

IV.

NOTICES OF (1) A SEVENTEENTH-CENTURY SUN-DIAL FROM WIGTOWNSHIRE; AND (2) A STELE, DISCOVERED IN GALATIA, ASIA MINOR, DECORATED WITH A DESIGN RESEMBLING THE MIRROR AND COMB SYMBOLS FOUND IN SCOTLAND. BY J. GRAHAM CALLANDER, *Curator of the Museum.*

I. SUN-DIAL FROM WIGTOWNSHIRE.

A very interesting example of an early seventeenth-century Scottish sun-dial is to be seen in the possession of Rev. Joseph R. Fraser, minister of the United Free Church of Kinneff, Kincardineshire. It came from Wigtownshire, and is formed out of a slab of slate less than an inch thick. The upper portion of this sun-dial is semicircular, while the lower and broader part displays half of an irregular hexagon. The remains of a bronze gnomon project from both faces, which bear numerous inscriptions in metre and prose, both in Latin and English; there also appear the names and signs of the zodiac, the months, the hours, the points of the compass, and many geographical names, home and foreign. It much resembles a sun-dial at Kenmure Castle, Kirkcudbrightshire,¹ but is even richer in inscriptions than that uncommon example. The Kenmure dial is dated 2nd December 1623, and the Kinneff one 22nd September 1632. An inscription on the former states that it was *fashioned* by John Bonar, a schoolmaster in Ayr, while on the latter we are informed that it was *written* and *designed* by the same man. The inscriptions are well cut, but capitals and small letters appear indiscriminately in the words, as will be seen in the illustrations, and some of the spellings are quaint. In several places we find two letters conjoined, as the *mp* in *tempora*—a feature very often seen in ancient classical inscriptions; in *fuit ante* the omission of the letter *n* is marked by the sign of contraction above the letter *a*.

This form of sun-dial, sometimes called an equinoctial and sometimes

¹ *Proc. Soc. Antiq. of Scot.*, vol. xxiv. p. 222.

a polar dial, is not often met with. In this class the slab is set at an angle with the horizon which brings it into the plane of the equator, the rod or gnomon passing through it at right angles in the plane of the poles; or, in other words, it is set up at an angle from the vertical equal to the degree of latitude of the locality where it is erected.¹ During the summer months the sun is north of the equator, and the northern aspect of the dial only is lit up; while during the winter months, when the sun is south of the equator, the under or southern face of the dial records the time. It had been attached to some structure by an iron fixing passing through a round hole in each of the four corners of the lower part of the slab. Three of these holes, $\frac{1}{2}$ inch in diameter, still retain part of the iron rods which passed through them. The sun-dial measures 20 inches from top to bottom, $20\frac{1}{2}$ inches across, and $\frac{3}{4}$ inch in thickness.

The Upper or Northern Aspect.—The larger part of this face (fig. 1) of the slab is occupied by a dial composed of six concentric circular rings or bands. The innermost ring bears the numerals 1 to 30 in ordinary English figures, reading from right to left, against the sun, 30 being opposite south. The second ring is inscribed with the thirty-two points of the compass, each with a place-name adjoining it. North is represented by a conventional foliated arrow, and, reading so as to follow the course of the sun, is succeeded by the name M. G \equiv LLWAY (Mull of Galloway); in regular succession we find N B E WIGTON (probably Wigtown, not Wigton in Cumberland), N N E MONROS (Montrose), N E B N DUNDIE (Dundee), N E CULROS (Culross), N E B E BERUICK (Berwick), E N E CORK, E B N FALMON (Falmouth), EAST HUMBER, E B S BRISTOLL (Bristol), E S E BRIHAC R. (perhaps Brie in the north-west of France), S E B E DUBLIN, S E ORKNAY

¹ Mr James Pringle, F.S.A. Scot., who has kindly furnished me with an explanation of the working of this dial, mentions a more elaborate example of the polar dial, at Rutherford, West Linton. In addition to the polar facets, the block is shaped so as to give north, south, east, and west vertical dials, and also a horizontal dial. It had the same feature of a single rod passing through the stone, forming the gnomon for the north and south polar facets; only, in this instance, the rod in addition formed the gnomon for both the horizontal and south vertical facets. This dial bears the date 1785.

