TWO

DISSERTATIONS

On the Subject of

CARAUSIUS,

EMPEROUR of *BRITAIN*,

Together with that of his ſuppoſed Wife and Son A 3d. Alſo of him and his Succeſſor *Allectus*.

Illuſtrated with three Copper Plates, of hitherto unpubliſhed Coins.

To which is added

A LETTER to the Reverend Dr. S——k——y on the firſt Volume of his extraordinary medallick Hiſtory of *Carauſius*, obſerving the many Miſtakes, unwarrantable Aſſertions, and amazing Productions therein.

LONDON,
Printed for W. OWEN at *Temple-Bar*.

[Price ſix Shillings.]

A DISSERTATION UPON ORIUNA,

SAID TO BE

EMPRESS, or QUEEN of *England*,

THE SUPPOSED

WIFE of *CARAUSIUS*,

MONARCH and EMPEROR of *Britain*,

Who reigned in the Time of DIOCLETIAN the great Perſecutor of *Chriſtians*,

Whom he was at War with for many Years, until received as Collegue with him in the *Roman Empire*.

Illuſtrated with the Coin of *Oriuna*, and ſeveral others moſt remarkable of *Carauſius*, hitherto not made public;

This Coin of her's being lately ſent to *France* to his moſt CHRISTIAN MAJESTY.

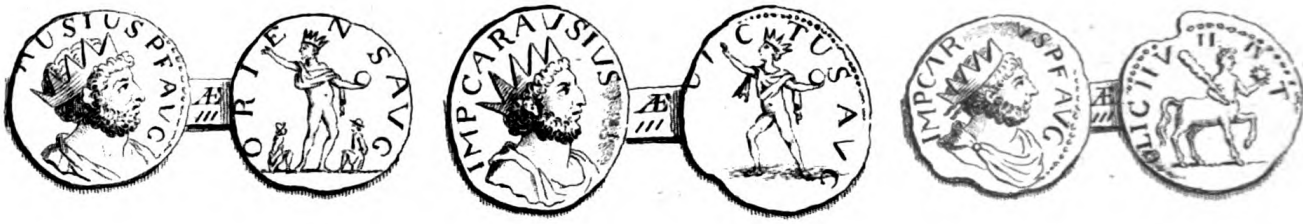
LONDON:
Printed for JOHN WHISTON and BENJ. WHITE, at *Boyle's* Head in *Fleet-Street*; and W. OWEN, *Temple-Bar*.
M DCC LI.
(Price Two Shillings and Sixpence.)

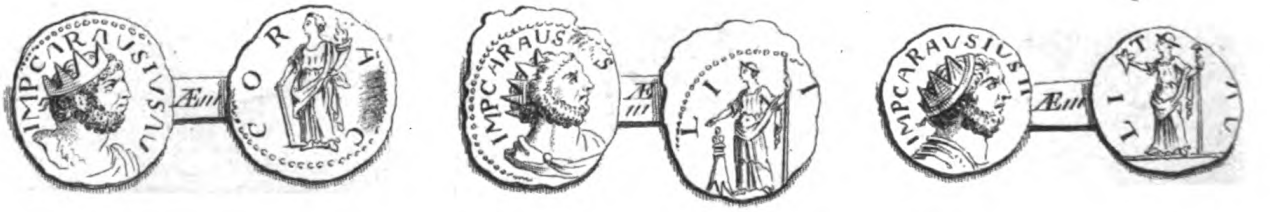
J. B. Catenaro Invenit et Sculpsit.

Numismata Quædam Carausij Selectiora
or
Some Select Coins of Carausius not hitherto Publish'd

E Cimel Reg. Chr. — Penes Dnũ Ricũ Ellys Baronet — Ex musæo Nostro D.P. Kenn.

Cum Cæteris Sequentibus Numismatibus in Musæo Kennediano





P. Fourdrinier Sculp.

ADVERTISEMENT.

THE following Dissertation *was occasioned by the finding of a silver coin of Carausius, with a female head on the reverse, the legend* Oriuna Aug. *upon which several conjectures arose, who this Oriuna should be? The possessors thereof very warmly asserted it to be the Wife of the Emperor Carausius; that it could not be otherwise, and was accordingly sent as such to France. But the writer of the following dissertation being of a very different opinion, he has thus judged proper to publish his particular reasons and opinion on the subject. As to some letters, reasonings, or opinions, which this subject may have occasioned, as well as other coins, mentioned in a correspondence with Mons. de Boze, Director of the French Academy at Paris, and keeper of the King's Medals and Antiquities, such being in French, it was judged most proper so to be published separately. This gentleman has indeed, in one of his letters to the author, promised to explain this medal to us*—Comme *(says he)* je l'expliquerai quelque jour dans un plus grand detail. *The author will be extremely*

glad to ſee ſuch performance of this greatly learned gentleman, to diſprove, or more to the purpoſe than what is hereafter ſaid, even with all his helps and aſſiſtance from the cabinet, library, &c. of his moſt chriſtian majeſty. But our author ſeems as little to depend on this, as on his propoſed wager (on the medal of Macedon) when he mentioned the P. of the R. S. with two others, &c. to decide it, and afterwards pretended he meant no ſuch thing. This being printed in Quarto, is fit to bind up with the book on Carauſius, of Monſ. Genebrier. It may not be amiſs at the ſame time to obſerve, that the coins there are not according to their real magnitude or ſizes, as the following of ours are; his alſo have a ſameneſs in letters and graving, &c. eaſy to be obſerved, whereas theſe hereafter, are exactly as they are in the coins, being done under the immediate inſpection of the proprietor or author; thoſe of the former not being in his poſſeſſion, as ours in general are, is ſome excuſe for Monſ. Genebrier. It is the great variety of reverſes on the coins of this Emperor, which can only enable us to give any tolerable Account or Hiſtory of him.

A

DISSERTATION

ON

ORIUNA,

The ſuppoſed WIFE of CARAUSIUS, MONARCH or EMPEROR of GREAT BRITAIN.

THE Emperor Carauſius, who reigned in Great Britain for many years, in the time of the Roman Emperor Dioclesian, the great Chriſtian perſecutor, with whom he was ſeveral years in war, afterwards forced him to a peace, and became collegue with him in the Roman empire, evinced by his coins, as well as thoſe of Dioclesian, to wit, the *Pax auggg.* is however ſcarcely ſo much as known, or to have been heard of, unleſs to ſome few, converſant or curious in the antient coins, moſtly,

moſtly, if not wholly (and ſo frequently found) in this our iſland. Thoſe few of the Roman writers, who have mentioned him, having done it very ſlightly, (the common fate of thoſe who did not govern in Rome) ſo that he has ſcarce hitherto been minded, or taken notice of, even by us Britons; nay, tho' even alſo mentioned by modern writers, and ſaid to be of this iſland, or of Ireland, which laſt is by ſome inſiſted on. This opinion, however, ſeems intirely idle, an ill-grounded imagination, principally founded on Aurelius Victor, on his mentioning Menapiæ civis, much more likely to be underſtood Menapia of Flanders, than that of Ireland, with which the Romans, or even the Britons (at that time) had no communication. And we find that Camden, or Buchanan, tho' ſo very diligent writers, yet do not aſſert him to have been of either of our iſlands. Helinandus, who lived about the time of the 12th century, in the Paſſion of St. Gerion, as well as Eutropius, makes him of noble birth, which, with the names on his coins, as that of M. (or Marcus) Aur. Val. Carauſius, ſeems to prove him of Roman extraction, as appears to be more particularly confirmed in his utmoſt endeavours towards commemorating and aggrandizing of Rome, rather than in particular that of Britain, &c.

&c. as that of *Romæ AEternæ* on his coins, that of his being alſo, or affecting to be Roman Conſul, as appears there likewiſe. The Curious may more fully ſatisfy themſelves on this head, in the Book of Monſ. Genebrier, who has treated very fully and learnedly on that ſubject, of his Birth, &c. Our preſent inquiries being on the ſubject of a Silver Coin of this Emperor lately ſent to France, and now in the cabinet of his moſt Chriſtian Majeſty, on which there is a Female head, vouched to be the Empreſs, or Wife of the ſaid Emperor Carauſius. The firſt queſtion then, which will or may naturally ariſe, is, how we are convinced, what Certainty and what Authority we have for his ever having been married, any more than his Succeſſor Allectus, with many others, of whom no author makes the leaſt mention of either one or the other having ever been married? and whether an Iriſh, Britiſh, Flemiſh, German, or a Roman Lady, is not in the leaſt to be diſcovered. The different poſſeſſors of this remarkable coin have aſſerted her Name to be Oriuna, as indeed appears round a Female head on the Reverſe of that Emperor Carauſius, that is, *Oriuna aug.* as if a Roman name; yet were it ſo, what proof, I pray, have we next of its being the Wife? or why may it not be

the Mother, Aunt, Sister, Niece or Mistress of this Emperor? as of Vespasian, Trajan, Alex. Sev. &c. without mentioning a Daughter, which legitimate, will suppose a Wife. Neither have we the least account of any Child of this Prince ~~for~~ to corroborate that opinion: but ~~as yet,~~ to come somewhat nearer, by examining the Records of that time, to wit, his Coins, still found and preserved with us, it may ~~then~~ be observed, that Carausius, as well as his Predecessors, Aurelian and others, did greatly adore the Sun, insomuch that he seems to have carried it still farther than any one before him; yet it may not be amiss, ere we proceed, here to take notice, that very lately, anterior to this above-mentioned coin, there was then one likewise given out, or passed about, nay, was at that time as confidently asserted to be the Wife of Carausius, to wit, the *Capita jugata*, the two radiated Heads, that is to say, his, with the Head of the Sun beyond him, commonly then called his Wife, though since sufficiently proved to be otherwise, by the Flagellum in the hand, common to Apollo, with his radiated Head. There is another in the collection of Earl Pembroke, *Cap. jug.* Reverse, a Female figure sitting, Legend *Diana.* The many various and different types of the Sun, on the reverses of Carausius,

Carauſius, are not altogether unknown, as that of the Legend of Oriens, with the figure of Apollo radiated, and in various Poſitions, both with and without Slaves at his feet; as alſo the Head of the Sun radiated, Legend *Pacator Orbis*; ſo that of *Invictus*, with the figure of Apollo extended. The *Apolloni Conſerv.* with the Centaur, moſt probably ſo, tho' extream blunderingly ſtruck in the Letters, &c. Alſo the like Legend with the Griffin, much more diſtinct. There is likewiſe the Siſter of Apollo, Legend *Dianæ Conſerv.* with the Buck, ſacred to Apollo; ſo with the Buſt alſo of this Goddeſs, in her hand a Laurel Crown, Legend *Adjutrix aug.* All which, except the firſt mentioned, *Capita jugata*, of which there are ſeveral, the others, five of which are Unics, are in my collection: from all which it is obſervable, the great Fondneſs he had in uſing or dreſſing the Sun, and Siſter, he or ſhe, in variety of ways, probably as much, or more ſo than any other Emperor. I might mention the Head of Mars alſo, as another Divinity uſed by him, as well as Neptune, both which I alſo have. And here it may not be improper to take notice, that the Heads of Mars and Diana are *Capita jugata* in Victorinus, ſen. which ſhews Diana to have been uſed alſo in the martial

VOTA AVGVSTI
Dua fauée, aver

tial way. But to approach ſtill nearer to the Medal at firſt mentioned, now under our immediate conſideration, to wit, that called the Wife of Carauſius, with the Legend *Oriuna*, without here ſuppoſing any blunder, ſo common at that time, why may we not be allowed to ſuppoſe it a compound Name from Oriens? as ſignifying the proper name of a Female, and ſo given to Mithra, under the form of a Woman; the Sun being repreſented both as Male and Female, and that ſuch compliment or addreſs ſhould alſo be meant to † Mithra, as well as to Apollo, in his common form, need not ſeem ſtrange. And even as to the Pearls about her neck, that Mithra ſhould be deck'd, or ornamented with ſuch, by Pliny termed ‖ *Gemma Solis*, cannot appear ſo very wonderful; it was very common to the Divinities, particularly to thoſe of the Female gender. Thus Venus is generally ſo ornamented: We ſee it

The Persians call Venus Mitra Herod. l. 131. not Mithra Gale's n.

