

**ROMAN SEPULCHRAL
INSCRIPTIONS, THEIR
RELATION TO ARCHÆOLOGY,
LANGUAGE AND RELIGION**

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Roman sepulchral inscriptions, their relation to archaeology, language and religion by John Kenrick

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JOHN KENRICK

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RELATION TO ARCHÆOLOGY,
LANGUAGE AND RELIGION**

ROMAN
SEPULCRAL INSCRIPTIONS:

THEIR RELATION TO

ARCHÆOLOGY, LANGUAGE, AND RELIGION.

DMSIMPLICIAE·FLORENTINE
ANIMEINNOCENTISSIME
QVEVIXITMENSESDECEM
FELICIVS·SIMPLEX·PATERFECIT
LEC·VI·V·

FROM A SARCOPHAGUS IN THE YORK MUSEUM.

BY

JOHN KENRICK, M.A., F.S.A.

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This little work originated in two papers, read before the Yorkshire Philosophical Society. They were designed to direct the attention of the members to the monuments preserved in their own Museum, and at the same time to show how the labours of the antiquary connect themselves with the history of manners, institutions, and opinions. The subject, I believe, has not been specially treated of in this country before, and as the remains of antiquity are now studied with more enlarged views than in a former age, it may have an interest for a wider circle than that to which the original papers were addressed.

J. K.



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ROMAN
SEPULCRAL INSCRIPTIONS.

THE memorials of the dead hold a remarkable place among the materials of history. The very existence of nations is in many cases attested only by their sepulchral monuments, which serve to trace the course of their migrations, and yield us a scanty knowledge of their usages, and of the state of civilization among them. Where the art of writing has been unknown, this knowledge must, indeed, be vague and inferential; we may gather the race from the form of the skull, the rank or occupation from the contents of the grave; but we learn nothing of the individual character or social relations of its tenant; he is only one of the countless multitude who

illacrimabiles
Urguentur ignotique longa
Nocte.

Even among nations who have possessed the art of writing, and used it profusely for sepulchral pur-