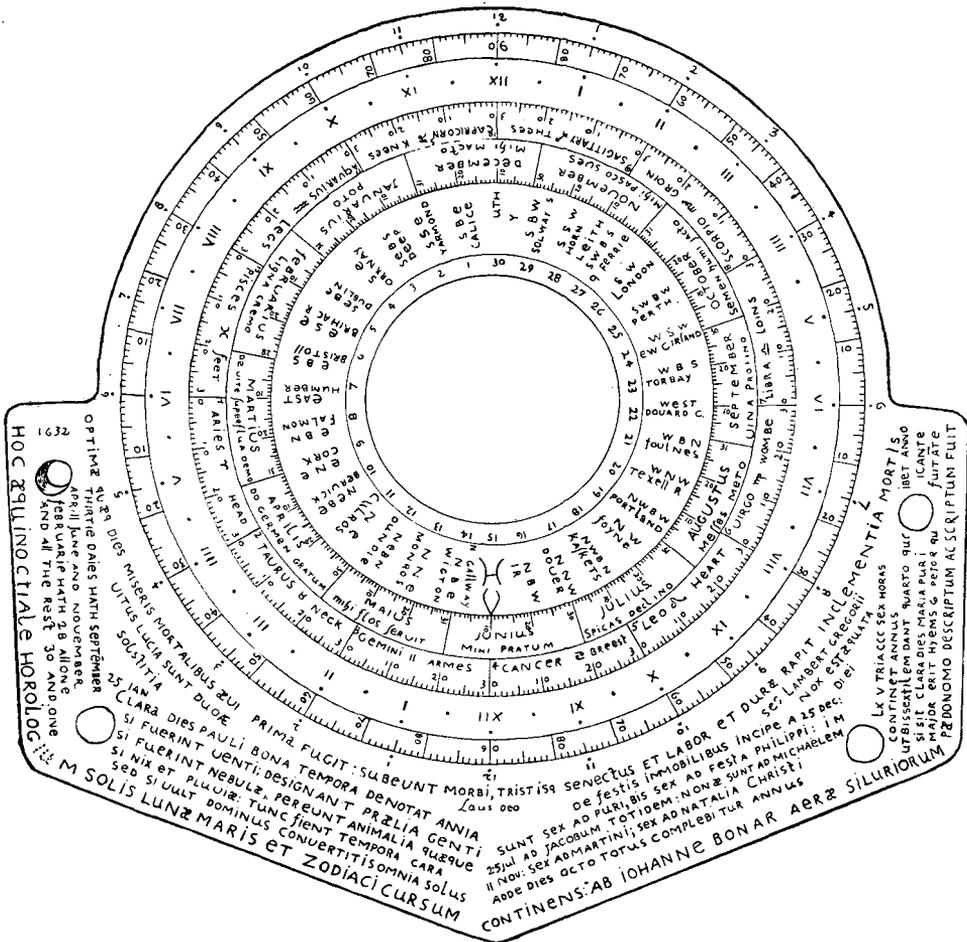


Fig. 1. Upper or Northern Aspect of the Dial.

(Orkney), SEBS DEEP (Dieppe), SSE YARMOND (Yarmouth), SBE CALICE (probably Calais, not Calice in northern Italy), [so]UTH ≡ Y (Skye?),