† Mithra, or Mithras, was Sol and Luna, or the Sun in form of Male, or Female, highly adored and venerated by the Perſians and Orientals in general, and ſo named by them: thereafter alſo worſhipped by the Romans, and followed by the Gauls and Britons, particularly in the time of Aurelian, as well as afterwards, of which there are ſtill ſeveral ancient Remains in this Iſland, and refer further on that head to the ingenious and learned Dr. Steukley, who has a Manuſcript thereon.

‖ *Mithrax*, quam alibi *Solis Gemmam* voc.

Mithrax, a Persis accepta est, & rubri maris montibus, multicolor, contra solem varie refulgens. H.N. 37. c. 63 Ed. Delph. Solis gemma candida est, & ad speciem sideris in orbem fulgentes spargit radios. H. c. The two Stones are plainly distinguisht from each alſo

alſo about the neck of Piety, Liberty, Moneta, that of Rome, and that of Diana, *&c.* which laſt, the Reader may find to be the ſame very Head as that of *Leg. Oriuna* here mentioned, with bow and quiver behind, and even the head likewiſe ſo ornamented. *Vid.* Morell. Famill. Lollia, the others in that of Cariſia, Caſſia and Julia. This, with thoſe of Diana hereafter-mentioned, and ſo much addreſſed to by Carauſius to aſſiſt him, ſtiling her his Help, his Preſerver, *&c.* might ſeem ſufficient proof of what is here advanced. Nor do we obſerve an inſtance of any Necklace of Pearl wore by any Empreſs, or real perſon, before, or even at that time, not until at leaſt a hundred years thereafter, towards the time of Theodoſius. But, as yet, I might likewiſe add, that Mæſa, the Aunt of Alex. Severus, was not her real name, though even ſtruck on that Coin, no more than that of Auguſtus was his, her proper name being Varia, according to Lampridius; Mæſa, in the Syrophœnician, ſignifying the Sun, ſhe being the Prieſteſs of that Planet, or Deity, was accordingly complimented and honoured with the ſaid name of Mæſa. The Sun was by them termed *Dominus Cœli*, and by the Hebrews Queen of Heaven. On this foreſaid Coin, there ſeems alſo to appear ſome-

not more than Gallienus. Occo 370-75-6. & others

what like a Laurel Crown around the head of the ſame Lady, well known to be ſo common to Apollo; yet as this does not appear the moſt plain and diſtinct, there are, I find, others, with thoſe ~~more immediately, or~~ latterly poſſeſſed of that Coin, who are rather inclined to have, and call it a Diadem, notwithſtanding a real diadem is altogether unprecedented with any Roman Empreſs; though lower down ſome may have their heads otherwiſe ornamented. But were it ſtill ſuppoſed to be a real unprecedented † Diadem, I know not if even ſuch would not rather appear more truly to belong to this Female Divinity, than to any Roman Empreſs. But, as yet, admitting *Oriuna* to be derived from *Oriens*, thus ending in a Female Termination, compounded of the firſt half of the word, to wit, *Ori* ‡, and the adverb *una*, ſynonymous with *ſimul*, or Unity; and ſuppoſing this firſt half, or rather, indeed, two

† Or if, as it is obſcure, we ſuppoſe it a Tiara, or Perſian Bonnet, that is ſtill for us.

‡ *Ora*, vel *Ori*, was a piece of money uſed in the time of Ethelred. Thus *Oriuna*, or indeed *Oras duas*, was paid by a certain pariſh to the Abbot of Peterborough; yet this we do not ſuppoſe has aught to do with this Coin, ſome hundred years before it, or to have the Head of the Goddeſs Moneta thereon, yet may not *Ori* be alſo from *Oriens*. Vid. *Hicks' Theſaurus*, in Records of Peterb. *Ora* ſive *Hora*.

things,

thirds, the ſaid two firſt ſyllables of the three to ſtand for the whole, to wit, *Oriens*, or oriental; the adverb *una* being then added, turns it into a Female termination, as well as ſignifying altogether, all at once, or all under one, that is all the oriental Divinities in one, as Sol, Apollo, Phæbe, Mithra, Diana, *&c.* ſo often before addreſſed to by him, under various names, forms, and ſhapes. Thus *Oriuna* would prove a much more proper and ſignificant name than Mithra, who might, nevertheleſs, be repreſented in ſuch Female dreſs, not before uſed on his Coins. Thus likewiſe *Oriuna* proves to be much more eligible and ſignificant than *Oriena*, ſhould we apprehend they might have made that choice. Nay, why indeed ſhould ſuch a compound ſeem ſo much more ſtrange, on this or the like occaſion, than that of Diana, or Duana quod duobus temporibus, & Die & Nocte appareat, that is, Dies, or Sol, to wit, Janus and Jana, vel Luna, Day and Night. And now let us conſider this ſingular name in another form or ſhape; and yet I will not hereby poſitively affirm and aſſert, that *Oriuna* is or was either Siſter or Daughter of † *Orion*, or to the Gods Jupiter, Apollo,

† *Orion*, as the Gallant of Diana, might alſo be joined, or conſidered under the like form.

Nep-

Neptune, or Mercury, although it bears ſo great affinity to that name, and ~~that~~ *Orion* was originally *Urion*; for the Urine of theſe Gods, and ~~that~~ the ſaid *U*, was judged proper to be changed to *O*, as carrying the better ſound, *&c.* yet, though even ſo alſo, we are not yet peremptorily inclined to affirm, that the laſt *O* of *Orion* might have been altered to an *U*, by the like authority, and ſo terminate with an *a*, to wit, *Oriuna*, as a Female. But if as yet, from what has hitherto been ſaid, it ſtill be advanced, that it ſeems not altogether contrary to our Apprehenſion to imagine, that *Oriuna* may be imagined to be the name of a Divinity, or Conſtellation, or in ſome ſuch like manner derived or conſidered from *Orion*. And ſtill further, can certainly ſay, that we cannot recollect any Empreſs, or Female name, amongſt the Romans, ending in *una*, and yet is ſo to be found amongſt the Divinities, ſuch as that of Luna and Fortuna, *&c.* conſequently may be allowed to advance on what is ſaid, it appears highly probable that this name, or head, ſhould be, or have ſome affinity to Apollo, or the Divinities, more likely than to be any real perſon. And now, with our Readers permiſſion, I muſt, as yet, go further on this ſubject of *Orion*, it is then moſt certain, that this

this Conſtellation was in the higheſt veneration amongſt the antients, not only with the Eaſtern nations, but even alſo with the Greeks and Romans, confirmed and mentioned in Holy Writ, by Job, chap. xxxviii. verſe 31. *Canſt thou bind the ſweet influences of Pleiades?* † *or looſe the bands of Orion?*—So Horace alſo,

Dum pecori lupus, & nautis infeſtus Orion ‡.
Turbaret Hibernum mare ||.

This ſeems much *apropos* with ſuch, particularly, as aſſert Carauſius to have been of Ireland. Now, whether ſo, or otherwiſe, it is ſtill much more to our preſent purpoſe, when we

† As the Hebrew language is looſe and indetermined, we have little from thence. But in the French it is, *ou faire lever les tempêtes, qu excite la conſtellation d'Orion.* Martin. Amſt.

‡ Tentator Orion, Dianæ, &c. Hor. lib. 3. ode 4. thus ſuppoſed the gallant of Diana. *Vid.* alſo ode 28. lib. 1. and lib. 2. ode 13.

|| If by *Hibernum mare* be commonly underſtood the Winter or Northern Sea only, we ſay, this Iſland was, by Orpheus, Ariſtotle, Strabo, *&c.* called Ἰερνη, or *Ierna. Hyberno Tempore*, was alſo in uſe. Ptolemey calls it *Iverna*; ſo *v*, as the *Greeks* changed for *b*, is *Hiberna*. Bochart brings *Hibernia* from the Phœnician *Ibernæ*, ſignifying moſt diſtant; ſo as that is both North and Weſt to them. Now, whether the Latins took the word *Hibernus* from thence, or otherwiſe, is not material; but it is certain, that was the moſt winterly and moſt North-weſt part known to the Antients.

 conſider

consider him originally a Sailor, or a Pirate, as is generally allowed, and asserted by historians, before he came to be Emperor of Great-Britain. So that if he honoured, or shewed a more especial regard and respect to this Constellation, can no way seem strange. The Greek of ὠρίων, from ἐκ τȣ ȣρȣ, *ex Urina*, is in the accusative, Τον ὠρίωνα, consequently, in the Latin *Oriuna*; or if alledged rather to be *Oriona*, I imagine that the Romans would more readily make choice of the former reading; thus to avoid the *Cacophonie*, as well as to follow by precedent, in the same name, or letter, beforementioned. This Constellation was also greatly proverbial, both with the Greeks and Romans, *viz.* Ψουδει πολλάκις Ωρίων τȣς ναύτας, *Fallit sæpissime nautas Orion.* It may not likewise be altogether improper to add, that the vowels taken or derived by the Greeks from the Hebrews, as the Romans did from the Greeks, were variously used and spoken, according to different times, place, tone, accent, and manner of speech, of such particular province or country. So *u* and *o* were frequently and mutually used, or exchanged, one for the other, (as Quintillian observes) according to such humour, or then prevailing custom. So *u* into *a*, as κυλιξ, *calix*, and *u* into *e* and *i*, as ιβυξ, *ibex*, φυω, *fio*. So like-

likewiſe *u* in *o*, νυξ, *nox*, and the Latins *volgus*, for *vulgus*. Priſcian takes notice, that the *u* was not in uſe with ſome of the people of Italy, only the *o*. So Pliny, on the other hand, relates, that ſome cities uſed the *u* only for the *o*; and thus again *a* into *u*, as Εκάβη, *Hecuba*; ſo † *o* into *u*, Ασκλυπιος, for *Æſculapius*, Κυρος, *Cyrus*, Κυπρος, *Cyprus*, *poblicum* for *publicum*, *volgos* for *vulgus*. It would be endleſs the inſtances of this nature, that might be given to illuſtrate this Subject; I ſhall therefore refer the more inquiſitive Reader to the ſchoolmen and grammarians treating thereof. I might alſo bring infinite numbers of confirmations of this kind, on many antient Roman coins ſtruck at different times, in various places; but this here hinted may, I hope, at preſent ſuffice: and yet I muſt ſtill further add, that they were particularly obſervant as to ſound, as is mentioned:

Ante vocales locari litera o *tres non poteſt*,
A, *vel* i, *vel* u, *cohærens duplicem ut reddat ſonum.*

† So *ou* in the Greek was turned by the Latins to *u*, as Λουκιος Σουλπικιος, for *Lucius Sulpitius*.

And

And again, it is likewiſe very certain, that we know nothing of the real pronounciation of either the Greek or Roman Languages. It, however, appears moſt likely to me, that the modern Greeks do ſtill retain the neareſt pronounciation to their antient predeceſſors. And thus it is they pronounce the *Gama*, *cha*, with the gutterel accent, not *ga*, as by us; ſo Δ *thelta*, not *delta*, as probably the antients likewiſe did. So the Romans poſſibly alſo, as well as the Italians, more or leſs do; to wit, *Chichero*, or nearly *Shigero*, rather than *Cicero*, or *Siſero*, as pronounced with us. It is further remarkable with us moderns, that words and proper names are often altered, and changed in ſound as well as in the writing, by letters being left out or altered, according to caprice or cuſtoms of perſons in different provinces or kingdoms, nay, even daily confirmed in the different parts of Great-Britain.

