX(IT) AN(NOS) XII D(IES) LXX | HOR(AS) VIII

683. *Roma (Roma)*

CIL 06, 39226,1

] | [VIX]IT ANNIS II | ME(N)S(IBUS) IIII DIEB(US) III | HOR(IS) VI | FECIT MATER | FILIAE | PIENTISSIMAE

684. *Roma (Roma)*

CIL 14, 02257 = CIL 06, 03734 (p 3007) = CIL 06, 31058 = ILCV +02598 = ICUR-05, 15378

VICTORIAE AETER(NAE) | D(OMINI) N(OSTRI) IMP(ERATORIS) CAES(ARIS) MARC(I) | AURELI [[ANTONINI]] | PII FELIC(IS) AUG(USTI) PONTI[F(ICIS)] | MAXIMI TRIB(UNICIA) POT(ESTATE) II[I] | CO(N)S(ULIS) III P(ATRIS) P(ATRIAE) DIVI SEVE|RI NEPOTIS | LEG(IO) II PA[R]THICA | ANTONIANA P(IA) | F(ELIX) F(IDELIS) AET(ERNA) DEVOTA NU|MINI [M(AIESTATI)Q(UE) E]IUS || EUTYCIAN(A)E &lt;Q=O&gt;U(A)E VI|XIT ANNIS XXV ME(N)|SES VI (H)ORAS V BENE | MERENTI IN PACE

685. *Roma (Roma)*

CLE 02177 = AE 1920, 00083

DIS MANIBUS C(AI) ATTI C(AI) L(IBERTI) MATURI NOMINE ERAM | MATUREUS NON AETATE FUTURUS ANNOS VIXI XVI ET | MENSES VIII TOTIDEMQUE DIEBUS(!) ET HORIS(!) OCTAVA FUI(!) | NATUS NOCTIS EGO HORA IDEM OCTAVA FATIS RED|DIDI QUOD DEDERUNT DESINE FLERE MEOS CASUS DULCIS|SI|MA MATER HIC EST NOSTRA DOMUS HIC HABITABIMUS UNA | HIC EGO SUM ET SOROR ET MAMMA TRES IN PARVA HIC SUMUS | UNA DOMU(!) TE ROGO SANCTA SOROR NOSTROS TUTARE PAREN|TES DONEC FATA MEIS LETOS(!) CONTRAXERIT UMBRIS | [C(AIUS) A]TTIUS C(AI) L(IBERTUS) FAUSTUS HUNC OBITO CRUDELEM TITULUM | SUO POSUIT ALUMNO

686. *Roma (Roma)*

CSIR-POL-01-01, 00044 = AE 1954, 00272

AELIA | ANTONINA | MATER || AURELIUS | TERES | MARITUS || D(IS) M(ANIBUS) | NATE SINE FATO  
PREMITUR A(D) SU<P=R>EROS LAUDEM | MIHI GLORIA RED(D)IT HERMIONE ET FILIAE CARISSIM(A)E  
| ANNIS VI<X=S><I=T>T XIII M(ENSIBUS) III D(IEBUS) XVII (H)ORAS(!) XI IUNCUNDUS | CONNU

687. *Roma (Roma)*

EA-000422 = CLE 02081

AVONIA PREPUSA V[...] | QUIESCIT CONIUX AN(NIS) XX[...] AET] ATIS PARVAE ME A<B=P>STULIT  
ILLA DIES | [...] II A<B=P>STULIT ATRA DIES | [...] ICIUM SECUM HABET ILLA DIES | [...] HORAE FATUS  
ET ILLA DIES | [...] TRISTI FUNE] RE EGO HIC IACEO | [...] CO] RPORIS OFFICIUM

688. *Roma (Roma)*

EA-002267

LOLLIA SYRIARCHIS | AEMILIAE M(ARCI) F(ILIAE) | SYRIARCHIDI | SORORIS FILIAE | BENE MERENTI  
DE SE | FECIT VIXIT ANNIS | VI MENSIBUS VIII | DIEBUS XXVII HOR(IS) VI

689. *Roma (Roma)*

EA-003001

[D(IS) M(ANIBUS)] S(ACRUM) [... CON] IUGI BENE | [MEREN] TI QUI VI[ ] [XIT] ANNIS XXVI | [...] DIE] BUS  
XXVI HO(RIS) | [...] DAMALIS CO(N)IUX FECI

690. *Roma (Roma)*

EA-004523 = AE 1991, 00185

D(IS) M(ANIBUS) | L(UCIO) CORNELIO FELICI | Q(UI) V(IXIT) A(NNOS) VII M(ENSES) VII D(IES) XV |  
H(ORAS) VII FECIT(!) CAL] PURNIA FORTUNA] TA ET COSMUS | VERNAE SUO | B(ENE) M(ERENTI)

691. *Roma (Roma)*

Epigraphica-2009-370

D(IS) M(ANIBUS) | T(ITO) FLAVIO HI] LARIONI FE] CERUNT CER] TUS ET FLAVIA | QUIETANA  
PA] RENTES FILIO | QUI VIXIT AN] NIS XIII D(IEBUS) XX | HOR(IS) VI

692. *Roma (Roma)*

GLIStone 00015 = AE 1930, 00064

D(IS) M(ANIBUS) | PRISCUS | PATER CAESA] RIS SERVOS(!) | ET MATER HEURESIS | PRISCAE FILIAE |  
DULCISSIMAE | FECERUNT VI] XIT ANNUC(U) LA | MENSIBUS VIII | DIEBUS XXI HORIS DU(A)BUS

693. *Roma (Roma)*

GLIStone 00026

ECHIO PUER | VIXIT ANNUM ET | MENSES VII DIES X | HORIS DIII

694. *Roma (Roma)*

GLISwedish 00001

VERA CLA<U=N>DI] A QU(A)E VIXIT A] NNI<S=C> XXVIII M] ENSIBUS TRE] <S=C> DIE(BU)S XX  
(H)ORA] <S=C> VIII BENE ME] RE(NTI?) (E)XE<G=C>IT FECI || ] VCCVVS

695. *Roma (Roma)*

GLISwedish 00168

D(IS) M(ANIBUS) | PRIMITIVAE FILIAE | EUPLU(S) PATER FECIT VIX(IT) | ANN(OS) II DIES VI H(ORAS)  
VII | S(IT) T(IBI) T(ERRA) L(EVIS)

696. *Roma (Roma)*

ICUR-01, 00237 = ILCV 04386



SAMSACIUS NAT[US ...] | LUNA III HORA [...] | III PRI(DIE) NONAS MA[...] | QUI VIXIT MEN[SES

697. *Roma (Roma)*

ICUR-01, 00573 = ILCV 04593

EUSTINA IN PACE QU(A)E VIXIT MENS[ES XXIII HORAS III QUI | ANNUM I ET MENSES XI |  
KAL(ENDAS) AUG(USTAS) PATER PIUS FILIAE

698. *Roma (Roma)*

ICUR-01, 00635 = ILCV 03048a (em)

SOLEMINA IN PACE QU(A)E VIXIT A[NNOS ...] | ET HABE(T) DEPOSI(TI)ONE(M) DIE V  
<K=C>[ALENDAS ...] | DIE MERCURII <P=I>RIDIE MART<Y=V>RO[RUM ...] | (H)ORA IV IN PACE (!)  
(S)UIS VIXIT ANN[OS ...]

699. *Roma (Roma)*

ICUR-01, 01116

] MARCIAN[...] | [... BENE] MERENT[I ...] | [...]TIANI[ || ]US [...] | [...]TINERE O[...] | [...]UM CORPUS  
HORA[

700. *Roma (Roma)*

ICUR-01, 01518 = ILCV 03904c

D(IS) M(ANIBUS) S(ACRUM) | MATER POSUIT FILIO AUGENDO | KARO SUO QUI VIX(IT) ANN(OS) XVII  
| M(ENSES) VIII D(IES) III DEP(OSITUS) EST III IDUS MAI(AS) | DIE VENERIS (H)ORA III

701. *Roma (Roma)*

ICUR-01, 01643 = ICUR-07, 18880 = ILCV 04396

VII KAL(ENDAS) | AUG(USTAS) NATUS | DIE IOVIS | (H)ORA XII || HERCULIO MERENTI | III NONAS  
OCTOB(RES)

702. *Roma (Roma)*

ICUR-01, 01724 (p 491) = ICUR-10, 26652 (p 244) = ILCV 01529a (add, em)

[... P]ONTIO(?) AUR(ELIANO) | [... AN]NOR(UM) V FIDEM ACCEP(IT) | [... HOR]A DIEI V S(EMIS)  
DEPOSITUS | [...]TIUS VICTORIANUS PATER | [... MATER FILIO DE]SIDERANTISSIMO

703. *Roma (Roma)*

ICUR-01, 02363 = ILCV 02799b

DEFUN(C)TUS K(ALENDIS) SEPT(EMBRIBUS) | POMPEIANO INNO|CENTI QUI VIXIT | ANNU(M) I  
ME(N)SES VIII | DIES VIII (H)ORAS III | DORMIT IN PACE

704. *Roma (Roma)*

ICUR-01, 02368

[...]NIAE PROB(AE) CO(N)IU<G=C>I | [DULCISS]IM(A)E QU(A)E VIXIT ANN(OS) XI | [MENS(ES) ...]II  
D(IES) XVII HOR(AS) VII AN|[TONI]US CUCCURUS MA|[RITU]S FECIT

705. *Roma (Roma)*

ICUR-01, 02391 = ILCV 04231a

CO<M=N>PARI BENE MERENTI FECIT PEREGRIN[A] | SAMBRACIONI QUI VIXIT ANN(OS) PLUS | MINUS  
XXXVI ET FECIT CUM CO<M=N>PARE | SUA ANN(OS) XIII DEFUNCTUS II KAL(ENDAS) OCTOB(RES)  
| (H)ORA DIEI VII IN PACE

706. *Roma (Roma)*

ICUR-01, 02439 = ILCV 02640

VALERIUS EUANGELIUS | IN PACE VIXIT AN(N)<O=I>S | XIII MENSES VII D(IES) XV H(ORAS) S(EX)

707.*Roma (Roma)*

ICUR-01, 02746 = ILCV 03901

D(IS) M(ANIBUS) | [...]NIAE HOSTILIUS | [DULCISS]IMAE CO(N)IUGI CUM QUO | [VIX(IT) ...]I HORAS X  
MERENTI IN PACE

708.*Roma (Roma)*

ICUR-01, 03379 = ILCV 02796 (em)

DEFUNCTUS EST | CAPREOLUS VIXIT | ANNOS IIII M|ENSES II DIES | III HORAS IIII | PATER FECIT

709.*Roma (Roma)*

ICUR-01, 03524

GENIALIS Q(UI) VI(XIT) AN(NOS) XXVI | ME(NSES) VII DI(ES) XVIII DECES|SIT KAL(ENDIS)  
SEP(TEMBRIBUS) (H)ORA NONA | FRAT<E=I>S DULCISSIMO F<E=I>CERU(NT)