SBW SOLWAY S., SSW HORN LEITH, SWBS QFERRIE (Queensferry), SW LONDON, SWBW PERTH, WSW EWC IRLAND (Ireland), WBS TORBAY, WEST DOUARD C. (Toward Castle), WBN FOULNES (Foulness), WNW TEXELL R. (Texel River), NBBW PORTLAND, NW FOYNE (Foyne Island), NBBN KASKETS (The Caskets Rocks), NNW DOUER (Dover), and NBW \equiv I P (Ayr). These geographical names seem chosen pretty much at random, though perhaps the places mentioned would be very familiar to those interested in the small local coasting ships whose voyages would seldom extend beyond the English Channel, the North Sea, and the western coasts of the British Isles. The point of the compass to which each place is allotted bears no relation to the actual direction of that place from where the sun-dial was set up. For instance, Cork, which lies to the south-west, is placed beside east-north-east, while Montrose is approximately correct. The third ring is divided into twelve monthly sections, each subdivided into twenty-eight, thirty, or thirty-one parts according to the number of days in the month. Every one of these sections is inscribed with the name of the month and a short sentence in Latin. January is placed to the east of south in the preceding zone, and the other months follow in regular sequence round the compass till December is reached opposite south. The months and their accompanying sentences read thus:—

JANUARIUS	FEBRUARIUS	MARTIUS
POTO	LIGNA CREMO	DE VITE SUPERFLUA DEMO
(I drink)	(I burn wood)	(I cut away the superfluous from the vine)
APRILIS	MAIUS	JUNIUS
DO GERMEN GRATUM	MIHI FLOS SERVIT	MIHI PRATUM
(I give the pleasing bud)	(The flower is of service to me)	(For me the meadow)
JULIUS	AUGUSTUS	SEPTEMBER
SPICAS DECLINO	MESSES METO	VINA PROPINO
(I make the ears of grain to bend)	(I reap the harvest)	(I take my first draught of wine)
OCTOBER	NOVEMBER	DECEMBER
SEMEN HUMI JACTO	MIHI PASCO SUES	MIHI MACTO
(I sow seed in the ground)	(I feed my swine)	(I slay for myself)

Reading these Latin inscriptions in groups of three successive months, it will be observed that they form four hexameters.

The fourth ring is divided into months and days, and bears the names and signs of the zodiac, with a different part of the body assigned to each.

AQUARIUS ♒ LEGS	PISCES ♓ FEET	ARIES ♈ HEAD
TAURUS ♉ NECK	GEMINI II ARMES	CANCER ♋ BREEST (breast)
LEO ♌ HEART	VIRGO ♍ WOMBE	LIBRA ♎ LOINS
SCORPIO ♏ GROIN	SAGITTARY ♐ THEES (thighs)	CAPRICORN ♑ KNEES

The fifth ring is divided into twenty-four parts for the hours, which are numbered in Roman numerals I to XII twice: the hourly sections are divided into halves by a dot. The sixth ring is divided into 360 degrees, numbered from 0 to 90 in ordinary numerals in four segments. The numeration of two of these quadrants starts at East and two at West, and they end at North and South. Outside this last ring occur the ordinary numerals 1 to 12 repeated twice, which, like the numerals in the fifth ring, read from left to right.

The lower part of this face, between the dial just described and the bottom edge of the slab, contains a date, eight inscriptions in Latin and one in English. The first, which has the date 1632 placed at right angles to the first word, and which is contained in one long curved line, just under the dial, is a quotation from Virgil's *Georgics*, book iii., lines 66-68:

OPTIMA QUÆQ̄ DIES MISERIS MORTALIBUS ÆVI PRIMA FUGIT: SUBEUNT
MORBI TRISTISQ̄ SENECTUS ET LABOR ET DURAE RAPIT INCLEMENTIA
MORTIS ¹

(Alas! for miserable mortals the most beautiful days are the first which fly away. Soon arrive diseases, sad old age, and suffering, and un-pitying death hurries them away).

Immediately below this is:

LAUS DEO (Praise to God),

¹ QUÆQ̄ and TRISTISQ̄ are contractions for QUÆQUE and TRISTISQUE.

while lower to the left and right are the two short inscriptions :

VITUS LUCIA SUNT DUOÆ
SOLSTITIA

(St Vitus day and St Lucy day are two solstices),

SES LAMBERT GREGORII
NOX EST EQUATA

DIEI

(St Lambert day and St Gregory day, the night is equal to the day).