And now, after having ſo far given my thoughts on this ſubject, I here rather advance them as the moſt probable conjectures, and perhaps with the ſtrongeſt proofs of any appearing, but they are not given for abſolute certainty, in this caſe too difficult to be done; yet ſince, particularly, ſuch as are or have been proprietors, *&c.* of this Coin, are not ſo pleaſed, making

making ſlight of this, or any ſuch account, as allows not *Oriuna* to be the Empreſs and wife of Carauſius, I ſhall then, ~~as yet,~~ beg to be indulged a little further on this ſubject. Now, if alledged, that even allowing *Oriuna* as the accuſative of *Orion* in the Greek, this would only prove it as meant to *Orion*, that male Conſtellation; but if we conſider this Emperor as inclinable to addreſs, adore, or do honour to all the foreſaid Divinities, Conſtellations, † Pleiades, and *Orion*, under form of a female, which he had not done in ſuch manner before, as he had to Apollo, *&c.* in the male form, it need not ſeem ſtrange, ~~and~~ even alſo to give that name. Let us go yet further, and here again change the argument, though ſtill to keep ſo far to our former text, of its being the head of Mithra with her attributes, or thoſe of the ſaid Divinities together. I muſt now obſerve, that this head in particular, is, in my opinion, very ordinary and moſt indifferent workmanſhip as

† The Pleiades, or Siſter Conſtellation, together with *Orion*, were ſuppoſed to be the great influencers of weather and ſeas; yet we have not any direct authority to affirm, that any of theſe Siſters, or all in one, that this Conſtellation ſhould or could, by its affinity and ſimilar power with *Orion*, be termed *Oriuna*; but we know they were conſidered as the cauſe and rulers of tempeſtuous weather: thus termed the rainy Stars; ſo *Pluvioſus & triſtis Orion.*

any, ſeemingly the very worſt fabric of that Emperor I have ever ſeen in ſilver, although ſuch as are concerned or intereſted in the diſpoſal of this Coin, willingly pretend and affirm it to be good work. Yet this, methinks, appears ſufficiently to be otherwiſe, by the very drawing itſelf, as that of the imperfection of work and indiſtinctneſs of the ſymbols, (not from wearing) as well as unequal placing, and inequality of letters; and the Coin being an hobgoblin-work in general, not unlike the manner of the careleſs and irregular, if not blundering, letters, or legend, ſymbols, *&c.* ſuch indifferent, bad, or imperfect manufacture, being readily occaſioned by provincial workmen, common to place where ſtruck. So that it is frequent in this manner to ſee letters wanting, changed, double, or defective, vaſtly more often ſo, than in that of the upper Empire. Might it not alſo be preſumed, that the Emperor would chuſe to have his Empreſs repreſented by the very beſt artiſts, (of which we have many examples of his being very good) whereas a Divinity might any where, or in the remoteſt parts, be occaſionally ſtruck, on ſome victory, particular, or extraordinary occaſion. Now, ſuppoſing it ſhould yet be *Oriens aug.* inſtead of *Oriuna aug.* which was originally in-

intended, we ſhall then indeed find the number of Letters to be ſtill equal, both in one and the other name: and conſequently, if two of them ſhould, by blunder, be different to that they were originally intended, it no way appears ſo very extraordinary, nor ſo greatly ſtrange to me, ſince I have ſeen ſo many of the like kind in the lower Empire, nay, even in this ſame Emperor, and can, I think, produce ſeveral full as great blunders as that may be. I have one with a female figure on the reverſe, the legend *Cor. a-g.* the laſt is *aug.* but what the proper legend is before it, I am to ſeek. Another of the ſaid Emperor, reverſe, a female ſtanding alſo, legend, *Proudntia au.* the *o* is extremely ſmall, or almoſt like a large dot, or point: ſo that beſides this, here are three letters abſolutely wanting, if we ſuppoſe it intended for *Providentia aug.* One alſo with *Lit. au.* unleſs we ſupply it *Lætitia aug.* Now, the four letters of *Oriens* do ſtill ſtand in their proper place in *Oriuna*, to wit, *Ori* and *n*; the *e* is indeed turned to an *u*, and for the *s* ſtands an *a*, not ſo very extraordinary, conſidering the above-mentioned. Now, ſuppoſing, as yet, one letter only to be blunderingly altered, to wit, *u*, which ſhould be *e*, of which

which, or ſuch like, many ſimilar inſtances could be brought, it would then, I ſay, ſtand *Oriena aug.* and why might not this, I pray, be judged a proper termination from *Oriens*, when conſidered, as hinted, in a female ſenſe and repreſentation? But if, as yet, we may be allowed to ſuppoſe the *a* likewiſe to be put inſtead of an *s*, it would then ſtand, as propoſed, *Oriens aug.* Neither need this to appear ſo greatly forced, if we conſider the next letter after *Orien*, or *Oriun*, to be an *a* before *ug.* it will conſequently then ſtand *Oriuna aug.* if we can but imagine two of this letter *a* to have been ſtruck together by miſtake, inſtead of one, of which I am well ſatisfied (and others may, by what is ſaid) of full as much; or even inſtances of many more remarkable blunders committed on ſome of the † Coins of this Emperor, in different parts, by careleſſneſs of ſtupid workmen, more fully likewiſe proved by infinity of Coins of the lower Empire. And again, ſhould we ſtill incline to change the name of

Why might it?

† I have one alſo of Carauſius, reverſe a figure ſtanding with ſeemingly in the left hand a military enſign, the legend the contrary way, as *concoudia*, ~~poſſibly~~ for *concordia*, though that ſuppoſed to be *o*, is like a dot. There is alſo ſomewhat like *n* thereafter; the *l* in the exergue is alſo turned the wrong way. Another would read it *Diana con. &c.*

Mithra,

† Mithra, and to call it Phœbe, the cœleſtial Diana, Luna, Urania, *Oriuna*, or that of any one particular conſtellation; if we ſuppoſe then, that which ſhe has in her hand to be a ſmall branch, or a bit of laurel, proportioned work to the reſt, our buſt of Diana with Adjutrix, a laurel crown in her hand, and a branch of palm or laurel over her ſhoulder, ſomewhat behind, is not greatly or altogether unlike that alſo behind the buſt of *Oriuna*. Thus then, if we incline to ſuppoſe it the quiver of arrows, common to the earthly Diana, a laurel, or a torch, common to Mithra, and above, at the upper end thereof, ſomewhat, as ſome have imagined, not much unlike a half-moon ‡, is, what I cannot pretend to determine, poſſibly the whole appearing not greatly more unlike the one of theſe than the other. All I can further ſay thereon, is, that it ſeems to me as like either of them, as like any thing elſe we can well imagine. Yet this, however, upon the whole, muſt reaſonably and inconteſtably be concluded, that whatſoever it be, it is abſolutely ſome ſym-

† Vid. *G. Simeon*, or *Morery*, Artic. *Chyndonax*, found in a tomb, a ſtone in form of a barrel, with an inſcription of two circular lines around it, in form of a garland or crown, *viz.* Μίθρης εν ὁργάδι, *&c.*

‡ Luna, or the Moon, was alſo termed *Urania*.

bol, or attribute, appertaining to a Divinity, and not that of any real human perſon, Empreſs, or earthly female. And ſtill, to confirm this yet more fully, and beyond all manner of diſpute or contradiction, the crown or garland of laurel around the whole buſt, is a plain demonſtration of its not being any way intended for a human being; ſince there is no inſtance can be given of any real earthly female having a laurel crown, or ſuch garland, around her buſt, amongſt the Romans; neither do I remember ſuch like even amongſt the Greeks, much more ready to compliment their Empreſſes with the attributes of their Divinities, or what not, ſo properly their due. We have indeed ſuch like around the buſts of Pompey, Brutus, and ſome Syrian Kings, who affected divine attributes and new titles; we find it around alſo the name of Auguſtus, ſtruck in various provinces, to wit, on the reverſe ſide; and ſo of Gothic Kings: otherwiſe around noted inſcriptions, names of places, or towns, as that likewiſe about the ſymbols of Divinities, ſuch as the lyre of Apollo, or club of Hercules, &c. Thus, if all hitherto mentioned on the head, in the hand, or behind her, were of the like kind, it would not be inconſiſtent, but very proper with ſuch like Divinity; and more particularly

Not as marks as Divinity

cularly ſo, if we can ſuppoſe ſuch to be belonging to, or to have affinity with Apollo. Nor can we imagine there is juſt room to apprehend it to be otherwiſe. Neither is it, as obſerved, in the leaſt conſiſtent, or proper, for any earthly female; nor can there be produced a precedent, or the leaſt inſtance of any thing of this kind, amongſt the Romans, ſo to confirm their ill-grounded imaginations, with their ſtrong aſſertions of this being a real earthly perſon, or Empreſs. Neither is there the leaſt juſt reaſon to think there ſhould be any ſuch like bold and primary precedent, ſtarted at that latter time of the Roman Empire. Thus, whether as propoſed then, this buſt, or female repreſentation, be allowed to be that of the aforeſaid Divinities, conſidered and united into one, or that only of one of them, is not ſo greatly material to us, as that it is one or the other, which is what we inſiſt on, and do imagine to have ſufficiently proved, according to the higheſt probability. And now, from what has been ſaid, it may readily be imagined, that I am in no manner of doubt as to the veracity of this Coin, otherwiſe, it may be ſaid, I might have ſaved myſelf this trouble of writing on the ſubject. I ſhall freely then acknowledge, agree, and allow, that

I think, and am more apt to believe and consider it, as a real, genuine, and true Coin of that time, than otherwise. Yet I cannot but at the same time add, that it does not give me all the full satisfaction, and unquestionable content and pleasure, which is to be wished for, or to be desired in a Medal of that consequence, or indeed even to be so fully satisfactory to me, as any, or all the coins in silver I am possessed of, of that Emperor, nor any way so well satisfied as to goodness of the work, or perfection of the legend.

However, we are to put and consider this, with many others, (though true) as such, which do not give all the pleasure and full satisfaction to be wished; neither did I ever consider it in the same very extraordinary light, as some would have it, or even of that consequence to be purchased at any great rate, when offered me; never considering it as the Wife of Carausius, or as that of any real earthly person.

Finally, to conclude, after having more fully and duly considered the whole, I am thoroughly convinced and satisfied, that it is the head of a Divinity, and is indeed that in particular of Diana, as is at first observed, with her Pearl Necklace, Attributes, &c. as before mentioned. Now, whether Pallas, as Diana, the daughter of Jupiter,

piter, might be considered alike, if not the same, I shall not here insist, but that this also has the Leg. *Comes*, the Companion, and has an olive branch in her hand, as that of *Oriuna*, is certain, (*vid.* Genebrier.) Pallas was particularly adored in this our island, as at Bath, *&c.* that being termed *Urbs Aquæ Palladiæ.* So *Aquæ Solis*, and many of Carausius coins are frequently found there. That of *Tutela* might probably likewise be brought in. As to the legend of *Oriuna*, that which has been said thereon appears to me sufficient; but, at the same time, must add, that another Coin appearing with Leg. *Oriuna*, will still be a yet further confirmation, that there is such a real name. And as yet I cannot omit adding, that if the reader will compare the head of the figure in our Plate of Coins, legend, *Adjutrix*, he will find it to be the same with that of *Oriuna*. In a word, I call on such as object, to point out the least probable sign of its being a real person, either from the ornaments, symbols, or legend.

Occ. has such a Legd of Victorinus & Femina sedens sinistra, arcum.

P. S. If any collector, or other person, have any of the Coins of the Emperor Carausius, or those of Allectus, in either metal of these two Emperors, so as to suit the collection of the Author of this Dissertation, for further use, he is ready to make proper returns by exchanges of the same Emperors, or otherwise of other suitable medals, or recompense.