710.*Roma (Roma)*

ICUR-01, 03528 = ILCV 04510a (add)

GERONTIO INFANTI MELLITAE AC DULCISSIM[AE] | Q(UI) V(IXIT) ANN(OS) II D(IES) IIII H(ORAS) IX  
GERONTIUS PATER | CONTRA VOTUM

711.*Roma (Roma)*

ICUR-01, 03554

DE NIL IN NIL QUI | <v=B>IDIT BONI NIL | <v=B>IXIT AN(NOS) II M(ENSES) III | DI(ES) XXI  
(H)OR(AS) III FE|CIT INNOCENTI | MATER ET PAT[|R]AT(E)R DIXE(RUNT) TU | [NO]BIS  
<v=B>I<v=B>ES

712.*Roma (Roma)*

ICUR-01, 03556 = ILCV 04588

AERASTOS ET VI|OLA PARENTES | IOL(A)E FILIA(E) KA|RISSIM(A)E BENE | MERENTI FECER(UN)T |  
QU(A)E VIXIT ANNUM | ET DIES XXXVIII ET HO|RAS DUAS DIEI IN PACE

713.*Roma (Roma)*

ICUR-01, 03650 = ILCV 02697c

MARTIALI FILIO BENE | [M]ERENTI QUI VIXIT ANNOS VIII M(ENSES) IIII | D(IES) III (H)ORAS VIII IN  
PACE

714.*Roma (Roma)*

ICUR-01, 03851 = ICUR-03, 08687 = ILCV 04002g

VICTORIA VIXIT AN(N)IS NUMERO XVIII | ME(N)SES(!) NUMERO X DIE(BU)S XV | (H)ORAS X

715.*Roma (Roma)*

ICUR-02, 04159

VITA HOMINUM BREVIS EST CERTA HANC DETERMINAT HORA | SED VITAE AETERNAE INDE PARATUR  
ITER | QUO NON INDECORA AUT RURSUS PERITURA VIDENTUR | SED PULCHRUM ATQUE DECENS IAM  
SINE FINE MANET | DIC IGITUR QUID MORS STIMULIS AGITARIS INIQUIS | QUID FREMIS INCASSUM QUID  
FURIBUNDA GERIS | COMMODA NULLA TIBI POTERUNT TUA FACTA REFERRE | NEC PRODESSE POTEST  
IMPETUS ISTE TIBI | GREGORII SEMPER MONITA ATQUE EXEMPLA MAGISTRI | VITA OPERE AC DIGNIS  
MORIBUS ISTE SEQUENS | QUO HUNC TERRERE PUTAS SUNT HUIUS MAXIMA VOTA | MITTERE AD  
ASTRA ANIMAM REDDERE CORPUS HUMO | SAUCIA MULTIPLICI SI QUIDEM NAM MEMBRA DOLORE |  
RURSUS IN ANTIQUO PULVERE VERSA MANENT | QUAE CONIUNCTA ANIMAE STABILITO IN CORPORE

SURGANT | AD VITAM AETERNAM TE PEREUNTE MAGIS | SANCTA FIDES MERITO VITAE CLEMENTIA  
 PATRIS | SPEM CERTAM HANC FAMULOS IUSSIT HABERE SUOS | HIC REQUIESCIT BONIFATIUS IUNIOR  
 QUI SEDIT ANNOS V MENSES VIII DIES XII | DEPOSITUS OCT(AVUM) IDUS MAI {}(AS) IMPERANTE  
 DOM(INO) N(OSTRO) HERACLIO [...] ANNO EIUS II

716. *Roma (Roma)*

ICUR-02, 04209 = ILCV 03484 = CLE 01432

HELPIS DICTA FUI SICULAE REGIONIS ALUMNA | QUAM PROCVL A PATRIA CONIUGIS EGIT AMOR | QUO  
 SINE MAESTA DIES NOX ANXIA FLEBILIS HORA | NEC SOLUM CARO SED SPIRITUS UNUS ERAT | LUX  
 MEA NON CLAUSA EST TALI REMANENTE MARITO | MAIORIQUE ANIMAE PARTE SUPERSTES ERO |  
 PORTICIBUS SACRIS IAM NON PREGRINA QUIESCO | IUDICIS AETERNI TESTIFICATA THRONUM | NE QUA  
 MANUS BUSTUM VIOLET NISI FORTE IUGALIS | HAEC ITERUM CUIART IUNGERE MEMBRA SUIS | UT  
 THALAMI TUMULIQUE COMIS NEC MORTE REVELLAR | ET SOCIOS VITAE NECTAT UTERQUE CINIS

717. *Roma (Roma)*

ICUR-02, 04384

SEPTIMUS QUI VIXIT | ANNIS(!) XI MENSES V | DIES XII (H)ORAS VI TE IN PA|CE

718. *Roma (Roma)*

ICUR-02, 04498 = ILCV 04022b

ZENUARIA <v=B>IRGO PUELLA QU(A)E | VIXIT ANNOS XVIII ME(NSE)S DUO(S) D(IES) XXVII  
 (H)OR(AS) IIII

719. *Roma (Roma)*

ICUR-02, 05333 = ILCV 04751

QUAE TE TAM SUBITO RAPUIT MISERABILIS HORA | GATULA CONUBIO NON BENE IUNCTA MEO | QUAE  
 QUANTUM SOLLERS ET QUANTUM GRATA FUISIT | HEU TANTO GRAVIOR ME MODO LUCTUS HABET |  
 VIXISTI PAUCIS LONGUM MEMORABILIS ANNIS | USA SIMUL FAMULAE ET CONIUGIS OFFICIUM | DE TE  
 PROMERUI PARVOS PRODUCERE NATOS | IN SENIO INFELIX ALTERA POENA MIHI | HOS EGO CUM  
 VIDEO SEMPER TUA FACTA RECORDOR | [...] | SED NIL ISTA LEVANT ANIMUM TAM MULTA  
 DOLENTEM | IMMO ETIAM RENOVANT VULNUS UBIQUE MEUM

720. *Roma (Roma)*

ICUR-02, 05459 = CLE 01404 = ILCV 03456

QUOS GEMITUS ROMANE MEUS IN PECTORE LINQUIS | QUAM MIHI POST OBITUM TE SUPERARE VELIM  
 | TE GENETRIX SOLITAS PERQUIRAM VOCE PER (H)ORAS | ANXIA MENS MISERAE POSSE VIDERE PUTAT  
 | AURIBUS INQUE MEIS NOLUISTI REDDERE VERBUM | PARTIBUS IN ILLIS TU MELIORA TENES | PER  
 VARIOS FLETUS NUMQUAM VISURA CANEBAM | ABSTULIT HUNC ERGO MORS INIMICA MIHI | TU  
 DULCIS QUOTIENS REDDEBAS OSCULA MATRI | BRACHIA PER COLLUM DUM TIBI VITA FUIT | SORS  
 MIHI SI IUVENEM VOLUISTI TOLLERE NATUM | ANTEA ME RAPERENT TARTARA GRATA MAGIS |  
 QUINTUS AB UNDECIMO QUEM NUNC SUSCEPERAT ANNUS | CRESCERES UT MELIUS BLANDUS AMICUS  
 ERAS | OMNIBUS HIC RENOVAS MAGNOS IN CARMINE LUCTUS | FORSITAN UT TACEAM LITTERA SOLA  
 DOCET | VERUS AMOR DOCUIT ISTOS INFIGERE VERSUS

721. *Roma (Roma)*

ICUR-02, 05633

AINMA [DULCI]S ANNIS XXVI DIEBUS XXXVII [VIXIT ...] | [...] DEP(OSITA)] HORA PRIMA PRIDIE  
 KAL(ENDAS) OCT(OBRES ...) | [...] ET M(ENSES) III

722. *Roma (Roma)*

ICUR-02, 06026 = ILCV 02824 (add)

IN CON[SULATU L]UPICINO(!) (E)T IO|<v=B>INO(!) I[ANU]ARIA QU(A)E <v=B>IXIT | ANNOS XXIII  
DIEM I (H)<OR>(AS) II S(EMIS) ET RECESSIT DIE MARTIS

723. *Roma (Roma)*

ICUR-02, 06042 = ILCV 04379 = AE 1905, 00079

]S HONORIO | [N(OBILISSIMO) P(UERO) ET EUODIO] V(IRO) C(LARISSIMO) CONS(ULIBU)S | [X  
KAL(ENDAS) SEPT(EMBRES) DI]E SO<L=I>IS | [HORA NOCTIS ... LU]NA XII SIGNO | [CAPRICOR]NUS |  
[...]II <D=O>(I)ES XXX | [...]TI S<E=I>PTIMU(M) | [...] <I=B>A<C=Q>ET IN PACE | [...]TERUS

724. *Roma (Roma)*

ICUR-02, 06442n

CUM QU]A VIXIT | [ANN(OS) NU]MERO X | [MENSE]S NUMERO X | [ET HO]RAS XI

725. *Roma (Roma)*

ICUR-03, 06776d

VIII IDUS [... DEPOSI]TIO (I)ULIA[E QUAE] | VIXIT AN[NOS ... MEN]SES X DIE[S ... HORAS] | III

726. *Roma (Roma)*

ICUR-03, 07025

]NINA VIXIT AN(NOS) VI M(ENSES) III D(IES) XXI H(ORAS) XII | [DEPO]SI(TA) LX VIII KAL(ENDAS)  
S<E=I>P<TE=LI>M[B(RES)]

727. *Roma (Roma)*

ICUR-03, 07156a-c

PA[...]O FILIO | BEN[E MERENTI IN PACE QUI VIX]IT ANN(IS) V | ME(N)S[IB(US)] UNDECIM [DI]E(BU)S  
D[ECEM O]CTO (H)OR {N}IS | DUO[BU]S

728. *Roma (Roma)*

ICUR-03, 07379 = ILCV 01539 (em) = ICaRoma 00074

URSO ET POLEMIO CONSS(ULIBUS) | NOMINE PUELLA FELITE IN ANNIS | P(LUS) M(INUS) TRIGINTA  
PERCIPET SEPTIMU(M) KAL(ENDAS) APRI(LES) E]T DECESSIT IN PACE POST TERTIU(M) KAL(ENDAS)  
MAI(AS) || DIE MERCURI (H)ORA DIEI NONA

729. *Roma (Roma)*

ICUR-03, 07438

ASPER [...] | M(ENSES) VIII [...] | (H)OR(AS) N(UMERO) I[

730. *Roma (Roma)*

ICUR-03, 07445 = ILCV 04338

AURELIAE BONIFATIAE | CONIUGI INCOMPARABILI | VERAЕ CASTITATIS FEMINAE | QUAE VIXIT  
ANN(IS) XXV M(ENSIBUS) II | DIEB(US) IIII HOR(IS) VI | AUREL(IUS) AMPLIATUS CUM | GORDIANO  
FILIO || AMPLIATI