The day of St Vitus, infant martyr of Sicily, falls on the 15th June, and the Summer Solstice on the 22nd ; the day of St Lucy falls on the 13th December, and the Winter Solstice on the 22nd ; St Lambert's day is the 13th September, and the Autumnal Equinox is the 23rd ; and St Gregory's day is the 12th March, while the Vernal Equinox is the 21st. It will be observed that there are seven, nine, ten, and nine days of difference respectively between the saints' days specified and the solstices and equinoxes. Even though the difference between old and new style is allowed, these dates would not coincide, so apparently this is just a method of approximately stating when the changes of the day occur.

Parallel to each of the four lower edges of this face is a separate inscription, of which the first is a variation of the familiar couplet stating the number of days in each month :—

THIRTIE DAIES HATH SEPTEMBER
APRILL JUNE AND NOVEMBER
FEBRUARIE HATH 28 ALLONE
AND ALL THE REST 30 AND ONE

The second inscription reads :—

25 JAN
CLARA DIES PAULI BONA TEMPORA DENOTAT ANNIA
SI FUERINT VENTI DESIGNANT PRÆLIA GENTI
SI FUERINT NEBULÆ PEREUNT ANIMALIA QUÆQUE
SI NIX ET PLUVIÆ TUNC FIENT TEMPORA CARA
SED SI VULT DOMINUS CONVERTIT IS OMNIA SOLUS

(25 Jan. A clear Paul's day denotes good weather during the year. If there shall be winds, it intimates wars to the nations. If there shall be clouds, all animals perish. If snow or rain, dear times shall be brought about; but if the Lord wishes, alone he changes all).

The versification of these hexameters is better than in the first example. Of the five verses that follow, four are complete, but the first is lacking at the end.

While we may not be prepared to accept the forecasts in the first four lines of this interesting bit of weather lore, we will all agree with the last line, which rather quaintly nullifies the prognostications of the preceding lines.

In the third inscription we find a rough and ready method of arriving at the dates of various immovable feasts :—

DE FESTIS IMMOBILIBUS INCIPE A 25 DEC
SUNT SEX AD PURI, BIS SEX AD FESTA PHILIPPI: I MAY:
25 JUL: AD JACOBUM TOTIDEM: NONÆ SUNT AD MICHAËLEM.
11 NOV: SEX AD MARTINI; SEX AD NATALIA CHRISTI:
ADDE DIES OCTO TOTUS COMPLEBITUR ANNUS

(Regarding the immovable feasts, begin at 25th December: there are six (weeks) to the Purification, twice six to the feast of Philip 1st May; 25th July: just as many to (the feast of) James; there are nine to (the feast) of Michael; 11th November: six to (the feast) of Martin; six to the birth of Christ. Add eight days and it will complete the year).

Although the fourth of these inscriptions is much obliterated, it has been possible to restore the complete text, which runs :—

LXV TRIA CCC SEX HORAS
CONTINET ANNUS
UT BISSEXTILEM DANT QUARTO QUO[L]IBET ANNO
SI SIT CLARA DIES MARIA PURI[F]ICANTE
MAJOR ERIT HYEMS & PEJOR QU[AM] FUIT ÆTE

(The year contains three hundred and sixty-five [days and] six hours, so that they [the repeated six hours] produce a leap-year in every fourth

year. If the day of the Purification of Mary be bright, the greater [longer] will be the winter, and worse than what was before).

Metrically this composition is irregular: the initial numerals are followed by a fragment of a hexameter, and the last three only are finished.

The first part of this inscription is an extraordinary and incorrect way of stating the number of days in the year; the latter portion is, no doubt, Mr John Bonar's attempt at rendering into Latin part of the old weather-lore rhyme about Candlemas:

" If Candlemas be dry and fair,
Half o' the winter's to come and mair."

Running along the full length of the four lower edges of the slab is the inscription in which the name of the draughtsman of the sun-dial is mentioned:

HOC ÆQUINOCTIALE HOROLOGII SOLIS LUNE MARIS ET ZODIACI CURSUM
CONTINENS AB JOHANNES BONAR AERÆ SILURIORUM PÆDONOMO
DESCRIPTUM AC SCRIPTUM FUIT

(This equinoctial horologe, containing the course of the sun, moon, sea, and zodiac, was drawn out and written by John Bonar, of Ayr, of the Silures, schoolmaster).