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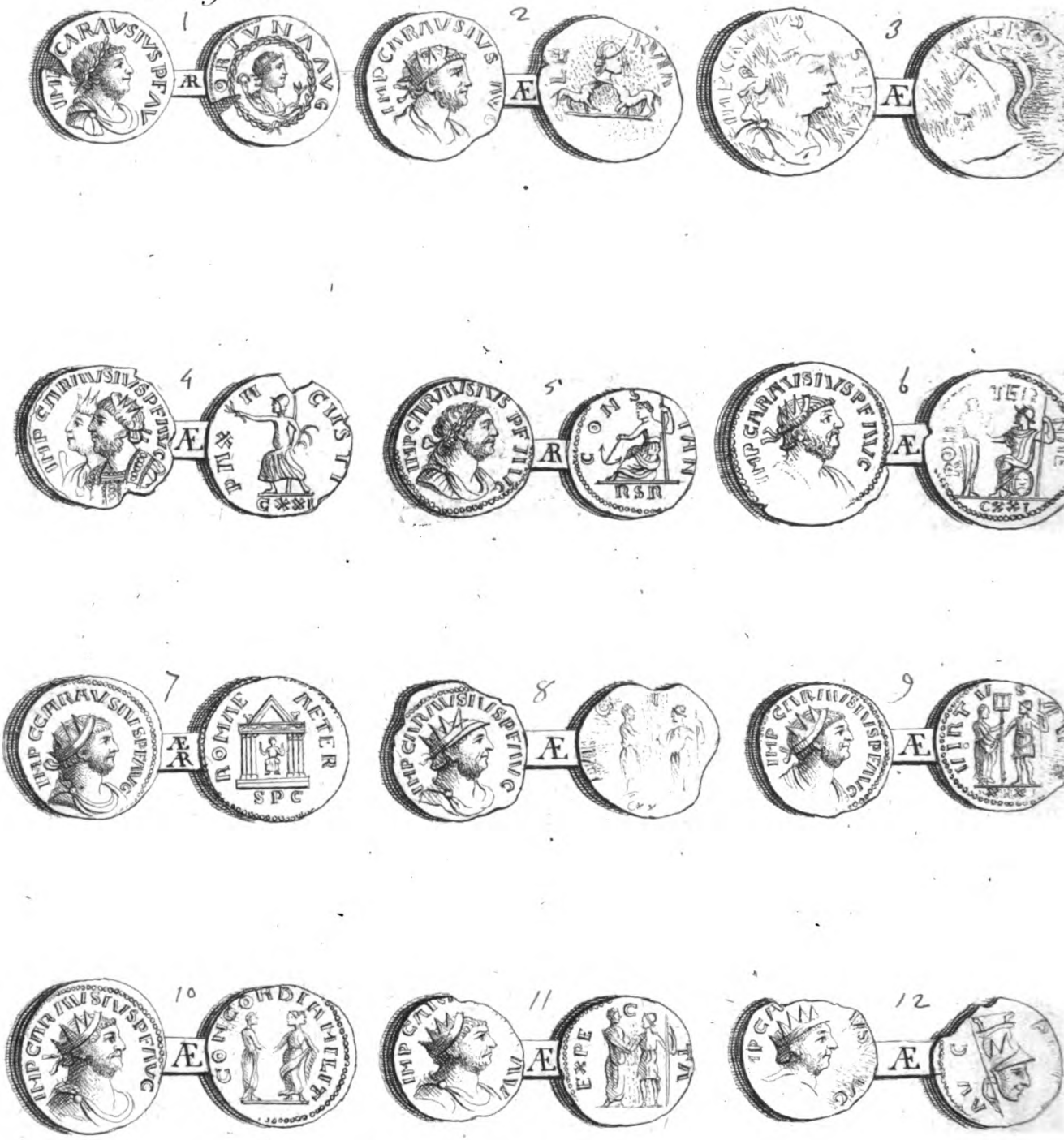

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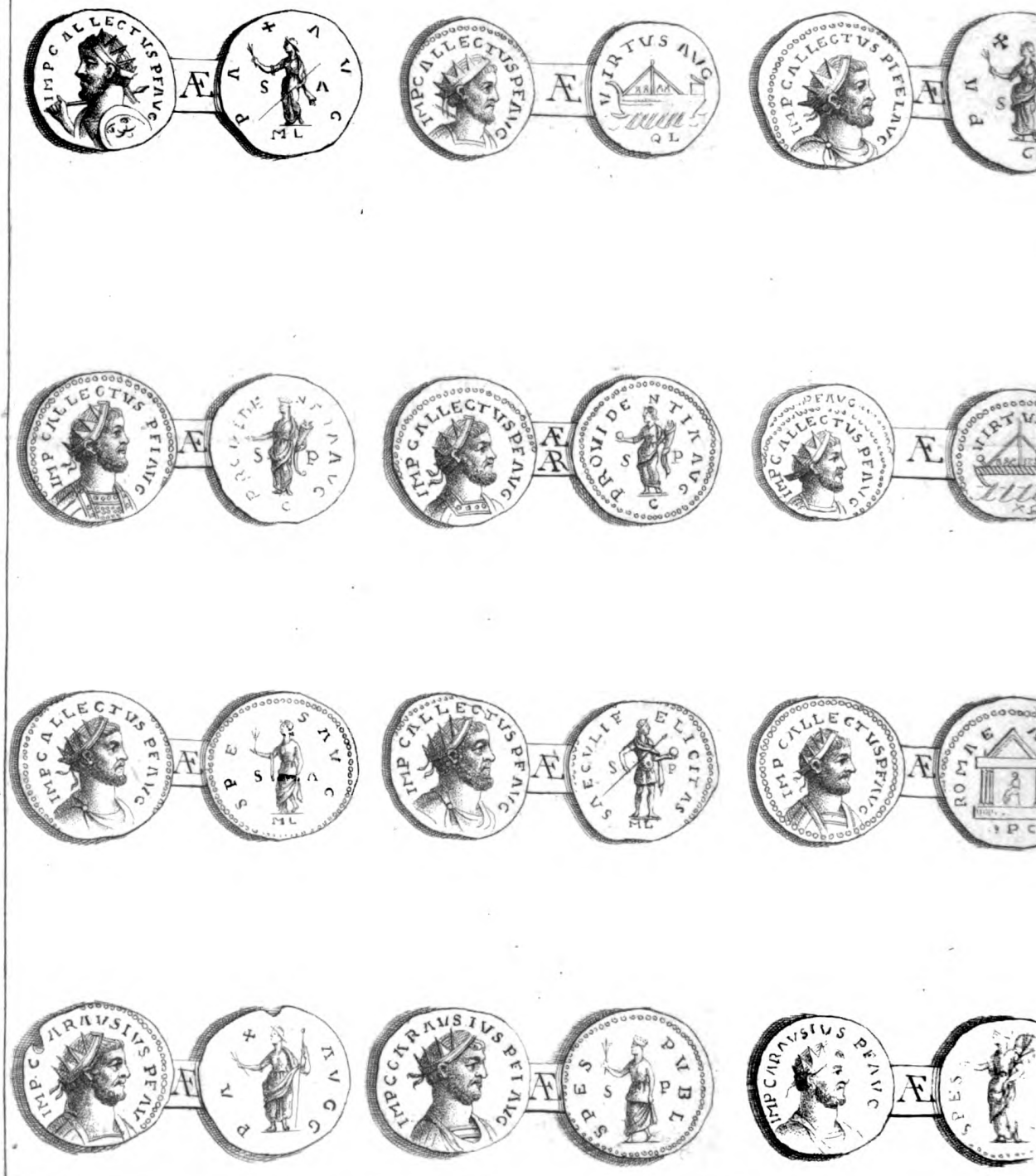

FURTHER

OBSERVATIONS

ON

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AND

ORIUNA,

Supposed by some to be a real Person.

WITH

ANSWERS to those trifling OBJECTIONS made to the former DISCOURSE.

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FURTHER

OBSERVATIONS

ON

CARAUSIUS

AND

ORIUNA.

NOtwithſtanding what I have already publiſhed on the Subject of *Carauſius* and *Oriuna*, which was as well received as could be expected, yet as there have been ſome willing to object, or otherwiſe thoſe who deſire more full Satisfaction thereon, I have accordingly thought proper ſtill further to confirm, and more fully to illuſtrate the ſame, by another Plate; being a Variety of curious Coins of that Emperor, not hitherto publiſhed.

The different, idle, ſimple Criticiſms, or ill-founded Objections, which have been advanced by ſome, are in Reality ſcarce worthy of public Notice. As to the Rev. Dr. *St—y's* Letter or Diſſertation (to his very notable flouriſhing

Patron) to prove *Oriuna* to be the Wife of *Carauſius*, I do verily believe he ſcarce believes it himſelf; but did in Reality only mean it, as a high Puff, to this his Patron's Preſent to the Moſt Chr. King, and that our writer well knew he would readily and ardently ſwallow ſuch-like or the higheſt Adulation. Thus offering Incenſe or (as he has often merrily expreſſed it) ſavoury Fumes, and ſweet Odours, for the Noſtrils of his ——. In this his Addreſs to him, he there affirms him to be a very great Judge, and well knowing in theſe Things. Yet I will venture to aſſert, that, if our very obliging Author ſhould ſeriouſly apprehend he therein in the leaſt affirms Truth, I will freely venture to ſay, that ſuch who know any thing of theſe Matters (and who knew him) none ſuch will believe him. But waving, at preſent, Integrity, Sincerity, and Knowledge, in theſe Aſſertions or Writings, we ſhall now enter upon his affirming, and learnedly proving, the Head of *Oriuna* to be that of the Wife of *Carauſius*. This Coin, he aſſures you, is an undoubted true one, and yet freely owns he never ſaw it; which if indeed he ever had, it would probably have been much the ſame. He farther affirms, that the Drawing thereof made at *Paris* is a very exact one; yet I who have ſeen and frequently had

had and examined this Coin, do affirm it not to be a ſtrict or exact Drawing, it being greatly heightened, and faſhioned out to their own Fancies; ſo making it as they would have it, and much more plain and diſtinct than it in Reality is, particularly the Ornaments of her Head, to wit, that of making her a very plain Diadem, with a Laurel, or it's Leaves, *&c.* Now if any are found with a Diadem, I ſay there are none with a Diadem, and Laurel, or Leaves. Monſ. de Boze, who directed the engraving it, did not take the Care he ought to have done, nor did he ever pretend to explain it in Writing, as he promiſed; which, it is true, indeed, I never expected; he being wiſe enough to decline it. Be theſe Things right or wrong, our learned Doctor takes all for granted and undoubted; moſt learnedly haranguing us thereon, though without Notice of Diadem or Laurel: Yet carefully obſerves to us, the Sprig of three Leaves ſhe has in her Hand, which is indeed her right Hand, in which ſuch Twigs always are with others.

But then, ſays our learned Friend, *ſhe has a Right Hand behind her——that ſeems to hold a Ribband with two Ends*, &c. What, Has ſhe then two Right Hands? ſince the firſt with the Twig is plainly ſo. Yet I would obſerve to

my very good Friend, that, according to my Diſſertation firſt publiſhed, that behind her appears not quite ſo plain to me; though, as I have there hinted, it belongs probably to a Divinity. But if that publiſhed by Monſ. de Boze be a juſt Repreſentation, as our Doctor aſſerts, I then ſhould be of Opinion, that this behind her is a Cornucopia rather than aught elſe I can imagine. And this I ſhould ſtill ſooner be induced to believe (if ſo juſtly copied) from the very Indifference and Hobgoblineſs of the Work (as obſerved in my former) it being the worſt Work of any (in Silver) I have ſeen, and not one of nine I have in that Metal, but appears far better Workmanſhip. Now as to the Cornucopia (if ſo) it is very conſiſtent with *Diana*; ſince in her Temple at *Rome*, Barley, Wheat, and Pulſe, was given for them to offer to the Deſtinies, as proved by the Coins of *Domitian*, FRUG. AC. A. POP. *Fruges acceptæ à Populo* *. But leaving this ornamental Deſcription; this learned Writer uſes a Number of his far-fetched, high-ſtrained, painful-learned Ar-

* The Pearl Necklace, mentioned in my former, common to the Divinities, not in Uſe with the Empreſſes of the Upper Empire, yet was ('tis true) uſed by ſome, in its Decline, or lower down, affecting the Dreſs of Divinities, as Diadem, &c. yet this ſeems little material, its being ſo with one or the other.

guments, from the Redundancy of Imagination and Fertility of the Brain, that this muſt be a real Perſon, and the undoubted Wife of *Carauſius:* Nay, as he hints to us, that he has long thought or dreamed of ſuch a Wife. As to myſelf, I have long thought that there is not the leaſt well grounded Foundation for believing that he was ever married, which is ſtill going much further than that this is not his Wife, or indeed any real Perſon. Firſt then, if we ſuppoſe him to have married when young, low, and poor (as he or ſome think) and brought her with him, it is much we ſhould not have heard of her, if he left her here on his frequent Expeditions; ſo if ſhe went with him the ſame might be expected. Or if he married her when in Power, it would ſtill be more ſtrange we ſhould hear no further of her during his whole long proſperous Reign, either by his Coins or otherwiſe; more eſpecially ſince he has been ſo very particular on them. Thus then he would ſeem to me to have been ſo very greatly employed, and overbuſied from the Beginning, that he ſeems ſcarce to have had Time to have the leaſt Thought of Matrimony; otherwiſe that he had not found it ſufficiently convenient, or latterly that he might judge himſelf too old.