731. *Roma (Roma)*

ICUR-03, 07450

[AUREL]IAE MINNITA(E) | [... HO]RIS III AUR(ELIUS) QUIN|[TUS

732. *Roma (Roma)*

ICUR-03, 07456

AURELIO ASCLEPIODO|TO INFANTI INNOCENT|ISSIMO BENE QU(I)ESCEN|TI QUI VIXIT ANNO UNO |

MENSIBUS II DIE(BU)S III | (H)ORAS(!) N(UMERO) V CUM PACE

733. *Roma (Roma)*

ICUR-03, 07632

GREGORIO F[ILIO ...] | H(ORAS) VIII

734. *Roma (Roma)*

ICUR-03, 07697 = ILCV 04772 (em)

HIC INFANS QUI HIC POSITUS EST NO|MINE MARCIANUS VIXIT ANN(IS) VII DI(E)B(US) | XLIII  
HOR(IS) NOCTIS IIII | EXTINGTUM PUERUM CRUDELI FUNERE PLANGO | OCCIDIT INFELIX SPES ARTIS  
MAXIMA FLAVE | CUIUS PER OCCASU(M) PERIT PALESTRE VOLUPTAS | CUIUS ET IPSE DOLENS  
IMMITEM DEFLEO SORTEM | FELICIO ET AMMIAS FILIO | INNOCENTISSIMO

735. *Roma (Roma)*

ICUR-03, 07948

PATER FILI(A)E DULCISIM|(A)E QU(A)E VIX {S}IT MEN(SE)S XVI DIES X (H)ORAS | II[...] IN PACE

736. *Roma (Roma)*

ICUR-03, 07962c

IN]NOC[E ...] | [... VIX]IT AN[N(OS) ...] | [...]II H[ORAS

737. *Roma (Roma)*

ICUR-03, 08018b

A]NN(OS) XXV H(ORAS) II

738. *Roma (Roma)*

ICUR-03, 08021a

APHRODI]SIAS | [...] D(IES) VI (H)OR(AS) I[

739. *Roma (Roma)*

ICUR-03, 08780

AURELIA EUGENIA BENE MERENTI QU(A)E VI{C}XIT | ANNIS XXIII MENSE UNO DIE(BU)S XII (H)ORA  
NONA | DEPOSITA NONU(M) KAL(ENDAS) {H} OCTOBRES

740. *Roma (Roma)*

ICUR-03, 08850

DONATA DONATI ET | TERTULLAE FILIA | VIXIT ANN(IS) III MENS(IBUS) XI | DIEB(US) XXIII HOR(IS)  
VII <ET=II> S(EMIS) | ANTE DIEM IIII UT | ESSET X K(ALENDAS) OCT(OBRES) PER {C} | IIT ET MANET |  
IN PAC(E)

741. *Roma (Roma)*

ICUR-03, 08854 = ILCV +04002a

ELEUTERA VIXIT ANNIS(!) | III DIES XXVIII (H)ORAS II S(EMIS)

742. *Roma (Roma)*

ICUR-03, 09133

SABUCIUS ASPASIUS PARENTES FILIO | CARISSIMO FECERUNT QUI VIXIT ANNIS | III ET DIE(BU)S  
N(UMERO) XXXII ET (H)ORAS(!) II

743. *Roma (Roma)*

ICUR-04, 09445 (p 533)

D(IS) M(ANIBUS) S(ACRUM) | SOSSIA ILARA VIXIT | ANNIS XXIII (H)ORAS(!) VIII | MARITUS POSUIT

744. *Roma (Roma)*

ICUR-04, 09457a

[...]RIAE FILIAE | [...] XVI (H)ORAS VIII

745. *Roma (Roma)*

ICUR-04, 09826 = ILCV 02704

HELLADIUS PATER FAUSTI|NIANO FIL(IO) DULCISSIMO B(ENE) M(ERENTI) | QUI <V=B>(IXIT) ANNUM  
ET MENS(ES) | TRES DIES XXIII ET (H)O|RAS VI ET SEMIS | IN PACE

746. *Roma (Roma)*

ICUR-04, 09912 = ILCV 04270 (em)

[PR]IMITIBUS IENUAR(A)E CO(N)IUGI SUAE BENE | [ME]RENTI QU(A)E MECU(M) VIXIT BENE ANNIS  
XX DIEBUS X (H)ORA PRIMA

747. *Roma (Roma)*

ICUR-04, 10154

SABUCIUS ASPASIUS | PARENTES FILIO CARISS(I)M|O FECERUNT QUI VIXIT ANN(O)S | III ET DIES  
XXXII ET (H)ORAS II

748. *Roma (Roma)*

ICUR-04, 10470a

]X | [MENS(ES)] III D(IES) XXVIII (H)O|R(AS) III | IN PACE

749. *Roma (Roma)*

ICUR-04, 10535 = ILCV 01558 (add, em)

VI]IT ANNIS XVII MENS<I=E>(BU)S IIII [...]OR TU[...] | [...] PRID]IE KAL(ENDAS) [...] H]ORA NOCTIS  
SEXTA AMOTUS ANIMO [...]ES VIDERE [...] | [...]ER[...]HN FELICISSIMO ANIMO HABUI SEM[PE]R EGO  
CR[...]N[...] | [...] O<B=P>S {A}EQUENTIAE TUAE NATI MEI CONTRARIUS TIB[I ...] | [...]S  
INNOCENT[IAE TUAE A]MAN[TES N]ON H(A)BUI IIS QUO CI[...]OMA[...] | [...] Q() DEFECTO AMANTES  
TUO[S PR]{A}ECARIO VEL IURE [...]NIO [POSTU]LAST[I] | [...]M MEA VIDERIS MENS MALA QUAE NON  
POSSIT TUI VER(A)E AVERTI ANIMO | [...]ON SPERANS TE LUCEM MRERAE(?) QUO E[G]O  
NU<M=N>QUAM VEN[T]URUS SUM | [...]O CARUS ORAT[...] DOMINUM TU[U]M QUOD [...] NON  
MEREOR UNITER DOMINUM | [...]RE PRESTES IN ORATIO[N]IS TUIS POSSIT (H)AMARTIAS MEAS  
IN[DU]LGERE ET {E}IN PAC {A}E

750. *Roma (Roma)*

ICUR-04, 10874b

[A]UXE[...] | [...] QUI [...] | [...] UNO [...] | [...] HOR(IS) VIII [

751. *Roma (Roma)*

ICUR-04, 10907 = ILCV +02732

GENEROSUS [PUER FIDEL]IS Q(UI) VI<X=CS>I<T=C> IN S(A)E[CULO ANNOS] | III ME(N)S<E=I>S V  
E<T=D> T[RES HORAS]

752. *Roma (Roma)*

ICUR-04, 11456

] | M(ENSES) V HOR[AS] | DIE<S=I> VII B(ENE) M(ERENTI) IN P[ACE ...] | VICTOR ET FORTU[NATA

753. *Roma (Roma)*

ICUR-04, 11510

] FILIAE | [...]E <Q=O>(U)AE | [VIXIT ANNOS] XII M(ENSES) | [...]ULUS ET | [...]P]ARENTES | [...]DE]POSITA V | [...]HORA N]OCTIS [

754.*Roma (Roma)*

ICUR-04, 11755

CON]IUGI BENE MER[ENTI ...] | [QUAE VIXIT ANNO]S SEPTEM MENS<E=I>S OCTO (H)O[RAS ...] | [...]QUAE] DE(CES)SIT IN PACE DIE III KAL(ENDAS) F[EBRUARIAS ...] | [PHILIPPO] ET SALLI(A)E CONSS(ULIBUS)

755.*Roma (Roma)*

ICUR-04, 11800 (p 535) = ILCV 03212e

AMANTI(A)E DULCISSIM(A)E | QU(A)E VIXIT AN(NOS) II D(IES) XXI | (H)OR(AS) VI DEP(O)S(ITA) PRI(DI)E NONAS SEPTEMBR[ES DOR(MIT) I<N=M> P(ACE)

756.*Roma (Roma)*

ICUR-04, 11987

D(IS) M(ANIBUS) | RODOPENI FILIAE DULCISS[I]MAE ET IN(N)OCENTISSIMAE | QU(A)E VIXIT ANNIS VIII M(ENSIBUS) VIII DIE(BUS) XVIII OBI(T)I T HORA DIE(I?) | RODOPIANUS ET MARCELLINA PARENTES ET FELIX FRATER | SORORI BENE MERENTI PIISIM(A)E ET DULCISSIM(A)E IN PACE

757.*Roma (Roma)*

ICUR-04, 12395i-k

]I HOR[AS ...] | [...]I[

758.*Roma (Roma)*

ICUR-04, 12481 = ILCV 04681a

[RECESSIT] NONIS I[...] | [HORA] SECUNDA [SPIRITUS] | MEM[MI HER]METIS DEPOSITUS IN PACE TERTIU(M) IDUS | IULIAS QUI VIXIT ANNOS | XV MENSES XI DIES XXI | DULCISSIMO FILIO FECE|RUNT PARENTES ID EST | PETRUS ET CRISCENTIA

759.*Roma (Roma)*

ICUR-04, 12509

[...]O PUERO B[ENE MERENTI] | [...] D(IES) XIII H[ORAS ...] | [...]RT HORA[...] | [...]SPON[...] | [...]R [

760.*Roma (Roma)*

ICUR-04, 12685 = ILCV 02574 (em)

LEOPARDUS | DULCIS A<N=D>IMA | IN PACE Q(UI) V(I)<X=S>(IT) ME(N)S<E=I>S | VIII (H)ORA(S) VII <K=I>A(LENDIS) AU(GUSTIS)

761.*Roma (Roma)*

ICUR-04, 12762

FRATRI SEVERIA|NO BENE MEREN(TI) | QUI <V=B>IXIT ANNOS | XXXX DECESSIT V KAL(ENDAS) | SEPTE<M=N>BRES (H)ORA(S) V

762.*Roma (Roma)*

ICUR-04, 12797 = ILCV 04482

VITALIS QUI ET D]ISCOLIUS | VIX(IT) ANN<O=I>S N(UMERO) | TRES M(ENSES) IIII | D(IES) XXVIII (H)ORAS | VIII

763.*Roma (Roma)*

ICUR-05, 13104

LIBERA QU(A)E VIXIT ANNOS TRES ET DIES DUOS | NATA EST XV KAL(ENDAS) MAIAS DIE {S} IOVIS  
LUNA XII ET MORTUA | EST XIII KAL(ENDAS) MAIAS DIE {S} MERCURI (H)ORA NOCTIS SEXTA |  
BENE MERENTI IN PACE