Siluria as understood by sixteenth-century Scottish historical writers included the whole of Ayrshire and perhaps part of Galloway. Hector Boece, in *Scotorum Regni Descriptum*, prefixed to his *History* (edition of 1574, folio 3 B.), speaks of Carrick as *Silurie quondam pars quædam*, Kyle as the second part, and Cunningham as the third part.

Lesley in his *History* (edition 1675, p. 9) mentions Siluria as having three parts, Carrick, Kyle, and Cunningham. Pitscottie (edition of 1814, p. xviii) shows that there was a difference of opinion as to where the Silures lived, though some held that they inhabited Argyll and the West Coast. On the evidence of Boece and Lesley it is clear that Siluria included all Ayrshire. *Aera* in both Buchanan and Arthur Johnston is

the Latin form of *Ayr*. *Siluriorum* is a peculiar form, but the Latin on the sun-dial is generally very bad.

The Lower or Southern Aspect.—As this face of the sun-dial (fig. 2) is lit up only during the winter months, when the sun rises and sets practically within the hours of six in the morning and six at evening, the shadow of the pointer never falls outside a semicircular area. Accordingly this side of the slab contains only the lower half of a complete dial. The space on this face, which corresponds with the upper half of the circular dial on the other side, is devoted to one long inscription in the vernacular of the locality, three in Latin, and a date.

At the very top of the slab we find :

PROSOPOPOIA HUIUS HOROLOGII
(Personification of this horologe).

Immediately below this there are fourteen lines of doggerel verse cut in eight curved lines following the outer contour of this part of the slab. The rhyming lines after the first are numbered 2 to 14. To mark the ends of the eight lines on the dial I have placed vertical dashes.

THE OREADES THAT HANTS ON MEAROCKS MOTE
2 AND SATYRES TRIPPING AYE FROM HILL TO HILL
3 ADMIRING PHEBUS COUIRS AND PHEBES LOTE |
4 THE EDUB CAULD : QUHAIR OFE THEY HADE NO SKILL
5 THEN ALL AGREEING WITH TEARES THAT DID DISTILL
6 OUT OUR | THAIR CHEEKS TO MAK A BULLERAND STRAND :
7 THE EARTH TO BREACK ; AS THEY WER WARNED TILL
8 BE ARLADGE | VOICE : AT KEYLOCHE THEY ME FAND.
9 OUT THROWE MY CENTRE A GNOMON THEY MADE STAND. |
10 AT MORNING NOON AND EUEN OF AN LENGTHE
11 THE ZODIACK SIGNS WEELL TILL | WNDERSTAND
12 WITH CEQUINOX AND SOLSTICES THE STRENGTHE
13 SEN PHEBUS | HEER BRINGS TROUBLE CAIRE AND TOYLL
14 PRAYE VNTO GOD TO SEND | AN BETTER SOYLL

The *Oreades* are mountain nymphs. *Mearock's Mote* is probably the Merrick Hill in Kirkcudbrightshire, although there is a Mearock Hill in
VOL. XLIV. 12