And

And now I muſt not omit the ſtrong or ſtrongeſt Proof of this knowing Writer, to prove her a Wife, as well as to have a Son. For this he has Recourſe to our good, truly learned, and ingenious Friend, Dr. *Genebrier*, who informs us of Count *Zarabell's* (own) Account, of his high Deſcent, with that of his Family, from Emperors and Kings, with that of *Carauſius*, &c. Muſt I then acquaint our Doctor, that this *Count*, having heard that Monſ. *Genebrier* was writing on *Carauſius*, deſired he would take Notice and mention ſome Part of his own Account of his Deſcent, with that of *Carauſius*, &c. which *Genebrier* conſented to, and did; as a Friend to oblige him, or as the Doctor might do to his Patron. Yet as it is ſufficiently known and owned, that Count *Zarabel* gives not the leaſt Authority for what he there advances, either as to the Wife or Son of *Carauſius*, ſo it ſeems not a little ſtrange, our learned Friend ſhould pretend to amuſe the Public with ſuch vain, lame, unwarrantable Stuff, without the leaſt proper Authority. Had our inſtructive Writer acquainted us, that he carefully had been at the Herald's Office, and had there found it fully proved, to his own entire Satisfaction, it would indeed have been fully as ſatisfactory to me, and probably ſo alſo to

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to the Public. But our Reverend Author, together (as he tells us) with the Help of his knowing Friend, the learned Dr. *Stack*, they fondly agree in acquainting the World (in Behalf of their Empreſs) that there are many more Empreſſes, fully as little known to us as ſhe. In witneſs thereof they are pleaſed to name *Marciana*, with ſeveral others they are pleaſed to name. A very notable, judicious, knowing, and bold Aſſertion truly. Now let us firſt then examine, and ſee, how it ſtands with regard to the firſt mentioned, to wit, *Marciana*. On a Medal of hers, ſtands MARCIANA AVG. SOROR IMP. TRAIANI round her Head; Reverſe, CAES. AVG. GERMA. DAC. COS. VI. PP. A Figure of *Matidia* ſitting, underneath in the Exergue, MATIDIA AVG. We will next come to *Pliny*, in his Addreſs to *Trajan*, where he ſays, *Soror autem tua ut ſe ſororem eſſe meminit? et in illa tua ſimplicitas, tua veritas, tuus candor agnoſcitur? Ut ſiquis eam uxori tuæ conferat, dubitare cogatur utrum ſit efficacius ad recte vivendum, bene inſtitui, aut feliciter naſci*; with much more on her living in the Houſe in happy Union and great Concord, with his Empreſs *Plotina*. Add to this, the different Inſcriptions on Monuments, as vid. *Gruterus*, p. 46. 322, *&c.* And now what (my good Reader) are we to ſay of

theſe?

theſe? or are we to compare this Lady with Madam *Oriuna?* Surely not. Yet poſſibly theſe modeſt Partiſans may admit this Muſtard to be ſufficiently ſtrong for them, to help their digeſting of *Trajan's* Siſter, but that I cannot make it equally ſtrong ſo to do, with the other Ladies in Queſtion, as mentioned by them. And what then? if we ſhould allow it not to be equally ſtrong, yet it will, I imagine, and doubt not, be ſufficiently ſtrong for every other Stomach to digeſt, if not theirs. For Example, *Sal. Barb. Orbiana* they mention, if ſaid or queſtioned, whether Wife to *Alex. Severus* or to *Traj. Decius*, yet is there any one who diſputes the Being of any ſuch auguſt Perſon? or of the Reality of that of her Name? Is this then in the leaſt parallel to that of *Oriuna*, ſo fully queſtioned in both? Or ever to have heard of any ſuch Perſon, or Name; whilſt Coins of *Orbiana*, with the other's, are daily found, confirming Perſon and Name by Legend, different Reverſes, *&c.* Can any ſuch like be advanced in Favour of *Oriuna?* Is not the Reality of any ſuch Perſon ſufficiently called in Queſtion by every one? and here, methinks, ſufficiently diſproved. Beſides the general Diſſatisfaction of ſuch an uncouth Word, or hobgoblin Legend, which makes every one rather

ſtare

ſtare than to content him. Thus what is ſaid for *Orbian* may ſerve for ſuch others they mention. But this learned Writer would ſeem to value himſelf much, on his great Proofs, that this imaginary Lady, or at leaſt that *Carauſius*, had a Son, which he takes from Mr. *Genebrier*, who, as was ſaid, has it particularised from Count ~~*Zarabel.*~~ Zabarella But what is ſtill greatly relied on, is the Reverſe, PRINCIPI IVVENTVTIS, on a Coin of this Emperor. The Figure there is a Youth with a Spear, ſuppoſed to be this Son. Yet if they will be ſo good as to obſerve, the Figure juſt before that in the Plate of Monſ. *Genebrier*, is SAECVLI FELICITAS, the like or very ſame Figure, which is, indeed, alſo commonly ſuppoſed to be the ſame young Prince, or Heir; of which I have one alſo of *Allectus*, which from this, conſequently, will prove him likewiſe to have had a Son, of whom we have not yet heard. But I doubt not, theſe learned Writers will, and muſt allow, that the *Princeps juventutis* was not neceſſarily the Emperor's Son, but in Reality, the Perſon he was pleaſed to chuſe, or thought fit to make ſo, eſpecially not having a real Son of his own. Thus the firſt were not the real Sons of *Auguſtus*, but his Grand-children, whom he was pleaſed to create (not one but both of them together)

pl. v. f. 3. 4.

Principes juventutis. So *Nero* was by *Claudius* made his Son only by Adoption. Thus *Titus* and *Domitian* were both made ſo, at the ſame Time. *Titus* continuing ſo till 42, and *Domitian* the like; ſo that the Age was not abſolutely neceſſary thereto. Let us now a little further examine what we ſhall find on other Medals, relating to this. We find on a Reverſe of *Diaduminianus*, SPES PVBLICA, the Figure a Female, or Hope, with a Twig in her Right Hand; a common Reverſe, with the Heir of the Empire. Nay, Q. HER. MES. DECIVS, has a Female ſitting, with a ſuch like Twig in her Hand, the Legend PRINCIPI IVVENTVTIS. So that a Figure or Youth, with a Sprig, or Spear, is no Proof of its being the Perſon of the young Prince, or Heir of the Empire; unleſs we would ſuppoſe theſe other Types to mean the ſame, which is not, I think, well to be ſuppoſed. But now I am inclined to indulge our intelligent Author, and am even willing to believe, that this Emperor *Carauſius* truly had adopted a Succeſſor. Nay, I do even alſo ſtill further venture to acquaint him with his Name, to wit, that of *Allectus.* Neither need this ſeem ſo very ſtrange, when we conſider that the Emperors in general took timely Care to name a Succeſſor, and that it was entirely in the Will and Power of the Emperor,

peror, to name or adopt whom he pleaſed, and ſo to create the *Princeps juvent.* whomſoever he inclined. If theſe Thoughts ſhould appear new, or ſtrange to the Reader, he will find it yet more particularly confirmed by *Eutropius*, who terms *Allectus*, *Socius ejus*, his Aſſociate, Collegue, Partner, or Companion. And it may ſtill further be proper to obſerve, the Medals of this laſt mentioned, as the *Sæculi fel.* with that Type, common to the Heir of the Empire. Next to this I ſhall remark, that the Gold *Allectus*, ſent alſo (from hence) by the ſame Hand, our Reverend Writer's aforeſaid great Patron, to his Moſt Chr. Majeſty, about the ſame Time with *Oriuna*, was a fine Coin, extremely remarkable, and appears very ſtrongly to confirm what is here advanced. On the Fore-ſide he appears bare-headed, with the Legend only, ALLECTVS AVG. no Title of *Imp.* entirely ſuitable to the Heir, or Succeſſor of the Empire; not yet with the full Power. Still further, and more particularly confirmed by the Reverſe, which is the Figure of Hope, with the Twig or Branch in the Right Hand, the Legend SPES, common to the *Princ. juvent.* Nor can I any otherwiſe imagine then, that this very remarkable Medal muſt, from the Particularities thereof, have been ſtruck in the real Life, and

Time of *Carausius*, whilst yet *Imperator*, and consequently by his Order. Otherwise, why should this Coin be so struck, without the common Title of *Imp.* and bare-headed, without the Laurel, as well as that distinguished Reverse, common to the Heir of the Empire? Whereas I have one of Copper, with the Title of IMP. or *Imperator*, as well as C. or *Cæsar*, with the Head radiated, and the like Reverse, SPES AVG. So that it seems plain, he in this appears to have been Emperor, and yet continued the Reverse, as well as *Domitian* and others had done. And thus, from what has been said, there appears all the Probability that can well be supposed, that *Allectus* was in Reality the declared and apparent Successor of *Carausius*. Neither need it to seem so greatly strange, if *Allectus* should so highly have been provoked, so as even to kill *Carausius* (as he did) after his making that famous Peace and Agreement with *Diocletian* and *Maximian*, by which he became Conjunct and Partner with them in the *Roman* Empire; verified by the Coins of PAX AVGGG. struck by every one of them, as well as their three Heads together on the same Coin, with the Legend round them, CARAVSIVS ET FRATRES SVI, with the same Reverse. This, in all likelihood, was towards the End of *Carausius's* Reign, since we hear

no further of his remarkable Actions thereafter. If I ſay, then, *Allectus* ſhould have been much diſpleaſed herewith, can no way ſeem ſtrange; ſince it is no way likely, *Diocletian* and *Maximian* would agree that *Allectus* ſhould ſucceed him, more eſpecially, as we hear not of his being any Relation to *Carauſius*, and that they had a Sufficiency of other Succeſſors of their own. It appears but too plain that *Allectus* was no way ſatisfied nor pleaſed with that Peace; ſince we evidently obſerve, that he very ſoon reſolutely commenced the War again, with the ſame two Emperors, *Diocletian* and *Maximian*, and ſo continued the ſame with them for the Space of at leaſt three Years thereafter, as related by the Hiſtorians of that Time. Now if any ſhould yet object to his Age (as too old) to ſuppoſe him *Princeps juventutis*; I ſay, that I do not find any particular Age neceſſary to the having been made or ſtyled ſo; ſince it altogether depended on the abſolute Will and Pleaſure of the Emperor. Thus, beſides what has been already ſaid on that Subject, we may further obſerve, that not one but both the Sons of *Veſpaſian* were made *Princ. juvent.* and that *Titus* remained ſo until forty-two Years of Age, when he became Emperor. And *Domitian* ſo, till betwixt thirty and forty; nay even continued

nued ſo whilſt Emperor; it not being thought neceſſary that the Captain of the Youth ſhould be of any particular Age. There are two Coins ſtruck alſo by *Domitian*, one with a Goat on the Reverſe, the Legend PRINCEPS IVVENTVTIS; the other with a *Pallas* ſtanding, with the ſame Legend; and both of them on the Head Side, with the Title of IMP. the firſt marked with his ſeventh Conſulate. Thus the Age of *Allectus* is no Objection. Neither can we ſuppoſe him to have been old on *Carauſius* being declared Emperor. For beſides, *Carauſius* having reigned at leaſt ſeven Years, according to Hiſtorians (probably more) and three Years allowed to *Allectus*, he then ſeems not by ſome of his Coins to have been very old, ſuch being with little or no Beard. That of *Carauſius* I have engraved, with PACI — two Figures joining Hands. M. *Genebrier* has publiſhed one ſuch like, PACI AVGG. And this being ſo, we cannot any way well imagine, or ſuppoſe, who this other auguſt Perſon ſhould be, but that of *Allectus*.