764.*Roma (Roma)*

ICUR-05, 13766a

AU]GUS[TAS ...] | [HORA] NOCTI[S ...] | [...]III M(ENSES) V

765.*Roma (Roma)*

ICUR-05, 13922

CESARUS QUI VIXIT AN(NIS) PLUS MI[NUS ...] | [... INCOMPARAB]ILI OLIMPIO QUI VIXIT ANNIS VIII  
DIE(BU)S XL (H)ORAS(!) III BE[NE MERENTI] | [VALENTINIANO E]T VALENTE TER CONSS(ULIBUS)

766.*Roma (Roma)*

ICUR-05, 14034

[... L]OCUS N[...] | [... AS]PARAGIA [...] | [... VI]X(IT) ANN(IS) X[...] M(ENSIBUS) III D(IEBUS) XXVI |  
[HOR]IS V PATER FILIAE CARISSIMAE

767.*Roma (Roma)*

ICUR-05, 14058

AUR(ELIA) MUSICIAE FIL(IAE) BENE MERENTI | QU(A)E VIXIT ANN(OS) XXIII M(ENSES) V DIES  
XXIII | (H)ORAS VIII DECESSIT XI KAL(ENDAS) IUN(IAS) IN PACE

768.*Roma (Roma)*

ICUR-05, 14556

PONPEIA D[...] | QU(A)E VIXIT [...] | MENSES(!) QUA[TTUOR DIEBUS ...] | (H)ORIS V PARE[NTES  
FILIAE] | DULCISSIMA[E FECERUNT]

769.*Roma (Roma)*

ICUR-05, 14573

[L]OCUS PRISI(A)E FEMIN(A)E INEMI<T=I>ABILA | [QUA]E VIXIT AN(NOS) XXX M(ENSES) III  
E<T=X> (H)O(RAS) VI R(ECESSIT)

770.*Roma (Roma)*

ICUR-05, 14843b

CA]RISSIMO BENE MERENTI [...] | [... H]ORA(S) VIII IN PACE

771.*Roma (Roma)*

ICUR-05, 15277

D(IS) MM(ANIBUS) | [CAS]TISSIMAE ET INNOCE[NTISSI]M(A)E CO(N)IUGI [ BONAE M]EMORIAE |  
[CAE]LESTINAE QUAE VI[XIT ANNIS PLUS] M(I)N(US) [VIGINTI DU]OBUS | [MEN]S(IBUS) III MECUM  
VIXIT SINE UL[LA QUERELLA ET AEMUL]ATIONE | [ANNIS] VI MENS(IBUS) II HORIS III VICTORINU[S

772.*Roma (Roma)*

ICUR-06, 15522a

FORT]UNIO(?) [...] | [... E]T (H)ORAS | [

773.*Roma (Roma)*

ICUR-06, 15576c

] MAI[AS(?) ...] | [...] VI D(IES) VI H[ORAS



774. *Roma (Roma)*

ICUR-06, 15587 = ILCV 04377 (em)

PUER NATUS | DIVO IOVIANO AUG(USTO) ET | VARRONIANO CO(N)SS(ULIBUS) | (H)ORA NOCTIS IIII |  
IN V(I)XIT VIII IDUS MA {D}IAS | DIE SATURNIS LUNA VI<C=G>ESIMA | SI<G=C>NO APIORNO  
NOMINE SIMPLICIUS

775. *Roma (Roma)*

ICUR-06, 15634 = ILCV 01524 = ICaRoma 00073

GR || POSTUMIUS EUTHENION FIDELIS QUI GRATIA CONSECUTUS | PRIDIE NATALI SUO SEROTINA  
HORA REDDIT DEBITUM VITAE SUAE QUI VIXIT | ANNIS SEX ET DEPOSITUS V IDUS IULIAS DIE IOVIS  
QUO ET NATUS EST CUIUS | ANIMA CUM SANCTOS IN PACE FILIO BENE MERENTI POSTUMI  
FELICISSIMUS | EUTHENIA FESTA AVIA IPS{E}IUS || "GR"

776. *Roma (Roma)*

ICUR-06, 16113

D(is?) || DIGNO ET MERENTI DULCISSIMO | FILIO CARISSIMO CATO ME(RE)NTI QUI | VIXIT ANNIS(!)  
VIII MENSES IIII HORA(S) DIEI(!) III | IN PACE

777. *Roma (Roma)*

ICUR-06, 16232

FL(AVIO) SEVERO | MIR(A)E INNOCENTIAE QUI SIC VIXIT CUM FAMILIA TAMQUAM UNUS | DE  
NUMERO CUIUS MALITIAM SERVUS NON MEMINIT DEFUNCTUS INNO|CENS Q(UI) VIXIT AN(NOS) III  
MENS(ES) VIII D(IES) XVII (H)ORAS X | PARENTES FL(AVIUS) VINCENTIUS ET SEVERA FIL(IO)  
DULCISSIMO

778. *Roma (Roma)*

ICUR-06, 16316b

]I Iu[...] | [...] (H)ORA[S

779. *Roma (Roma)*

ICUR-06, 16341

MARTYRIO IN PACE QUI VIXIT AN(NOS) IIII | MEN(SES) X DIES VIII (H)ORAS V PAREN(TES) | FIL(IO)  
<B=V>ENE MERENTI D(EPOSITUS) PRI(DIE) NON(AS) NO<V=B>(EMBRES)

780. *Roma (Roma)*

ICUR-06, 16356c

MA]xi[M ... I]N PAC[E] | [...] DIES] XXVIII (H)ORA[S

781. *Roma (Roma)*

ICUR-06, 16408c

]QUAE VIX[IT ...] | [...] (H)ORAS X PLOT[

782. *Roma (Roma)*

ICUR-06, 16508 = ILCV +04029b

SUCESSE FILIO DUL[C]ISSIMO | QUI <V=B>IXIT ANNIS IIII MENSIBUS V ET | DIEBUS XII ET  
(H)ORAS(!) II

783. *Roma (Roma)*

ICUR-06, 16551

[GET]ULICAE VICTORINAE QU(A)E | VIXIT ANN(OS) III MEN(SES) II D(IES) XXVIII (H)OR(AS) III |  
PARENTES FILIAE DULCISSIMAE

784. *Roma (Roma)*

ICUR-06, 167551  
] VIXI[T ...] | [... E]T (H)ORA[S

785. *Roma (Roma)*

ICUR-06, 16789  
DULC]ITUDINEM TUAM ET OBSEQUIA(M) | [...]A POTUIT IN S(A)ECULO ISTO | [... QU]I VIXISTI ANN(OS)  
XVIII | [... SEPT]EM(?) HORA DI[EI

786. *Roma (Roma)*

ICUR-06, 17182  
[...]ACE VIXI(T) AN(NOS) I D(IES) XL | (H)OR(AS) VII

787. *Roma (Roma)*

ICUR-06, 17184  
LOCUS(?) IU]STINIANI | [... Q]UI VIXIT AN(NOS) | [...] DIES XIII (H)OR(AS) III

788. *Roma (Roma)*

ICUR-06, 17359  
HO]RAS DUAS PARENTES FI[LIO] | CARISSIMO IN PACE

789. *Roma (Roma)*

ICUR-07, 17443 = CLE 00663 = ILCV 04743 = AE 2007, +00205  
QUI GEMITU TRISTI LACRIMIS TE DEFLET IN (H)ORAS | DULCI CONIUGIO QUAERITUR SE LUCE  
RELICTUM | [... CONI]UNX | SOBRIA CAS[TA ...] | MARCIA QUAE VIXIT ANNOS XVIII ET M(ENSES) X |  
DEP(OSITA) KAL(ENDAS) | SEPT(EMBRES) IULIANO AUG(USTO) III ET SALLUSTIO

790. *Roma (Roma)*

ICUR-07, 17811  
FLAVIA TIGRIS FILIA | CARISSIMA QU(A)E VIXIT | ANN<O=I>S V ME(N)SES III DIES V | (H)ORAS IIII[

791. *Roma (Roma)*

ICUR-07, 17934  
MAXIMI[AE DULCISSI]M(A)E {I} F[ILIA]]E {I} QU(A)E VIX[IT ANNOS ...] ME(N)S<E=I>S X[...] | ET  
D<I=R>ES X (H)OR[AS DUODE]CI(M)

792. *Roma (Roma)*

ICUR-07, 18019a  
S]ABINI N[...] | [...]VII (H)OR(AS) DE[CEM(?)

793. *Roma (Roma)*

ICUR-07, 18189  
VI]XIT ANNOS P(LUS) MI(NUS) XLV DIE[S] | [...]AE DECEMBRES HORA | [...]PIBUS FECIT [

794. *Roma (Roma)*

ICUR-07, 18665 = ILCV 03382a  
IN D(EO) C(H)RISTO | [D]OMITIA OP(A)E FILI(A)E KARISSIM(A)E DOM[ITI(A)E] | [O]PENI  
INNOCENTISSIM(A)E PUELL(A)E VIX(IT) | [... MENSE]S II DIES VIII (H)ORAS V IN PACE  
C<O=U>MP[ARAVIT]

795. *Roma (Roma)*

ICUR-07, 19037

LUCCEIO FLORENT<I=L>O QUI VIXIT ANN(IS) | XIII MENS(IBUS) III DIEB(US) | XXVIII (H)ORIS X  
S(EMIS) LUC|CEIUS RUFINUS | PATER CONTRA {VI} | VOTUM

796.*Roma (Roma)*

ICUR-07, 19181b

PETRONIUS QUI <V=B>IXIT ANNIS III | M(ENSIBUS) III D(IEBUS) XXVI | DECESSIT V IDUS IUL(IAS) |  
EADEM DIE ET (H)ORA | QUA NATUS EST

797.*Roma (Roma)*

ICUR-07, 19557

URSUS QUI | VI<X=GS>IT ANNOS V | <ET=IE> M(ENSES) VI (H)O {B}RA(S) III B|ENE MERENTI

798.*Roma (Roma)*

ICUR-07, 20062

DEPOSITUS EUGEN[IUS] | SEXTU(M) IDUS OCTOB(RES) D(IE) S[OLIS] | (H)ORA PRIMA IN PACE

799.*Roma (Roma)*

ICUR-07, 20282h

]V HOR(A) VIII | [... IN PAC]E

800.*Roma (Roma)*

ICUR-07, 20505

S[IM]PL[IC]IUS | ANNO(RUM) | S(EX) H(ORARUM) S<E=I>(PTEM)