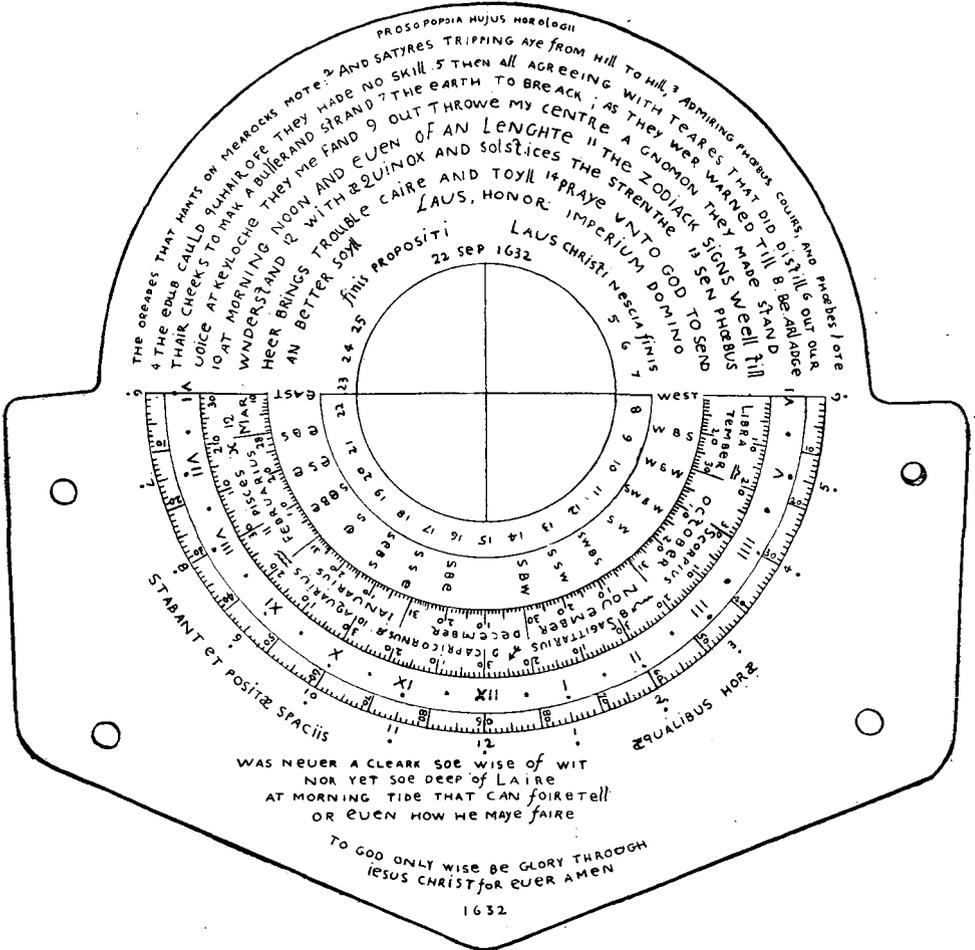


Fig. 2. The Lower or Southern Aspect of the Dial.

Portpatrick parish. *Bullerand strand* means "gurgling or bubbling stream," and *arladge* probably "orloge" or "horologe." Sir Herbert

Maxwell, Bart., in *The Scottish Antiquary*, vol. iii. p. 129, published this rhyme from the dial which was then at Whithorn. My transcription differs very slightly from that of Sir Herbert. The word *lote*, which perhaps means "lit," might be read as *hote*, meaning "heated," cognate with the Scots word "het." I have been unable to discover the meaning of *edub*.

LAUS HONOR IMPERIUM DOMINO
(Praise, honour, and dominion to God),

FINIS PROPOSITI LAUS CHRISTI NESCIA FINIS
(The end of the design, the praise of Christ that knows no end),

and the date, "22 Sep. 1632," complete the writing on this part of the dial.

The half dial on this face contains five instead of six rings, inscribed after the same fashion as the complete dial on the other side, only there are fewer details. The first ring contains the numbers 5 to 25 in ordinary numerals, reading from left to right, and occupying about two-thirds of the complete circle. All the other rings are confined strictly to the half circle. The second ring has the points of the compass from east round by south to west, but no place-names. The third ring bears the months from (Sep)TEMBER to MAR(tius) and the numbers of the days in these months, the Latin sentences being absent; the names and signs of the zodiac from LIBRA to PISCES, but without the accompanying parts of the body seen on the other side, are also included in this ring. The fourth and fifth rings bear the hours VI to XII and I to VI, and two quadrants, each divided into degrees numbered 0 to 90. Outside the last ring are the hours 6 to 12 and 1 to 6 in ordinary figures.

Three inscriptions and a date are cut on the space between this half dial and the lower edge of the slab. First is the Latin sentence,

STABANT ET POSITE SPACIIS ÆQUALIBUS HORÆ
(The hours were standing placed at equal intervals);

below which is the couplet,

WAS NEUER A CLEARKE SOE WISE OF WIT
 NOR YET SOE DEEP OF LAIRE
 AT MORNING TIDE THAT CAN FOIRETELL
 OR (ERE) EUEN HOW HE MAYE FAIRE ;

and finally, near the lower edge, in two curved lines,

TO GOD ONLY WISE BE GLORY THROUGH
 JESUS CHRIST FOR EUER AMEN

1632.