Occ. 130

As to the firſt Coin on the Plate, the *French* Copy of *Oriuna*, I have already ſaid what is neceſſary. As to thoſe which follow, they are produced as Divinities likewiſe, in ſo great Uſe with *Carauſius*. On the ſecond Reverſe there is a ſmall Head like a *Pallas*, ſeemingly not much

much unlike that of *Oriuna*, under which are two Lions meeting. The Legend ſeems LE. (or LEG.) probably the vi^th or * vii^th Legion, after which I read it BRVTA, or LEG. vii. BRVTANICA. For according to *Camden*, and *Speed*, it was anciently read *Brutain* †.

The third is the Head of *Mars*, ſeeming to be MARTI PROPVGNATORI.

All such Legg
have Man gradu
S. Oc. 336-7.

The fourth is plainly the Head of *Carauſius*, with that of *Apollo*, the Flagellum in his Hand (formerly by ſome called the Wife;) but the full (uncommon) Writing, PAX AVGVSTI, on the Reverſe ſhews it plainly to belong to, or to mean only one Perſon; ſince otherwiſe it would have been PAX AVGVSTORVM. I cannot omit to obſerve alſo, that our aforeſaid learned Writer would at laſt have it to be the Son of *Carauſius*; but had he properly examined this Coin he mentions, when with his Patron, he might have found it as we have ſaid.

* Vid. *Cæſar's Comment. de bello Gallico*, lib. iv.

† *Speed*, from the Archdeacon of *Monmouth*, on *Brute's* Conqueſt here, his Herald, emblazons his Arms to be *Gules, charged with two Lions rampant, endorſed* Or, *and the ſame to be borne by the Kings of* Troy. *And his Banner diſplayed at his Entrance is ſaid to be* Vert, *a* Diana *of Gold fitchée, crowned, and inthronized; the ſame that* Æneas *bore when he entered the Land of the* Latines; if any Regard is to be had to this, or of *Carauſius* Notice of ſuch like.

The

The fifth is *Neptune* ſitting on a Rock, CONSTAN. or Conſtancy and Steadineſs.

The ſixth Figure of *Rome* ſitting, with ſeemingly a Female Figure ſtanding, ROMAE. AETERNAE.

The ſeventh a Temple, a *Pallas* ſitting, with the ſame Reverſe.

The eighth two Figures, PACI, I have ſpoken of.

The ninth *Virtus*, the Emperor joining Hands probably with that Divinity.

The tenth two Figures, one of *Janus* for Peace and War, looking both Ways, CONCORDIA MILIT. being a Divinity alſo.

The eleventh, the Emp. with a Female alſo, joining Hands, EXPECTA.

The twelfth and laſt I have put as an uncommon Blunder, being a *Carauſius*, ſtruck on a *Claud. Goth.* whoſe Head ſtill remains on the Reverſe. This, I doubt not, might (by our learned Author) have been called the Son of *Carauſius*.

I might mention that in Lord *Pembroke*, a Female ſitting, Leg. DIANA, of the ſame Emperor.

Thus the learned (who incline to it) may chuſe of theſe Ladies, which they judge moſt proper for Wife or Wives.

I ſhall

I ſhall here acquaint my Reader, that this I have ſaid, is what I thought principally neceſſary to ſay at preſent on the Subject of *Carauſius*. I muſt now leave my Reader to his Option of looking into what follows, whether worth his Peruſal I ſhall not determine. It is on the Subject of the aforeſaid Reverend Author's reſolving to publiſh the Hiſtory of *Carauſius*, of which he has given the Specimen before-mentioned. Now, as I have imagined the Public may not be diſpleaſed at giving them my Sentiments thereon, I here give them ſuch, if inclined to peruſe them. From what then I have before ſaid of this Wife and Son, and what he has likewiſe given us on this Subject, the Reader, I preſume, may eaſily gueſs from thence, what Sort of a Hiſtory we may reaſonably expect. And now, as our ſaid author propoſes, and has propoſed, to give us this Hiſtory near forty Years ago, though now probably pretty forward, I ſhall ſay then that I think myſelf, in ſome way, obliged to declare my Thoughts thereon, ſo far as I know, for the Benefit of the Public; as well as that ſuch Hints may poſſibly be of ſome Uſe to this Author when he publiſhes. Veracity, in an Hiſtorian, is the only valuable Part of him; without which the whole is nothing. The Sincerity, Integrity,

and Knowledge, the World will determine. I ſhall obſerve, then, that the Foundation of this Work is the ſix engraved Plates of M. *Genebrier's* Book, given him, and which I had refuſed from M. *de Boze*, having quitted my Title thereto to him. Theſe being very faulty Plates, for ſo I always conſidered them, having told M. *Genebrier* ſo, who readily owned it, but for Excuſe ſaid he was not preſent at their Publication. The many Errors in them are not attempted to be amended by our Author, if he could. Without entering here into the other Faults he is not acquainted with, I ſhall only ſay, that he entirely follows the ſame Form in thoſe of his own, engraving them in the ſame Manner. The Reaſon of Monſ. *Genebrier's* many Errors *, proceed in a great Meaſure from his being in Poſſeſſion but of a very few of the Coins, ſo as to be able properly to compare them with the Proofs. Our Author, I ſay, copies the ſame Method, of making them at leaſt double the real Bigneſs; and tho' greatly differing in Size, *&c.* his are made equally big and equally plain. A Sameneſs of Letters alſo in the Legend; ſo that there is no

* Even ſome of thoſe mentioned by M. *Genebrier* are not to be found. Beſides his marking and putting one Metal for another, *&c.*

ſtrict

ſtrict Copy of the real Appearance of the Coin. Beſides this, he freely gives ſome a larger, and others a leſſer Beard, or none, as it ſuits his Fancy, or would have them in Years. This, with the helping, adding, or imagining of Letters, or imperfect Legends, is to be thought of by the Reader, when publiſhed. And here, methinks, I ought to put the Curious on their Guard, as to Veracity *; ſince I have been conſulted on ſome that were imperfect. For Example, he ſaid he had ſeen, and aſked if I had not ſeen, one with the Legend PRO DOMO AVGVSTI; I ſaid, I had not. On producing the Coin, I found it to be PROVIDENTIA AVG. So another ſtruck on a *Gallienus*, with a Part only of that Name, he read it GALLIA, imagining it to relate to *France*. Thus, had he ſhewed me his others in general, it might perhaps have been better, and more to be depended on. But inſtead of this, he abſolutely refuſed ſhewing me his others, engraved or unengraved; probably imagining he could not miſtake therein. So that even thoſe of the Reverend and particularly worthy —— *Foot*, who had faithfully promiſed to ſhew me his Coins; inſtead of that, he the

* Copies of Coins, produced in ſuch an unwarrantable Manner, are ſcarce worth Notice, ſerving rather to lead Men wrong than right.

next Day put them into the Hands of our ſaid Reverend Author, who by mutual Conſent agreed I ſhould not ſee them. I ſhall leave the World to judge of the Juſtneſs, Generoſity, Sincerity, and Uprightneſs, of one and the other of theſe grave, learned, and well-meaning Virtuoſi. So that inſtead of having ſuch authentic Records well and faithfully examined by the knowing (for public advantage) as indeed all ſuch ought to be on publiſhing; You are abſolutely to depend on ſuch Draughts as they are pleaſed to exhibit, not inclining to be ſcrutinized. Neither is it to be ſuppoſed (if permitted) that the Curious are to be hunting out ſuch now, in different Parts, to compare them with the Draughts; a Trouble I ſhall ſcarce attempt, but content myſelf with that I imagine them to be. He did, indeed, latterly propoſe ſhewing me ſome of his Plates, if I would give him, *&c.* And now I muſt ſtill add, that our learned friend has no great Notion of falſe Coins in general, and particularly of this Emperor, Silver or Copper; but publiſhes all he ſees, of which I might give Examples. Nor do I imagine he pretends to much Knowledge in this; or if he does, I ſhall not depend on him in that. This Gentleman has alſo been at Pains to take many already publiſhed, and pro-

bably better done than his Copies from ſuch Plates, which ſeems to be for the ſake of Number, or by Compliment, of naming Perſons they belong to, moſt proper, if not publiſhed.

Our good Friend has alſo taken a Draught of a pretended Medaglion of this Emperor, as publiſhed in that Form, among thoſe of *Moſelio* of *Verona*; of which I am well ſatisfied there is no ſuch Thing (poſſibly of a larger, ſmall Braſs, very common) no Medaglion of that Emperor having ever been ſeen with us, where they are principally or only found. Yet this is notably enlarged, by one and the other, to be of the common Medaglion Size. That it is as I ſay, is plain, ſince the *Allectus* alſo, put there as a Medaglion, is of a common Size, being the ſame as he tells us of that publiſhed in *Patin*. But here I thought to have taken ſome further Notice (of our Author) of his Complaints of me in Public, concerning giving, or exchanging of Coins; but as I imagined ſuch Particulars might not be very grateful to the Public, I chuſe to decline it; only that I thought I had the beſt Right of publiſhing my own Coins.

And now, as I mentioned ſome Criticiſms on my former Diſſertation on *Oriuna*, there is one who pretended to write thereof ſcarce worth

worth naming, or diſtinguiſhing with an Anſwer, even though ſo favoured (to his Coſt) by the Rev. Mr. *North*, proving he was totally unacquainted with *Engliſh* Coins, which is indeed as much the Caſe of that of the *Roman*, to wit, *Carauſius*, he there alſo attempts to mention: Affecting to obſerve from our aforeſaid Doctor (who even gives that up) that the ſaid Reverſe may be FORTVNA, without conſidering it has no ſuch-like Symbols, or that even, if ſo, it would be a Divinity; by which Conceſſion, he muſt thereby allow it to be a Divinity, which conſequently is the very Thing advanced. But as I incline not to ſpend Time in anſwering ſuch Critics, I will leave ſuch to the * *Clerk* of the Pariſh, who may be ſufficient to enter the Liſts with ſuch; eſpecially when declaring himſelf of ſome College. As to this ſtrange Writer aſſerting a Legend of *Carauſius*, relating to a Wife, but takes Care not to ſay where it is, or in whoſe Poſſeſſion, I do aſſert it to be abſolutely falſe, till produced, or he declare his Authority. But this may paſs with ſuch like Authority, of that forward, aſſuming, fantaſtical, abuſive Scribler, who in his Olio, or Hodge-podge of Religion †, Criticiſm, Travels,

* Some ſuſpect this to be the real Name.
† Memoirs of Ladies of *Great Britain*.

Novels,

Novels, Antiquity, &c. willingly acquaints you of his Knowledge in Antiquities, though in Reality ſtole that he there mentions, or likely ſo inſtructed by ſome Druid Prieſt; informing you of an Inſcription of *Carauſius* with *Oriuna*, in one of the Weſtern Iſlands of *North Britain*, confirming, &c. Confirming what? why truly a notable Falſehood, by way of Fun, of what he is quite a Stranger to; but has the Vanity willingly to make the Ignorant believe he is acquainted in ſuch Matters. He is there pleaſed to tell us, that it is not a Subject of Ridicule for Mr. *Foot*, and yet ſeeks ſtill more to render it ſo himſelf. But if you aſk the Uſe hereof in this Book, 'tis ſaid to be for Fun, Amuſement, and Variety. Yet ſhould we aſk the Uſe of the whole, or any Part thereof, the ſame Anſwer might alſo be made. The few Pages I dipped into (without conſidering it worthy of further Peruſal) appeared plainly calculated for deſtroying the eſtabliſhed Religion, of all Societies whatſoever; particularly levelled at thoſe of the *Chriſtian*, and conſequently unſuitable to any man that is ſo; more properly fitted for himſelf and his Ladies he finds in Deſerts, which therefore ought to be his only Society; not only a common Enemy to all others, but ſo alſo, as a maſked Aſſaſſin, againſt Particulars, maliciouſly attacking and ſhooting

ſhooting in the Dark, at Eccleſiaſtical as well as other Writers in general; not bravely, or daringly, to appear or declare who he is; even unwarrantably, wantonly, and malicioufly to expoſe their Names, with abuſive Falſehoods, &c. What the real Uſe of all ſuch ill placed Fun may be, I leave to the Reader.