801.*Roma (Roma)*

ICUR-07, 20618

NOC<T=I>IS SECUND(A)E (H)ORA VI ARPA[...] | [M]ERENTI FECIT QUI VIXIT [...] | [DIE]S VI

802.*Roma (Roma)*

ICUR-08, 20819 = ILCV 00266 (add) = CLE 01355

EPITAFIUM REMO ET ARCONTIAE QUI NATIONE GALLA GERMANI FRATRES | ADULTI UNA DIE  
MORTUI ET PARITER TUMULATI SUNT | HAEC TENET URNA DUOS SEXU SED DISPARE FRATRES | QUOS  
UNO LACHESIS MERSIT ACERBA DIE | (H)ORA PUER DUBIAE SIGNANS LANUGINE VESTIS | VIX HIEMES  
LICUIT CUI GEMINA(VI)SSE NOVEM | NEC THALAMIS LONGINQUA SOROR TRIETERIDE QUINTA |  
TAENAREAS CRUDO FUNERE VIDIT AQUAS | ILLE REMI LATIO FICTUM DE SANGUINE NOMEN | SED  
GALLOS CLARO GERMINE TRAXIT AVOS | AST HAEC GRA<T=I>UGENAM RESONANS ARCONTIA  
LINGUAM | NOMINA VIRGINEO NON TULIT APTA CHORO | DEPOSITI NONIS NOVEMB(RIBUS)  
CONSUL(ATU) DIOSCURI V(IRI) C(LARISSIMI)

803.*Roma (Roma)*

ICUR-08, 20945 = ILCV 04668 = ICaRoma 00052

PER OMNIA LAUTUS INTER AMICOS | AURELIUS T(H)EODOLUS QUI VIXIT | ANNIS XXX DIEBUS XX  
HO|RA(S!) VII DEFUNCTUS IIII NONAS | AUG(USTAS) QUINT(US) FRAT(ER) ET CELSILLA CO(N)IUX

804.*Roma (Roma)*

ICUR-08, 21273

FILIO DIGNO ET OP(TIMO) SE|CIO PREIECTO QUI {T} | VIX {S}IT A<N=AI>NIS II M(ENSIBUS) V  
D(IEBUS) XII <H=II>(ORIS) <VI=G> || DE(POSITIO) K(ALENDIS) AU(GU)S(TIS)

805.*Roma (Roma)*

ICUR-08, 21300  
 BENE] MERENTI STRATONICO QUI VIXIT | [...] HORAS X ET FECIT MECUM ANNOS | [...] BENE MERENTI  
 UXOR SUA FECIT

806. *Roma (Roma)*

ICUR-08, 21328 = ILCV 02792c  
 VERECUNDA VIX {S}IT ANN|OS N(UMERO) XXV ET CUM MARI|T<O=V> ANNOS N(UMERO) VIII  
 MENS(ES) | VII PERI(I)T NONAS OCTOB|R<E=I>S (H)ORA NOCTIS PRIMA | FECIT MARITUS

807. *Roma (Roma)*

ICUR-08, 21476  
 M<E=I>(NSES) V <D=G>I(E)S IIII H(ORAS) [...] | [... VIX]IT ANNOS XIII D(IES) M(E)RCURI NU[NA

808. *Roma (Roma)*

ICUR-08, 22220d  
 ]IO[...] | [...]CISSIMO [...] | [...]XXII (H)ORI[S

809. *Roma (Roma)*

ICUR-08, 22369  
 BONIFATIA IN PACE Q(UAE) <V=B>IXIT ANN<O=V>S | XXX ET DIES ET HORAS VIII

810. *Roma (Roma)*

ICUR-08, 22436  
 ]U]NIUS BASS[US] | EUSTATHI[O] | [A]NNIS(!) XXXI ET M(ENSES) [...] | [E]T HORAS III

811. *Roma (Roma)*

ICUR-08, 22588  
 PATROB[IO ... BENE ME]RENTI [...] | QUI VIX(IT) [... DI]ES VII (H)ORAS V[...] | HERM[...] VIX]IT ANNOS  
 V[...] | [...]ES QVENT[

812. *Roma (Roma)*

ICUR-08, 22595 = ILCV 04013  
 PERPETUA DULCIS | VIXIT ANN(UM) I M(ENSES) VI D(IES) VII H(ORAS) II

813. *Roma (Roma)*

ICUR-08, 22627  
 TOTIUS INNOCENTIA<E=C> ROCATI|ANUS QUI VIXIT ANNIS XXVII | DIEBUS XLII (H)ORIS V IN PACE

814. *Roma (Roma)*

ICUR-08, 23067 = ILCV 04018a  
 B(ENE) D(E SE?) M(ERENTI) | AELIANAE DULCIS ANIMA | QU(A)E VIXIT ANN(OS) T(RES) M(ENSES) III |  
 DIES XVIII HORAS DUAS

815. *Roma (Roma)*

ICUR-08, 23106  
 BASILI IN PACE | QUI VIXIT AN|NIS XVII | MENS(IBUS) VIII (H)O|RIS V

816. *Roma (Roma)*

ICUR-08, 23201 = ILCV +01578a  
 DOMITIA IULIANETI FILI(A)E IN PACE | QU(A)E <V=B>IXIT ANNIS IIII ME(N)SI(BU)S X (H)OR<I=A>S |  
 <S=X>EX NOCTIS DEFUN(C)TA EST ID(IB)US | MA<II=ZA>S

817. *Roma (Roma)*

ICUR-08, 23230

ANNIS(!) XXVI ME(N)SES VI | DIES XI HORAS VIII MARCIANUS | CONIUGI DIGNISS<I=E>M(A)E IN  
PACE818. *Roma (Roma)*

ICUR-08, 23488 = ILCV 04632

BEATISSIMO BON|O QUI V(I)XIT ANNOS | IIII ET MENS<E=I>S III | ET D(IES) XXV D(E)F(UNCTUS) EST  
| V KAL(ENDAS) OCTOB(RES) ET H[O]RA NONA819. *Roma (Roma)*

ICUR-09, 23828

M(ARCO) AUR(ELIO) MELLITIO(!) FILIO DULCISSIMO | QUI VIXIT ME(N)SIBUS XI DIEBUS VII |  
(H)ORAS(!) VII MELITIUS ET CASTA PARENTES | FECERUNT DEPOSITUS K(ALENDIS) APR(ILIBUS) IN  
PACE820. *Roma (Roma)*

ICUR-09, 23921

FILI(I) PATRI BENE MERENTI FECERU|NT IN PACE FAUSTINO QUI <v=B>IXIT AN|NIS L D(IEBUS) XXX  
(H)ORAS(!) VI821. *Roma (Roma)*

ICUR-09, 23971

HERCULI IN PAC&lt;E=I&gt; | VIXIT ANNUS(!) IIII | MENSIS(!) IIII | DIES XXV (H)ORA

822. *Roma (Roma)*

ICUR-09, 23990 = ILMN-01, 00554

IRENETI MERENTI QUAE VIXIT ANN(OS) XI | MENSES V DIES XXIIII HORAS X | FECERUNT PARENTES  
C() ET (H)YGIA823. *Roma (Roma)*

ICUR-09, 24549

]NI FILIAE DULCISSIMAE | [... D]IES IIII (H)ORAS DIEI VIII | [PARENTES D]OLENTES FECERUNT | [IN  
PACE(?)]{M}824. *Roma (Roma)*

ICUR-09, 24570g

]UE VIXI[T ...] | [...] (H)OR(AS) [

825. *Roma (Roma)*

ICUR-09, 24729 = AE 2000, 00205

VIII || MARCIA D(U)L(CI)S QUAE | FUTIT IN SAECULO | AN(N)IS IIII MENSIBUS | IIII HORIS IIII

826. *Roma (Roma)*

ICUR-09, 24749

REDE]MTO FILIO | [...] QUI VIXIT | [...] IIII D(IEM) I (H)O(RAS?) | [...] POSUIT

827. *Roma (Roma)*

ICUR-09, 25847

[... F]RATRI BENE DE[...] | [...]I D(IES) VIII HOR(AS) XI FE[CIT ...] | [... VIVAS IN] DEO

828. *Roma (Roma)*

ICUR-10, 26575a

] SORORI MAXIMAE [QUAE VIXIT ANNOS ...] | [ME]N(S)ES VI DIES VIII (H)ORAS V [...] | [...] ET [LE]ONTIUS MIL{L}ITES [...] | [...] D]ULCISSIMAE BENE MERENTI [...] | [...] FECERUNT

829. *Roma (Roma)*

ICUR-10, 26733

FEBRA[RIUS VIXIT ANNOS ...] | MENS[ES ...] | ET (H)ORA[S ... SPIRITUS(?)] | IN BO[NO]

830. *Roma (Roma)*

ICUR-10, 27040 = ILCV 03904a

D(IS) M(ANIBUS) S(ACRUM) | CAESONIUS SALVIUS &lt;B=V&gt;ON(A)E MEMORIAE | INNOX QUI VIXIT ANNIS XX M(ENSIBUS) VI ET HOR(IS) III | CUI FECERUNT SUCCESSA MATER ET MARINUS FRATER

831. *Roma (Roma)*

ICUR-10, 27094 (p 246)

D(IS) [M(ANIBUS)] | ILARITATI ME[RENTI ...] | INNOCE{E}NTIAE EIU[S ... QUAE VIXIT] | ANNU(M) ET MENSES [...] | (H)ORAS TRES [...]

832. *Roma (Roma)*

ICUR-10, 27152 = ILCV 04281

PRIMUS ET LEONTIA SE VIVOS | FECERUNT SIBI LOCUM ET HA|BENT IN SE ANNOS SEX (H)O(RAS) VI

833. *Roma (Roma)*

ICUR-10, 27180 = ILCV 02697a

VAL(ERIAE) NIGRINAE INFANTI INNOCEN|TISSIM(A)E QU(A)E &lt;V=B&gt;(IXIT) ANN(OS) II M(ENSES) II D(IES) X | (H)OR(AS) V IN PACE

834. *Roma (Roma)*

ICUR-10, 27513

]O CARISS[IMO ...] | [...] CONPAR[I SUO] | QUI VIXIT [ANNOS ...] | [MENSE]S N(UMERO) XVI D(IES) IX | [HORAS] XV FIDELI[S ...] | [...]ER BENE ME[REN]TI FECIT

835. *Roma (Roma)*

IGLFRPal 00098

D(IS) M(ANIBUS) [S(ACRUM)] | AEL[IAE] | NU[SAE] | SAN[CT(ISSIMAE)] | MA[TR]I | AE[LIA] | [ ] | [VIXIT] ANNO UNO | [MEN]SES(!) QU(INQUE) (H)O(RAS) IIII

836. *Roma (Roma)*

IGLFRPal 00122

[D(IS)] M(ANIBUS) | OCTAVIAE | HEURESI | VIX(IT) ANN(OS) XXII[...] | M(ENSIBUS) V D(IEBUS) XV ET | DIONYSIADI | F(ILIAE) EIUS VIX(IT) ANN(UM) I | M(ENSES) X D(IES) XXVII | C(AIUS) HIRTIUS FIDUS CON(IUGI) B(ENE) M(ERENTI) | FEC(IT) ET | C(AIO) HIRTIUS ZOSIM[O] | FIL(IO) V(IXIT) ANN(OS) III M(ENSES) V D(IES) | XXV H(ORAS) VIII | ET SIBI ET SUIS LI|BERTIS LIBERTA|BUSQ(UE) POSTERISQ(UE) | EORUM | [IN FRONTE P(EDES)] XII | [IN AGRO P(EDES) ...]