These complete the inscriptions and designs on the two faces of the sun-dial, but round the periphery of the lower part is yet another sentence :

GOD APPOINTED THE MOONE FOR CERTAIN SEASONS AND THE
 SUNNE KNOWETH HIS GOING DOWN.

To Sir Wm. M. Ramsay of Aberdeen and Dr George Neilson, F.S.A. Scot., I am indebted for much assistance with the Latin inscriptions.

In the Banff Museum there is a sun-dial of slate, dated 1741, which is worth recording. It was found at Deershaw, Alvah, near Blacklaw. A small part of the upper end having been broken off, the object at present measures $14\frac{3}{4}$ inches in length by 12 inches in breadth. On the upper part of the slab is the dial, 8 inches in diameter, and the date 1741, surrounded by a foliageous design. At the top of the lower half, under the dial, is an hour-glass placed above two wings, all enclosed in a ring in the form of a snake with its tail in its mouth, emblematic of the flight of time and the endlessness of eternity. To the left and right of this circular panel are the initials J. C. in large script and the word *Fecit*. Below this is the rhyme—

[S]EE HERE Y^E JUST Y^E VIRTUOUS & Y^E STRONG
 [T]HE BEAUTIFUL Y^E INNOCENT & YOUNG
 [H]ERE IN PROMISCUOUS DUST TOGETHER L[IE]
 REFLECT ON THIS, DEPART AND LEARN TO [DIE].

(The *ye* of this inscription means "the.")

II. A STELE IN ASIA MINOR.

A glance through the last few volumes of our *Proceedings* will reveal the wealth of symbols and of objects of common use which is depicted on Scottish tombstones, particularly of the eighteenth century. Emblems of death, time, and eternity appear along with representations of the tools and implements of many crafts carried on in the country. The custom of decorating tombstones in this fashion is confined neither to Scotland nor to the period mentioned, but is to be seen on the burial monuments of other countries and of other times. That it was a common practice among the early Christians may be seen from the carvings in the catacombs of Rome, and on innumerable stelai or tombstones in Asia Minor. In the latter country, notwithstanding the wholesale destruction of these objects at the hands of the Turks, in their search for building stones, the number of them which has been recorded is very great. Sir William M. Ramsay must have copied thousands during the last quarter of a century: even in one summer, 1907, Professor T. Callander, with whom I was travelling, discovered and copied, in Lycaonia and Isauria, more than two hundred and fifty inscribed stones, of which a large proportion were ornamented with Christian symbols as well as representations of other objects. The extraordinary development of Christianity in Asia Minor during the first few centuries of our era is impressed most forcibly on one by the tombstones, which are often seen in considerable numbers in districts now carrying a very scanty population.

For various reasons archæologists so far have contented themselves with copying the inscriptions only, the ornamentation being dismissed with a short description instead of being carefully sketched. Perhaps in future more attention may be bestowed on the art of the monuments, which would certainly add to their value as historical documents in more ways than one.

To the Scottish archæologist there is no more important problem than that of the symbols on our early Christian monuments, and any

design bearing the least resemblance to any of these symbols which may be discovered outside Scotland is of more than passing interest. In one of our journeys through those parts of Phrygia and Galatia bordering on Lycaonia, we found many inscribed stones bearing Christian and other emblems as well as representations of human figures, animals, furniture, tools and utensils. Christian symbols are represented by the cross, the dove, the six-leaved rosette,¹ the Alpha and Omega, and the Chi Rho monogram. Implements of husbandry and articles of domestic use appear very often, the former in the shape of the plough, ox-yoke, sickle, pruning-hook, and mattock, and the latter as tables, vases, jugs, pans, braziers, and spindles and distaffs with the whorl, wool, and thread carefully delineated. The pagan Phrygian door, with its crossed lines dividing it into four panels which is easily resolved into a cross, is often found, and a female figure accompanied by one or two lions is frequently seen. This female figure probably represents the Meter Zizimene, the great goddess of this part of Lycaonia, with her lion.²