P. S. As to the Plate of *Carauſius*, I muſt aſſure the Curious, that the coins are as exactly and carefully copied and examined as poſſible; not only as to Exactneſs of Size and Deficiencies, but even alſo as to Form and Manner of the Letters.

My Inclinations by this, as well as the former, to render theſe Coins of Uſe and Benefit to the Public, may be obſerved; had I been more indulged by the Curious (which I cannot much boaſt of) either in thoſe of *Carauſius* or *Allectus*, whether on my own Terms, as propoſed in my former, or on their own Terms, it might have rendered me more capable of producing them greater Lights. The exact Copies of theſe Coins, with the greateſt Variety of Reverſes, being the principal, if not the only, Proof to be depended on, for the farther Knowledge of the Life and Affairs of this Emperor.

FINIS.

A

LETTER

To the Reverend Dr. S — k — y, on the first Part of his *Medallic History of* CARAUSIUS, *Emperor of BRITAIN*, his ill grounded Opinions and most extraordinary Assertions therein contained.

Reverend Sir,

THE Public may not possibly disapprove, nay, perhaps even expect, I should write to you on this Subject of *Carausius*, (we have both meddled with,) and thus take some particular Notice of your very extraordinary, last, or first Part published by you on this Emperor; since I am in doubt now of our having your other Part, during your Life, and consequently for the Sake of Truth, and the clearing of Stumbling Blocks in this way, I have taken the Liberty of addressing you, and thus publishing the following Thoughts.

Yet before I fully enter on this Subject, it will not methinks be improper, I first observe, that of our former Familiarity and Friendship, the Civilities passed in this Way, as I imagine, equally returned, without troubling the World with our private Particulars, of which you have oftensaid much more than strict Truth would allow, or was any way necessary.

When I first began, or set out on this Project of *Carausius*, you then very readily inclined to assist and to encourage me therein; so that if you had had any Thoughts of writing on the Subject, you seemed then to have laid them altogether aside. In whatsoever Manner you may, since that Time, have altered your Opinion, or that the singular Coin produced, with the Legend *Oriuna*, sent to France by your Patron, did induce, or inclined you to write favorably thereon, to confirm the Notion of this being the Wife of *Carausius* not hitherto heard of: and thereafter also; more especially, from the Plates of *Genebrier* being given you (by *de Boze*) I had refused, and given up in your Favour; that you, I say, were thus more prompted and encouraged to give the World a full History (as you say) of this Emperor, is of very little Importance to me.

Neither can you, I think, in the least pretend, that I ever was against your Undertaking any such History, but was still most willing, as I told you, to promote it, telling you of those in the *Cotton*, *&c.* and ready to assist and inform you of all I knew of either in public or private Collections. But this, Sir, you would not allow to be sufficient: you even expected, and often desired I would let you also have the principal and most remarkable Coins of my Collection of that Kind to publish in your way, even though I therein excused myself, acquainting you I meant to publish all my Collection myself in my own way, exact as to Appearance and Bigness, Faults, and real Similitude of Letters and Legend, as they truly are; whereas yours are quite otherwise, the Coins double the Bigness, Letters all of a Likeness, *&c.*

Thus, Reverend Sir, I know not that we ought yet any way to differ, if we both mean only the Propagation of Truth, and that you know must be preferred, since *Amicus Plato*, &c. If you judge I have been more free than welcome, in my former, of what we could or were to expect of your History then promised, the Manner thereof, Medals, or Legend, —— were I now sensible of my Error by finding it otherwise than that I then foretold, none should be more ready to retract what has been said thereon.

Thus

Yet I ſtrongly ſuſpect, Reverend Sir, that the Publick will judge them but too true and too much confirmed, when they peruſe this your firſt part of that ſo called the *Medallick Hiſtory of Carauſius*, on comparing it with that I have ſaid in my ſecond Diſſertation.

And now, Reverend Sir, you will pardon me, if I cannot well imagine but that the Publick, I ſay, may as yet expect my free Opinion of this (allowed by all) to be ſo very extraordinary a Production, which otherwiſe may, in my Opinion, be but too apt to miſlead, and thus poſſibly to do more Diſſervice than good.

Medals are, or may be conſidered, as ſhort Records of the Hiſtories of thoſe Times, and of great Uſe, no doubt, when properly read, underſtood, and applied; but otherwiſe, if wildly, extravantly, or injudiciouſly uſed, read, and publiſhed, do thus become as the falſeſt Lights, only leading Men aſtray, out of the true Road, ſo do more Harm than good.

I cannot any way judge it neceſſary, minutely, or even fully to examine this ſaid *firſt Part* you have publiſhed; ſince the Public, the curious may perhaps be ſufficiently ſatisfied, with ſome few principal Remarks thereon; without tiring them or myſelf any farther.

Firſt then, your Publiſhing of Coins, which you and many of your Friends (the Owners) have taken ſo much Care of in agreeing they ſhould not be ſeen, or ſhewed, to ſome moſt proper Judges of theſe as to their Veracity, *&c.* what credit then can the truly curious and knowing Part of Mankind give to any ſuch Publication?

Your front Coin and reverſe, you oblige the World with, you have thought proper to enlarge to the Bigneſs of a Waterman's Badge. Belonging to, allowed, and approved ſo to be, by your very good Friend Mr. *Duane* who, as you ſay, is *a diligent Collector, and general Communicator of Knowledge.* Permit me then to obſerve, that I ſaw and examined that Coin before he had it, and that it is not exactly and truly repreſented, being made quite perfect as can be ſuppoſed: whereas it is not ſo, particularly in Rim and Legend, or on both Sides defective; whereas you, Sir, have obliged or complimented the World with putting a very fine chequered Rim round the Edge, with Legend quite perfect.

And now, Sir, you muſt at preſent allow me to make particular mention of that very ſingular and moſt remarkable Coin, you publiſhed, in the Poſſeſſion of another Friend of yours of the ſame Profeſſion as the former, whom you inform us is the Honourable *W. Eyre.* Serj.

The Reverſe is the Emperor on Horſeback, the Legend ſay you is 10x. Pray excuſe me, good Sir, if ſuch 10x can by no means paſs with me, without the proper Examination: for which Purpoſe I went to this honourable *Proprietor*, deſiring him to favour me with a Sight of this ſo very extraordinary and moſt ſingular Coin. But this worthy Gentleman made many frivolous Excuſes, as not knowing where to find it in his Multitude of Hundreds of Drawers, nay, was not ſure whether you or he had it. Some conſiderable Time after this, I preſſed him further to ſee it; he then, after ſome Difficulty, more plainly told me that he was unwilling to ſhew it me, for that I might find it ſpurious or ſomewhat faulty: Could this then, Sir, be ſaid in any way to be a reaſonable Excuſe? were there not others to prove and certainly to contradict any ſuch falſe Aſſertion, ſo as even to render me ridiculous? Nay, when I told you (you know) he made great difficulty of ſhewing it me, your anſwer was, you could not help it if he would not; nay, it was (no doubt) in

your

your power alſo, had you in the leaſt been willing. Yet be it as this will, I ſhould not methinks (probably few elſe would) have publiſhed any ſuch Coin, refuſed to be ſhewn to any Medalliſt, or proper Perſon. Nay, this very Gentleman even denyed to me that it's Publication was any way his, though it plainly enough appears he either did, or approved thereof, when he gave or lent it to you for that Purpoſe. Otherwiſe take it to yourſelf ſuch as it will appear, or be proved to be. For my own part when I obſerved him afraid, or aſhamed to ſhew it, I judged it not worthy the deſiring to ſee. He told me indeed, that a very conſiderable Negociator and acute Judge of the Veracity of Coins had ſeen it; yet, upon my enquiring of this very Perſon ſo named, his Anſwer to me was, that he remembered nothing of his having ever ſeen any ſuch Coin. When, upon informing the Proprietor of this, his Reply was, that ſurely he could not but well remember it, for that it was he (the very Perſon) had picked it out for him amongſt a Parcel of Rubbiſh. This I again acquainted the ſame Perſon with, whom he avered to have ſo ſeen and picked it out. Yet ſtill this ſame Perſon denyed, or ſaid he remembered nothing of it, probably inclined not ſo to do. For I am well aſſured that none of the Connoiſſeurs, who, in general, well know Mr. *C—y*, but will readily believe and agree that he would certainly have well remembered any ſuch very remarkable Coin, had any ſuch been in the leaſt worthy of Notice or of Remembrance. So alſo when I puſhed this ſame Connoiſſeur to go and endeavour to ſee it, he excuſed himſelf thereof leſt he ſhould diſoblige.

I ſhall next then come to the Opinion of another in this way, who had ſeen and examined it, that told me it was ſcarce to be read or to be made out whether it was of this Emperor or not, but that the Reverſe appeared more plain and ſeemingly as mentioned. Now you, Reverend Sir, have publiſhed to us, both Head, Side, and Reverſe, equally fair, nay even quite as plain as can be, or as any publiſhed.

And now, after having ſaid ſufficient as to common Teſtimony, even that mentioned by the Proprietor himſelf, I ſhall not at preſent diſpute its being an antient Coin, or of its being in Reality of this Emperor or the other, but ſtraight come to Examination of the Legend, to wit, IOX. I do then, in the firſt Place, poſitively affirm, as I am well aſſured all Medalliſts will, that there never was any ſuch Legend uſed, ſeen, or to be found upon any Roman Coin whatſoever, ſo that there is no Precedent for any ſuch Thing.

As to your acquainting us with a Pewter or Tin Piece quoted by *Seguin* (ſuppoſe *Britiſh*) with IO SAT. thereon, I ſhall even ſuppoſe it alſo to be antient; and what then, I pray? You do not therefore, or will not ſurely (no more than others) pretend it ever to have been a Coin; but was in Reality, and never more intended than as a mere Ticket of the *Saturnalia*.

See op. Ba Util. des Vo

Nay, I can allow, or could have helped you ſtill much further, by acquainting you of one certainly more proper (and in Copper) in my Poſſeſſion (alſo in *Patin*) which would have ſerved your Purpoſe far better, to wit, IO TR. with an Olive Branch, on the firſt Side of which ſtands the IO. on the other TR. the whole in the Middle of the Area or Field *, and may be read *Io Triumphe*; on the other Side is the Horſe Shoe. A Ticket, no doubt, ſerving on ſome triumphal Occaſion, as Horſe-racing, or ſuch like. Yet, Dear Sir, what can all this avail you? No not any thing, ſince no ſuch reading or Letter was ever yet uſed, or to be found on the Circumference, or uſual Part of the Legend of the Coin. The Emperor, ſay you, is on Horſe-back, holding up his Hands as if, you would ſeem to inſinuate, he was crying

* As thus IO. ‡ TR.

Huzza

Huzza, my Boys, the Tenth Time. And now, pray, good Sir, was there ever any ſuch Inſtance as this, or ever yet any thing like it? No, Sir, I will now acquaint you with that I take to be, and dare ſay is, the true reading of your Coin; ſuppoſing it to be an antient ſtruck on, which does not yet appear to be very certain to me; to wit, that this Legend of IOX is, in Reality, no other than plain PAX, and is, no doubt, ſo to be read, and will eaſily and readily enough be allowed, with all who will conſider it as being imperfectly or blunderingly ſtruck, which ſeems to be allowed. And thus it will appear that the holding up of the Hand is altogether conſiſtent, and proper for that pacifick Diſpoſition, and conſequently altogether ſuitable to the Legend; if ſo, Sir, how will ſuch IOX then ever paſs with Travellers, or go down with the more knowing?