837. *Roma (Roma)*

ILCV 02282 = ICUR-09, 24084

DOMINO FILIO INNOCENTISSIMO | ET DULCISSIMO BONO SAPIENTI | PELAGIO QUI VIXIT ANNIS VI M(ENSIBUS) VII D(IEBUS) XIII | H(ORIS) VIII SOCRATIANUS ET YRENE PARENTES B(ENE) QUESC(E) IN PAC(E)

838. *Roma (Roma)*

ILCV 04121a = ICUR-09, 23771

AELIAE SEXTAE FILIAE DULCISSIM(A)E | QUAE VIXIT ANNIS XXI M(ENSIBUS) V D(IEBUS) XXII  
H(ORIS) V | AELII CALLISTUS ET PROFUTURA PARENTES839. *Roma (Roma)*

ILSanMichele 00077 = GLISwedish 00036

]PA PRONO [...]O LETEI[...]FE]]CIT BENE [MERENTI ... PA]]TRONO Q(UI) [VIXIT ANN]]IS XXXV  
D[IEBUS ...] | HORAS(!) II840. *Roma (Roma)*

ISOstiense 00098

DIS [MANIBUS] | L(UCIO) CALPURNIO E[...] VIX(IT)] | AN(NOS) X M(ENSEM) I D(IES) XII H(ORAS)  
V[...] L(UCIUS) CALP(URNIUS)] | EUTYCHUS PATER [...] | L(UCIO) CALP(URNIO) EPITHYNC[HANO ...] |  
BENE MERENTI ET [SUIS POSTERIS]]QUE EORUM841. *Roma (Roma)*

Libitina-01, 00010 = AE 2004, 00215

DIIS(!) MANIBUS | ALBUCIA SYNTYCHE | L(UCIO) ALBUCIO FELICI PATRONO | SUO IDEM CONIUGI  
CARISSIMO FECIT | SIBI ET SUIS ET [L(UCIUS)] ALBUCIUS F(ILIUS) FELIX | FECIT PATRI SUO  
DULCISSIMO | ET LIB(ERTIS) LIBERTABUSQ(UE) | POSTERISQ(UE) EORUM | VIX(IT) AN(NIS) LV |  
MENS(IBUS) III | DIEBUS X | HORIS VIII || ET ANTONIA | TYCHE | FECIT SIBI | ET SUIS | ET CONIUGI |  
SUO TIBERIO | CLAUDIO | HERMETI | ET LIBERTIS | LIBERTABUSQ(UE) | POSTERISQ(UE) | EORUM || HOC  
MONUME(NTUM) EXTE(RUM) NO(N) SEQUETU(R)842. *Roma (Roma)*

Libitina-02, 00053

D(IS) M(ANIBUS) || VALERINUS | VASATULUS | VIXIT ANNIS | XXXXI MENS(IBUS) IIII D(IEBUS) X |  
H(ORIS) III VALERIA FLO]RENTIA CO(N)IU<X=S> | FECIT MARITO | SUA ANIME || BENE MERENTI  
D(E)P(OSITIO) EIUS VIII IDUS SEP(TE)MBRES843. *Roma (Roma)*

Libitina-02, 00109

AUGUSTALIS | VIXIT | ANNIS VI MENSIBU(S) | III DIEBUS VII H(ORIS) VI

844. *Roma (Roma)*

LMentana-01, 00070 = AE 1984, 00118

M(ARCO) BAEBIO MARINO V(IXIT) A(NNOS) XI M(ENSES) XI D(IES) IX H(ORAS) IIX

845. *Roma (Roma)*

LMentana-01, 00193

D(IS) [M(ANIBUS)] | [...]BIUS T[...] | [...]BIAE NIC[...] | [...]AE MOR[...] | [...]II D(IES) VII H[ORAS(?)]

846. *Roma (Roma)*

LMentana-01, 00263 = AE 1986, 00098

DIS MANIBUS | MINICIA FELICULA | MATER M(ARCO) BAEBIO | MARINO FILIO | PISSIMO B(ENE)  
M(ERENTI) FECIT | QUI VIXIT ANNIS XI | M(ENSIBUS) XI DIE(BU)S VIII H(ORIS) VIII | SIBI ET SUIS  
POSTERISQ(UE) | EORUM847. *Roma (Roma)*

LMentana-01, 00273 = AE 1986, 00103

DIS MANIB(US) | TONNEIA VITALIS TON|NEIAE ANTHUSAE ET L(UCIO) | TONNEIO PRIMO MAM|MAE  
ET <T=I>ATAE BENE ME|RENTI(BUS) ET TONNEIAE FLO|RENTINAE CONVERNI|ONI SUAE ET  
COL|LIBERTAE VIXIT ANNI(S) | XVII MENSIBUS VII HO|RIS X

848. *Roma (Roma)*

LMentana-02, 00032 = AE 1988, 00167

[...]IATA(?) V(IXIT) A(NNOS) VII | [...] C]ORREPTA GRAVI NON CAEDE NECATA | [...]TRIS TRADITA NAM  
CINERI EST | [...]R HANC NON DE<DE=N>RAT HORA | [CRUDELES P]ARCAE PROX<I=U>MA FATA  
(LEG)UNT(?)

849. *Roma (Roma)*

ViaImp 00044

[... S]ABINA SE VIVA[...] | [...] AUG(USTI) LIBER[TO] T[...] | [...] CARISSIMO QU[I V(IXIT)] | [A(NNOS)  
...] XVIII M(ENSES) V D(IES) XII H(ORAS) [

850. *Roma (Roma)*

ViaImp 00254 = AE 1987, 00082

DIIS(!) MANIBUS | THEOCRITO VIX(IT) ANN(IS) II | MENS(IBUS) XI | DIEBUS XI | HORIS III | MAELIUS  
PROPINQUOS(!) | VERNAE B(ENE) M(ERENTI)

851. *Roma (Roma)*

ViaImp 00256 = AE 1987, 00083

D(IS) [M(ANIBUS)] | TREBELLIAE [...] | VIX(IT) ANN(OS) VII M(ENSES) [...] | DIES XXVII HOR(AS) [...] |  
| TREBELLII PHILETUS | TREBELLIA SYNTYCHE | FILIAE DULCISSIM(AE) PARENT(ES) | F(ECERUNT)  
SIBI ET SUIS POSTERISQ(UE) | EORUM

852. *Samnium / Regio IV (Alife / Allifae)*

CIL 09, \*00259 = Allifae 00189

D M | P IUNIO ADAUCTO VIX ANNIS LXIII ET | GEMELLAE | VENERIAE VIX AN XXXV | PARI FATO  
DECESSERUNT NAM AMBO EADEM | HORA FUNGORUM ESU MORTUI SUNT | ILLE ACU HAEC LANIFICIO  
VITAM AGEBANT | NEC EX EORUMBONIS PLUS INVENTUM EST | QUAM QUOD SUFFICERET AD  
EMENDAM | PYRAM ET PICEM QUIBUS CORPORA CREMA | RENTUR CAETERUM AMICORUM PECUNIA |  
PRAEDICTA CONDUCTA ET UMAE EMPTAE SED | LOCUS MUNERE PONT DONATUS

853. *Samnium / Regio IV (Carsoli / Carseoli)*

CIL 09, 04071 = D 06541

D(IS) M(ANIBUS) S(ACRUM) | Q(UINTO) VARIO LUCANO SEVIRO | AUG(USTALI) MART(IALI)  
PAT(RONO) COLL(EGII) FA|BRUM TIGN(UARIORUM) ANN(ONAE) FRUM(ENTARIAE) | POPULIQ(UE)  
VIX(IT) ANN(IS) LXXVIII | MENS(IBUS) VIII DIEB(US) XV HORIS X FE|CIT SIBI ET LOLLIAE  
MATIDIAE | COIUGI SUAE EX COMMUN<I=E> PAU(PERTATE)

854. *Samnium / Regio IV (Larino / Larinum)*

EE-08-01, 00088 = ELarino 00060

D(IS) M(ANIBUS) S(ACRUM) | MAXIMAE FRE|SIDIIUS MAXI|MUS FILIAE | QU(A)E VIXIT MEN(SES) | XI  
DIES XIII (H)ORAS II | B(ENE) M(ERENTI) P(OSUIT)

855. *Samnium / Regio IV (Rieti / Reate)*

Caro 00092

]RO FACTI REDIERU[NT ...]NES VIX {S}IT ANNIS [...] | M<E=I>(N)SES VI DIES III (H)ORAS [...]

856. *Samnium / Regio IV (Venafro / Venafrum)*



CIL 10, 04881 = D 08530 = Venafrum 00047

C(AIO) HERENNIO C(AI) F(ILIO) | TER(ETINA) MELAI | AEDILI II VIR(O) | L(UCIO) NONIO ASPRENATE  
CO(N)S(ULE) | III NON(AS) SEPT(EMBRES) H(ORAS) X NATUS EST | A(ULO) GABINIO SECUNDO  
CO(N)S(ULE) | III NON(AS) SEPT(EMBRES) H(ORAS) X MORITU[R] | MELANTA FILIO

857. *Samnium / Regio IV (Vescovio / Forum Novum)*

SupIt-05-FN, 00066

]XV | [...]V | [...]TIVA VIXIT | [AN]NOS V [ET HO]RAS III | [

858. *Sardinia (?)*

ILSard-01, 00336

D(IS) M(ANIBUS) | CRESCENTI FILIO | BENE MERENTI | QUI VIXIT ANNIS | XXXII MENS(E) I | DIEBUS  
XVI HO|RIS VIII PATER EIUS | ET MATER FEC(ERUNT)

859. *Sardinia (?)*

ILSard-01, 00365

(A)ETERNAE MEMO|RIAE SENECTUTIS | M(ARCUS) DECIANUS VIGIO | VIXIT ANNIS LXXV |  
M(EN)S(I)B(US) VI D(I)E(BUS) XVI | (H)ORIS VI [...]IA[...]VA | [...] NVART

860. *Sardinia (Cagliari / Carales)*

ILSard-01, 00107 = AE 2002, +00623

BONAE (ME)MORIAE HOMI|NI BONO IRENEO RARI | EXEMPLI QUI VIXIT ANNIS | XLVI M(ENSIBUS)  
VIII D(IEBUS) XVIII H(ORIS) V PER|PETUA MARITO INCOMPA|RABILI ET IRENEUS PA|TRI CONTRA  
VOTUM FE|CERUNT