At Sa-atli, an Osmanli village about two days' journey south-west of Angora, in a district chiefly occupied by Kurds, we found an inscribed stone bearing a variety of ornamental designs, built into the village fountain. Among the designs were a mirror and comb similar in technique to the mirror and comb symbol which occurs so often on the early Christian monuments of Scotland. The stone (fig. 3), an upright stele with rounded top, is divided into two parts by an inscription in two lines:

ΔΟΝΤΟC ΜΟΥΝΑ ΙΔΙΩ ΠΑΤΡΙ ΚΑΙ ΙΜΜΑ ΕΤΙ ΖΩCΑ

ΙΔΙΑ ΓΥΝΑΙΚΙ ΜΝΗΜΗC ΧΑΡΙΝ

immediately below which in a straight line across the stone are ten impinging groups of three small concentric semicircles, perhaps a copy of some architectural design. The upper part of the stone is occupied

¹ Miss A. Margaret Ramsay, "Isaurian and East Phrygian Art," in *Studies in the History and Art of the Eastern Provinces of the Roman Empire*.

² *Ibid.*

by a sunk panel enclosed with a rope moulding which follows the curved contour of the upper portion of the stone. Towards the left side of this panel are carved two female figures standing erect, while to the



Fig. 3. A Stele from Galatia, Asia Minor.

right are a comb and mirror placed in a slanting position. The taller of the two women, who is at the left side, is placed full face, while the other looks to her right in half profile. At the left side of the lower part of the stone is a low, broad table with turned legs, and a brazier

below it; at the right side is a tall, narrow table with straight legs, and a vase or basket on the top. Two conventional branches with heart-shaped leaves occupy the lowest portion of the monument. The inscription may be translated: "Longos, to Mouna, his own father, and to Imma, still alive, his own wife, (set up this stone) in memory," and the date of the stone, I am informed by Sir Wm. Ramsay, is not earlier than the second, nor later than the fourth, century after Christ.

The mirror and comb appear not unfrequently on stelai in Eastern Phrygia and Galatia. An example may be seen figured at p. 77 of the work already referred to, where Miss Ramsay figures an inscribed stone which has two of its four panels decorated with a wool-basket, a comb and a mirror, placed above one another, and a spindle and distaff to the right of the mirror. In these stones the mirror and comb do not seem to have any special symbolic meaning, they simply appear among other domestic objects which are carved on women's tombstones. This is specially the case in the last mentioned example, but on the Sa-atli stone it may be noted that they are placed not on the lower part of the monument beside the other domestic articles, but on the top panel alongside the female figures, and on a scale much larger than that to which the women are drawn, which, however, may have been occasioned by the desire to fill up the panel. Like the human figures they are cut in relief, while the objects in the lower panel are simply incuse.

Although this stele is set up to commemorate both a man and a woman, the two figures sculptured on it are those of women only, and the furniture and utensils depicted are associated more with the work of women than of men. In Asia Minor it is not an uncommon thing to see a man's name cut on a tombstone which, from the objects sculptured on it, was obviously intended for a woman's grave. Sir William Ramsay's explanation of this, which is generally accepted by classical scholars, is that sculptors kept stelai in stock, and often the buyer chose a tombstone without considering if the ornamental designs were suitable to the deceased person. The remaining designs on this Galatian tombstone call for little comment: the vase or wool-basket and the brazier are very often

seen on stelai in the Proselemmene and neighbouring districts; the low table is not uncommon in the country south of this, but they usually have only one bulb on the leg instead of two as in this example; the tall table is of rarer occurrence, and branches with conventional heart-shaped leaves are very common. There is nothing on the stone, either in the inscription or the ornamentation, to prove that it is a Christian monument, but on the other hand there is nothing to disprove this.

Attention may be drawn to the fact that some of the tombstones in Asia Minor bear the symbolic fish which is so often seen in the Roman catacombs and on the Scottish monuments.