861. *Sardinia (Cagliari / Carales)*

ILSard-01, 00108 = AE 2002, +00623

B(ONAE) M(EMORIAE) HOMO BONUS INNOX | ET INCOMPARABILIS MUNATIUS | IRENEUS VIXIT IN  
CHR(ISTO) ANNIS | XXXXVI M(ENSIBUS) VIII D(IEBUS) XVIII HOR(IS) V | PERPETUE UXOR  
CONIUGE(!) VIRGIN(I)O | DULCISSIMO ITEM IRENEUS | QUA ET PATRI CARISSIMO CON(TRA) | VOTUM  
SU(U)M FECERUNT

862. *Sardinia (Pirri)*

CIL 10, 07811

D(IS) M(ANIBUS) | MEMOR(IAE) CL(AUDIAE) ATTICILLAE N(OBILISSIMAE?) P(UELLAE?) | PUELLAE  
INNOCENTISSIM(A)E | PIENISSIMAE PRAESTAN|TISSIMAE CASTISSIMAE | ET INCOMPARABILI QUAE |  
VIX(IT) ANN(OS) XXI M(ENSES) V D(IES) XII H(ORAS) X | FELIX MAR(ITUS) B(ENE) M(ERENTI) ET  
ATTICUS

863. *Sardinia (Porto Torres / Turrus Libisonis)*

CLESardiniae 00019 = AE 1994, 00796

DOMIN(A)E MEAE FL(AVIAE) CYRIACETI COMPARI || SEMPER OPTASTI HOC ET EVENIT TIBI | ROGUM  
MARITUS UT TIBI FACERE(T) PRIOR | NON TE (FE)FELLIT PRAEMIUM VOTI TUI | NAM ET EGO OPTABAM  
IN MANIBUS | TUIS ANANS SPIRITUM DARE || CASTA CUSTOS SEDULA CUNC[TIS PRAEDITA] | MORIBUS  
EX QUO REM SUAM [PAUPERIBUS] | LINQUIT NEC QUIDEM IPSA PO[STERIS SUI]S || VIXIT A(NNOS)  
N(UMERO) XXVI D(IES) N(UMERO) XXIII D[CESSIT] | HORA NOCTIS TERTIA IN PACE M[...] | PATER  
ET FL(AVIA) ARNOVIA MATER FI[LIAE ...] | DEMETER MARITUS COMPARI FECERU[NT]

864. *Sardinia (Porto Torres / Turrus Libisonis)*

EE-08-01, 00733

D(IS) M(ANIBUS) | HILARA <V=B>IXI|T AN(N)IS XXXV D|IEBUS XV (H)OR(IS) | N(UMERO) VIII

F(ILII?) M(ATRI?) B(ENE) M(ERENTI)

865. *Sicilia (Catania / Catina)*

CIL 06, 11858 = CIL 10, \*01088,030 = IMCCatania 00055

D(IS) M(ANIBUS) S(ACRUM) | VI<X=CS>IT ANTHIMUS | ANNIS N(UMERO) LXII | MEN(SIBUS)  
N(UMERO) VI HOR(IS) III | FLAVIA FAUSTINA CON|IUGI BENE MERENTI | FECIT

866. *Sicilia (Catania / Catina)*

CIL 10, 07112 = AE 1956, 00069 = AE 1959, 00023 = AE 1995, 00688 = ILCV 01549 (em) =  
ILCV +02160 = SIPSicilia 00085

IULIAE FLORENTINAE INFAN(T)I DULCISSIMAE ATQ(UE) IN|NOCENTISSIMAE FIDELI FACTAE PARENS  
CONLOCAVIT | QUAE PRIDIE NONAS MARTIAS ANTE LUCEM PAGANA | NATA ZOILO CORR(ECTORE)  
P(ROVINCIAE) MENSE OCTAVO DECIMO ET VICES(I)|MA SECUNDA DIE COMPLETIS FIDELIS FACTA  
HORA NO|CTIS OCTAVA ULTIMUM SPIRITUM AGENS SUPERVIXIT | HORIS QUATTUOR ITA UT  
CONSUETA REPETERET AC DE|FUNCTA HYBLE HORA DIE(I) PRIMA SEPTIMUM KAL(ENDAS) |  
OCTOBRES CUIUS OCCASUM CUM UTERQ(UE) PARENS OM|NI MOMENTO FLERET PER NOCTEM  
MAIESTATIS | VOX EXTITIT QUAE DEFUNCTAM LAMEN(T)ARI PROHI|BERET CUIUS CORPUS PRO  
FORIBUS MARTYRORUM CUM | LOCULO SUO PER PRESB<Y=I>TERUM HUMATU(M) E(ST) IIII NON(AS)  
OCT(O)BR(ES)

867. *Sicilia (Siracusa / Syracusae)*

CIL 10, 07186

MEN|SES VIII DIE[...]| (H)ORAS DIEI X [...] | EE INNOCEN[

868. *Sicilia (Siracusa / Syracusae)*

SIPSicilia 00083

IUL(IO) INNOCENTI | IN PAC{A}E VIXI[T] | ANNOS III M[EN]|SES VIII DIE[VI] | (H)ORAS DIEI X |  
F(ECERUNT) INNOCEN[

869. *Syria (Apamea)*

AE 1993, 01572

[... V]IVIO BATAONI | MIL(ITI) LEG(IONIS) II PART(H)IC(A)E ANTO|NINIANAE PIAE F(IDELIS)  
F(ELICIS) AET(ERNAE) | COH(ORTE) VI PRINC(IP)IS PRIORIS | QUI VIXIT AN(N)IS XXXX MI|LITAVIT  
AN(N)<I=E>S XVIII (H)ORIS | NOCTIS II DEFU(N)CTUS | AEGEAS CUIUS CORPUS | CONDITUM  
CATABOLO | TITULUM POSITUM APAM(E)AE | AB AURELIO MUCAZANO H|EREDE B(E)NE MERENTI  
FECIT

870. *Transpadana / Regio XI (Casatenovo)*

CIL 05, 05701 = CLE 00103 = D 07251

LUCILI | DOMESTICI | VALERIANI | OPTION(IS) CENT(URIONIS) III | [E]X COLL(EGIO) FABR(UM) ET |  
CENT(ONARIORUM) QUI VIXIT AN|NIS XXVIII DIE(BU)S VIII HOR(IS) III | LUCILIUS DOMESTICUS |  
[P]ATER FILIO INCONPARA|BILI | [P]ATER MIHI FECIT QUOD | [E]GO PATRI DEBUI || CUM POPILIUM [...] |  
| [...]SES QUAM EI SE O[...] | [...]OHEULFINSEPONAN[...] | [...] HABENT MAGNAM S[...] | [...] S]UORUM  
LAUDATUR S[...] | [...] AETERNA FIDES [...] | [...] PARENTES AMAVIT N[...] | [...] CONIUGEM NATO[...] |  
| [...] QUOS MIHI NON LICU[...] | [...] OMNES AMICI SCIO MERU[IS]|TIS BENE || SCIS ME HOC SIB[...]VI[...] |  
| [...]ATER INFELIX AMBOS NOS | DESIDERAT ET TU VALERIA | RARI EXEMPLI FEMINA | SIC ME AMASTI  
UT NATOS | DERELINQUERES NEC TU [P]OTUISTI EOS ATTENDERE | [E]T ACERBOS PARITER MEO  
RE[L]INQUERES NUNC ILLE HABI[...] | [...] I HOS SIBI SUPERSTITES | HAC ILLE AC NOS PATER DES|IRAT  
ROGO PATER SUAVI[...] | [...]VASASICIDIQRORIS MEI | V[...] MIHI PONATUR OMNE FLOS | SUO  
TEMPORE

871. *Transpadana / Regio XI (Como / Comum)*

CIL 05, 05343 = IRCOMO-Mc, 00003 = D 08471

MEMORIAE | FABIANAE CONIUG(IS) | DULCISS(IMAE) ET AMANTISS(IMAE) | CUM QUA VIXIT ANN(OS)  
XXI | M(ENSES) VIII SINE ULLA TURPI | FAMA ET | VITALINAE FIL(IAE) PISSIMAE | ET  
DULCISSIM(AE) QUAE VIXIT | ANN(OS) XV MENS(ES) X D(IES) XVI | PROVIDENTIIUS INTIMI | DOLORIS  
ET ADFECTIONIS CA(USA) | QUOD ABSENTE SE AMBAE | EADEM HORA SINT HORIS | EXEMPTAE ET |  
INNOCENTIIUS MATR(I) CARISSIMAE | ET DULCISSIMAE

872. *Transpadana / Regio XI (Como / Comum)*

Pais 00756

D(IS) M(ANIBUS) AELIAE | VALENTIN(A)E | QU(A)E VIXIT AN(NOS) IV M(ENSES) III | D(IES) II  
(H)O(RAS) III VALE

873. *Transpadana / Regio XI (Milano / Mediolanum)*

CIL 05, 06227 = AE 1994, +00741

] IN S(A)ECU[LO ...] | (H)ORA NOC[TIS ...] | FL(AVIO?) MON(AXIO?) ET PLINTA(?) CO(N)S(ULIBUS?) |  
V K(ALENDAS) OCTO(BRES) [

874. *Transpadana / Regio XI (Milano / Mediolanum)*

ICI-12, 00077

] IN S(A)ECU[LO ANN(OS) ...] | (H)ORA NOC[TIS ...] | FL(AVIUS) MONTA[NUS(?)] | V K(ALENDAS)  
OCTO(BRES)

875. *Transpadana / Regio XI (Pavia / Ticinum)*

SupIt-09-T, 00048 = AE 1991, 00867

T(ITUS) REBIUS [...] P[AP(IRIA) SEVER]IN[US ...] | PERPETUI TEMPORI[S ...] | UT ESSET ET HABERET  
[MEM]ORIAM [S]IBI | ET ADABONIAE SEVE[R]IN(A)E C(LARISSIMAE?) F(EMINAE)  
INNOCENTIS(S)IMAE O(PTIMAE) C(ONIUG(I) INCOMPAR[ABI]LI NIMIS CITO MEMO[RIAM] Q(UAE) VIXIT  
AN(NOS) XXVIII D(IES) XIII (H)O(RAS) NOC(TIS) III | O(O) D(O) O(O) [...]

876. *Transpadana / Regio XI (Torino / Augusta Taurinorum)*

CIL 05, 07066

D(IS) M(ANIBUS) | ATTIAE L(UCI) F(ILIAE) LUCI[NAE] ET SIBI Q(UINTUS) | RUBRIUS SEVE[RIANUS]  
QUAE | CUM EO VIXIT | SINE LITIBUS | ET IURGIS ANN(IS) | XXVI M(ENSIBUS) X | DIEB(US) VII  
HOR(IS) | VIII FEMIN(A)E | CASTISSIMAE | CONI(UGI) CARISS(IMAE) | VIV(US) FEC(IT)

877. *Transpadana / Regio XI (Vercelli / Vercellae)*

CIL 05, 06714 = ILVercel 00050 = CLE 00391

] | CUM QUA VIXI[S]SEM MELIUS | NISI FATA VOCASSENT | SED PRAESCRIPTA DIES UNAM | NON  
DISTULIT HORAM | CORPUS QUOD VIXIT FACTA EST | VINDI LEVIS UMBRA | HIC SIMILI CASU QUI  
PENDES | COMMODA VISUS | ET LACRIMAS TITULO NOLI | MORITURE NEGARE

878. *Umbria / Regio VI (Amelia / Ameria)*

CIL 11, 04431 (p 1369) = CLE 01844

[INF]AUSTO LEVIS UMBRA TUO MIHI FLEBILIS HORA | SORTE TUA CERTE TEMPUS IN OMNE FUIT |  
VIVIT | C(AIO) ALFIO C(AI) L(IBERTO) | MYSOGENI | ALFIAE C(AI) L(IBERTAE) | SALVIAE

879. *Umbria / Regio VI (Jesi / Aesis)*

CIL 11, 06208

D(IS) M(ANIBUS) | SEPTIMI[NAE] Q(UAE) V(IXIT) | ANNIS | XII D(IEBUS) | XXX ET (H)O(RIS) | III |  
T(ITUS) A(O) V(O) | B(ENE) M(ERENTI)

880. *Umbria / Regio VI (Nocera Umbra / Nuceria Camellaria)*

CIL 11, 05667 (p 1392) = CLE 01314

DIS MAN(IBUS) S(ACRUM) | HIC SEVERA SITA EST VIRUSI NEPOTULA CARA | QUAE IAM VIX VITAE  
TRES INPLEVERAT ANNOS | QUOS INMATUROS ABSTULIT HORA GRAVIS | RAPTA PATRI ET MATRI  
RAPTAQUE DULCIS | AVIAE HIC CIRCUM ME POSITI SOROR | ET FRATER QUORUM FLEVERE PARENTES |  
F(ACIENDUM) C(URAVIT) VIR(USIUS) VER(US)

881. *Umbria / Regio VI (Sarsina / Sassina)*

CIL 11, 06592

[...]RN | [...]T | [...]E || | [...] PATR]ONO E | [...] MATRI | [...] ANN]OR(UM) | [...] HO]RAR(UM) VIII | [...]FR |  
[

882. *Umbria / Regio VI (Sassoferrato / Sentinum)*

CIL 11, 05796 (p 1394) = CLE 01822

D(IS) M(ANIBUS) | HIC MAXIMA IACET NUNC VI|DIA FUNERI ACERBO RAPTA PAT|RI ET MATRI  
RAPTAMQUE S<O=E>RORI | DUO ET QUATERNOS VIT(A)E CONPLEVERAT | ANNOS H(A)EC IACET IN  
TENEBRAS | QUAE VIXIT ANNIS VI MENSIBUS IIII | DIE(BU)S VII (H)ORA SECUNDA HUNC TITU|LUM  
POSUERUNT PARENTES KARISSI|MI

883. *Umbria / Regio VI (Terni / Interamna Nahars)*

ICI-06, 00036 = CIL 11, 04343 = ILCV 04429

DIES] IIII (H)ORA TERTIA D[IEI ...] | [...]US SOCER ET POMPE[IA ... CONIUX] | [FECER]UNT

884. *Venetia et Histria / Regio X (Aquileia)*

CIL 05, 00914 = InscrAqu-02, 02739 = IEAquil 00103 = Habitus 00021

D(IS) M(ANIBUS) | FLA(VIUS) AUGUSTALIS CENT(URIO) | LEG(IONIS) PRI(MAE) IT[ALICA]ES(!)  
MILITA|VIT ANNIS V ME(N)S(IBUS) VI DIE(BUS) | XII (H)ORAS(!) IIII VIXIT ANNIS | XLI ME(N)S(IBUS)  
VII DIE(BUS) XV (H)ORAS(!) | IIII (H)ABUIT CO<N=M>IUGEM C|ASTORINAM ANNIS | VIII  
ME(N)S(IBUS) III DIE(BUS) VI (H)ORAS(!) | IIII ET FILIUM STERCORIUM | QUI VIXIT AN(NIS) III  
ME(N)S(IBUS) VII DI|E(BUS) X (H)OR(AS) VI SUPRAVIXIT PATER | DIE(BUS) XLVII POSUIT  
TIT<U=O>LUM | CAS(TORINA) CO<M=N>P(ARI) CA(RISSIMO) SUO

885. *Venetia et Histria / Regio X (Aquileia)*

CIL 05, 01535

CON]|IUGI INCOMPARABILI | CUM QUO VIXIT ANN(OS) XI | M(ENSES) II [D(IES) ... SI]NE ULLA |  
QUER[ELLA VIXI]T ANNOS | XXX [M(ENSES) ...] D(IES) XXII | (H)ORAS XI

886. *Venetia et Histria / Regio X (Aquileia)*

CIL 05, 01667 = InscrAqu-03, 03081 = ILCV 04586

<G=C>ETULICUS | VIXIT AN(NOS) N(UMERO) | LXX Z(IES!) N(UMERO) VII HO(RAS) | V S(EMIS)  
SIMPLICIA MA|RITO FECIT <E=I>T FILI|US

887. *Venetia et Histria / Regio X (Aquileia)*

CIL 05, 01746 = ILCV 04621

]IANIOII[... PAREN]|TIBUS PIENTIS[SIMIS] | OMNIBUS AMATA[... ] | ANNOS IIII D(IES) IXXX | HORAS  
IIII IN P[ACE

888. *Venetia et Histria / Regio X (Aquileia)*

CIL 05, 08626

]IRNNI[... PAREN]|TIBUS PIENTIS[SIMIS ...] | OMNIBUS AMAN[... ] | ANNOS IIII D(IES) IXXX[... ] | HORAS  
IIII IN PA[CE

889. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03062

FL(AVIUS) VICTOR POSUIT S[AT]RIA SEVER(A)E CO(N)IUGI [SU]AE DIGNISSIM(A)E QU(A)E VIX[IT]  
| MECU(M) ANNOS XXXII D(IES) [...] | [...] HORAS II QU(A)E PAU[SAT]890. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03072

GAU]DENTIAE | [...] QUAE | [VIXIT ANNOS ... H]ORAS | [...]MA | [

891. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03214

MATER TICI FECIT | FILI(A)E SU(A)E BEN]E VIVENTI IO[VIN(A)E VIX {S}IT | ANNOS VI M(ENSES) VI  
DIES XVI (H)ORAS VIII892. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03242

D(IS) M(ANIBUS) | VICTORIAE FILIAE | DULCISSIMAE BENE | MERENTI QUAE VI]XIT ANNUM ET DIES |  
LIII HORAS NOCTIS II | FELICISSIMUS ET FELI]CISSIMA PARENTES FEC(ERUNT)893. *Venetia et Histria / Regio X (Brescia / Brixia)*

CIL 05, 04754 = InscrIt-10-05, 00571 = CLE 02010

D(IS) M(ANIBUS) | VALERIAE CRISPI]NAE ANIMAE INNOC]ENTISSIMAE QUAE VIXIT | ANN(OS) XXIII  
M(ENSES) V D(IES) VII (H)OR(AS) V | L(UCIUS) POSTUMIUS URSIANUS | CO(N)IUGI FRUGALISSIMAE |  
SINPLICIO | O NEFAS QUAN FLORIDOS | CITO MORS ERIPIS ANNOS894. *Venetia et Histria / Regio X (Gambulaga)*

AE 2006, 00473

L(UCIUS) POMPENNIUS C(AI) F(ILIUS) PLACIDUS || FADIENA C(AI) F(ILIA) TERTIA | M(ARCUS)  
POMPENNIUS L(UCI) F(ILIUS) VALENS || AN(NORUM) || XXIII || CRUDELE(S) UMBRAE IUVENEM  
RAPUISTIS ACERBUM | TERTIO ET VICESIMO ANNO | SUPREMUM A<D=T> TENEBRAS FLEBILIS HORA  
[T]U[LIT]895. *Venetia et Histria / Regio X (Grado / Aquileia)*

AE 2000, 00598

MASIALIO | DEFUN(C)TUS INFA(N)S AN]NOS IIII | MENSES V DIES XVIII | (H)ORAS VIII

896. *Venetia et Histria / Regio X (Pula / Pola)*

CIL 05, 00105 = InscrIt-10-01, 00182 = AE 1982, 00378

M(ATER) P(OSUIT) || TUMUL(UM) AELIA | OCTAVIA FILIAE | INCOMPARABILI | AEPAPHRODITAE(!) |  
Q(UAE) V(IXIT) AN(NOS) IIII M(ENSES) X | D(IES) V HOR(AS) V HIC S(ITA)897. *Venetia et Histria / Regio X (Pula / Pola)*

Pais 00020 = InscrIt-10-01, 00287

LOC(US) | L(UCI) P(O) S(O) E[T ...] | HOR(AE?) K[

898. *Venetia et Histria / Regio X (Vicenza / Vicetia)*

CIL 05, 03143 = CIL 05, \*00429,233 = CLE 01120

L(UCIUS) TERENTIUS TERENTIANI L(IBERTUS) | TELEPHUS HAC SEDE IUCUNDA POTHUSQUE  
QUIESCENT | DEBITA CUM FATIS VENERIT HORA TRIBUS | HIC LOCUS HEREDI NE CESSERIT INVOLATI |  
SINT CINERES TUM QUOS CANA FAVILLA TEGET | TELEPHUS IIIII]VIR SIBI ET SUIS

## Curriculum Vitae

**Name:** Simeon David Ehrlich

**Post-secondary Education and Degrees:** The University of Western Ontario  
London, Ontario, Canada  
2006-2010 B.A. (Hons.)

University of St Andrews  
St. Andrews, Fife, Scotland, UK  
2008-2009 Visiting Robert T. Jones, Jr. Scholar

The University of Western Ontario  
London, Ontario, Canada  
2010-2012 M.A.

**Honors and Awards:** The Canadian Robert T. Jones, Jr. Scholarship  
2008-2009

The University of Western Ontario Gold Medal in Honors  
Specialization Classical Studies  
2010

Social Science and Humanities Research Council (SSHRC)  
Canada Graduate Scholarship – Master’s  
2010-2011

Province of Ontario Graduate Scholarship  
2011-2012

**Archaeological Fieldwork:** Trench Supervisor  
Nysa-on-Meander, Aydin Province, Turkey  
2010

Assistant Square Supervisor  
The Leon Levy Expedition to Ashkelon, Israel  
2011

Square Supervisor  
The Leon Levy Expedition to Ashkelon, Israel  
2012