How careful, modeſt, judicious, or honourable the Publication of ſuch like* will appear to the World without a more proper Examination, muſt be left to the Judgment of Mankind. I might alſo here add, as a further Confirmation of that I advance, that the Gold *Allectus* in the Bodleian at *Oxford*, with plain PAX above the triumphal Car or Quadriga is ſufficient.

But now ~~as yet~~ beſides theſe and ſuch like Overſights or groſs Miſtakes, what poſſibly can even your very beſt Friends advance in your Behalf, as to the blind or imperfect Head Side of this ſame Coin? So allowed by all who have ſeen it (theſe very Friends) as ſcarce to be able to diſtinguiſh whether it be this Emperor or not? Yet you, Sir, have repreſented this blind Side full as clear, plain and perfect as the other, ſuppoſing that more ſo, nay even as plain and perfect both one and the other as poſſible; or as if quite ſharp, freſh, and newly come out of the Mint; as well indeed quite entire, and round as a Robin. As to your Repreſentation of it into that of the Medallion, or a Crown Size, inſtead of the real Bigneſs, ~~as~~ that of a Farthing, this, no doubt, you will readily allow you give into the Bargain.

I ſhall now obſerve, Sir, that you ſeem to have been at great Pains in the calculating of the Dates, as well as the exact particular Feſtival Day, on which each Coin was ſtruck; not allowing of any to have been coined any other Days. You, Sir, far outdo all hitherto publiſhed. This Thought of yours, Reverend Sir, muſt be allowed to be entirely new, and never till now broached by you. That no Author or Claſſic ſhould ever hitherto have mentioned or obſerved any ſuch thing, is truly ſomething extraordinary. From this very notable Obſervation then, it will naturally follow, that, from the Nature of the Feſtival Day on which ſuch Coin was ſtruck, it will conſequently occaſion and produce the particular nature of the Subjects conſiſtent with ſuch Feaſt, for the Reverſes. Conſequently by ſuch Reaſoning it ſeems not to have been in the Power of the Emperor to have had it otherwiſe, being he behoved thus to wait the proper Feſtival.

But how then ſhall we account, Sir, for ſuch Coins ſtruck by Emperors who reigned but a very ſhort while, with great Variety of moſt Kinds of Reverſes? Some who are ſaid to have reigned three Days only, as *Marius*, yet give us five different Reverſes, which thus would have required ſo many different Feſtivals. Many others alſo, as *Quietus*, who reigned but a few Days, yet had many different Reverſes. In a Word, I cannot, by this your Calculation, ſee but that by the

* An Hiſtorian, who has *Thucydides* and *Livy* before his Eyes, ſhould follow ſuch Integrity, Candour and Truth, yet, without ſuch natural Inclination, they will be of little Uſe. Nor can we accuſe our Author of following the modeſt Introduction of *Livy*, his Diffidence, *&c.* ſince our good Doctor affirms all he advances to be out of all doubt, and abſolutely certain.

ſame

ſame Rule you might thus give us the exact Birth, Age, or at leaſt their Reign to a Day. Such as *Titus*, allowed by *Sueton.* only fifteen Months, and by *A. Victor* twenty one.

But now, Sir, as you obligingly inform us of *Saturnalian Coins*, methinks, it ſeems much neceſſary, you ſhould determine exactly each Coin that was ſtruck: which, I doubt not, you will readily enough anſwer, you have done, yet I cannot find ſuch your Determinations ſufficient: being I ſhall obſerve to you that in the firſt Inſtitution of the *Saturnalia*, they were but of two Day's Duration. Sometime thereafter it was thought proper to add three Days more, and ſometime after this again there were yet two or three Days ſtill more added; and thus continued for a Week. Now, Reverend Sir, it would be greatly requiſite you ſhould determine which of theſe Days it was; if the firſt, ſecond, thoſe of the Middle, the Laſt, or all the Week that each ſuch Coin was ſtruck? After this, Sir, I would obſerve to you that the feſtival Days of the Antients were highly ſacred with them, particularly this here mentioned (you ſhould know) conſequently they had not the leaſt Thought of doing any Manner of Work, or Buſineſs, nor of coining, which ſurely muſt be allowed to be of the greateſt Work and ſtricteſt Buſineſs.

In Proof of this, it was uſual for the Græcian Women (whoſe Cuſtoms were much followed by the Romans) at the beginning of the *Saturnalia* to make Sacrifices to *Ceres*, praying that they might not be troubled, or diſturbed, with the leaſt careful Thought, but to be entirely and fully bleſſed with *Joy* or Jolity and *Mirth* *.

Allow me now, Sir, to ſay a Word or two, on the Subject of your Interpretation of the initial Letters on the Coins, ſuch, as that of S. P. frequently in the *Area* or *Field*, which you tell us is *Sacra Pecunia*. There ſeems no Difficulty to coin imaginary Words for ſuch Letters, but to prove them true is the Affair. F. Hardouin probably with full as much Reaſon, reads them *Securitas Publica*. So again ſome would interpret the Coin of MONETA with s. c. in the Area *Senatus conſultum*, becauſe ſo read on the larger Braſs, though not ſo here on lower Empire. But now Sir, permit me to go yet a little farther. I will then venture to ſay, that neither you, nor any elſe, ever yet ſaw *Sacra Pecunia* upon any Roman Coin. *Sacra Moneta* is frequent at full Length in Dioclesian and Maximian, &c. but never yet the former. And even this *Sacra Moneta* is only to be found in the Circle or Legend Part of the Coin. You alſo, Sir, acquaint us with another Novelty, to wit, that all the PAX's with Letters in the *Field* and *Exergue* as well as that of the PAX AUGGG. were all ſtruck in one Day, on the grand feſtival, ſay you, the 30th of *January*, the Day of their being Collegues in the Empire. This indeed ſeems to be notably well alledged, but neceſſary methinks to be as well proved.

For my own Part, I cannot find the leaſt Reaſon to imagine, but that the Coins ſtruck after their being Collegue were with the three *ggg*'s, neither have we any proper Authority from Authors, or otherwiſe, of any Diſunion, or any real Breach betwixt them, ſo as to occaſion a War, during all the ſaid Time to *Carauſius's* Death. The great Variety of Letters on the Field (almoſt all the Letters of the Alphabet as I have them even ſeemingly variouſly put) are in all Probability the officinal Numbers, ſo s. c. therefore ſeems to come in its common Courſe.

It will not now, methinks, be improper that I take ſome Cognizance of the Variety of Reverſes you have obliged the World with, without your omiting three of mine I had before publiſhed in my Plates, which quietly or ſlily you make mention of

* Vid. Lucian Saturnal.

† Nor ſeems it likely that this is the true reading of S. C. in Carauſius.

without

without in the leaſt informing the Public, where ſuch are to be found, or to whom they belong. Yet this (ſuch your Quotations) Sir, gives me no Diſturbance, if the Public approve thereof; nor can you blame me, ſhould it be thought, or termed by even a leſs agreeable Name than a concealed hugger muggering or privately ſmuggling ſuch extraordinary and hitherto unknown Publications, ſuch as that of the Legion with the female Head and two Lions, LEG. BRYTAN That alſo of ADIVTRIX as well as the DIANAE CONS. all three mentioned by me, as of *Diana*. But you, kind Sir, I obſerve, have inclined to compliment me, or my Coin, to wit, the firſt, or female Head above the Lion's to be, ſay you, the Empreſs *Oriuna*. Behoves it then, good Sir, that I inform you that there never yet appeared (or was ever uſed) an Empreſs's Head upon any one of their Legionaries, or of any ſuch like Practice, everto be found among the Romans; whereas the Uſe of the different Divinities, as Neptune, Apollo, &c. was a common Practice.

Neither can I any way imagine, but that the Coin you alſo mention, as being *baſe and imperfect*. Two Hands joined with VXIAV. may likewiſe paſs as a Blunder with your others, altho' you very readily explain it as you very freely do, though ever ſo plain a Fault, Defect, or Error in the Dye or Coinage.

The Bijugat Coins, that of *Pembroke* and Sir *R. Ellis* publiſhed; you at firſt affirmed them to be *Carauſius* with his Wife; but upon informing you it was *Apollo* radiated, proved by the *Flagellum* in his Hand which I inſiſted on; you latterly, finding that did not do which you had advanced, moſt readily turned it to his imaginary Son *Silvius*, with his Whip, for Britiſh Horſe-races p. 185 and 186. As to your Bijugat of Devonſhire, that, I think, may be ranged with your Miſtakes ſince I find no ſuch Thing.

As to the ſecond Conſulate of the Son with his Father, and the *Cean* Victory, I wiſh you had hinted to us the leaſt ſeeming Probability thereof without inſiſting on any real Proof, or of that of the firſt or ſecond Conſulate of this imaginary Son. That there ever was any ſuch Perſon as his Governourſhip of *Bologne* an Heir, with his *Ceanic* Victory &c.

And now, Sir, I muſt acquaint you that the Authors hitherto, even *Banduri* with others before and after have fallen into the ſame *Error* or Blunder. I have before obſerved that *Cea* is a plain Miſtake, this C being a bad G common in this Time. The E ſtands right, but the A is in Reality an ill made R; So that in Truth it is no other than GER or Germanica; nor could Sir A. Fountaine pretend to object to this, when I firſt diſcovered this Miſtake to him, tho' till then of the former Opinion; I can therefore more readily excuſe this Error in you, who have thus followed the common Error.

Page 223 as to your CONCORD. MILIT. two Figures joining Hands, Emperor and Son (ſay you) this is indeed entirely new, ſo that for the future ſuch Reverſes are not as commonly to be underſtood, to wit, the Emperor with a Soldier, but the Son of the Emperor.

The Reverſe of PROVIDENTIA you obſerve alſo does not relate to *Corn* as has been commonly thought (tho' with the *Cornu Cop.*) but that it means the providing an Heir to the Empire (an extraordinary Thought truly) ſo that the PROVIDENTIA of *Nerva* or that of *Marius* who (as is ſaid) reigned but three Days, means only the providing of an Heir or Succeſſor to the Empire, and yet ſtill more particularly the PROVIDENTIA DEOR. of *Pertinax*. You acquaint us alſo Page 122 of PROVID. AUGGG. That *Carauſius was a conſummate Politician and made this a joint Affair of all three*; Dioclesian, Maximian, and himſelf. Very fine truly; ſo probably LÆTITIA AUGGG.

alſo

alſo by the ſame Rule, ſince theſe ſame Partners ſurely were greatly joyful, and highly pleaſed with this new Heirſhip, tho' they had, and took ſpecial Care to make and provide a Sufficiency of Heirs of their own.

But it ſeems not a little ſtrange, Sir, weſhould never have had a Coin ſtruck with the Head and Name of this Prince of the Youth, and Heir of the Empire with his Conſulate alſo; but this, I doubt not, you will inform us, is what we may ſtill hope for, though omitted by Hiſtorians; as well as their Neglect of acquainting us with their remarkable coining and working on feſtival Days.

And now, Sir, there remains as yet one Thing I am extremely ſurpriſed at, and cannot forbear informing you that it appears to me moſt wonderfully ſtrange that you are ſo intirely ſilent, and no Way acquaint us with what at laſt became of this hopeful and greatly cheriſhed Youth, as well as of the Mother or Empreſs *Oriuna*, as whether murdered at the ſame time with *Carauſius* by *Allectus*, as Sev. Alex. and Mammea were, or that they died before or after, or that they were ever enquired after by Dioclesian who had been ſo overjoyed for ſuch a Prince &c. I imagine the Public would not be diſpleaſed alſo to be well informed how you reconcile the Account you give us of Allectus being *Præfectus Prætorio* as well as *Conſul* with *Carauſius*, who (ſay you) according to *A. Victor* was ſecond in the Empire; how conſiſtent is this with the Prince or Heir of the Empire, as well as Conſul? was he then firſt or ſecond in the Empire, and how theſe two agree together? See H.

I have already obſerved that there appears not any thing like the Romans attacking of *Carauſius* after his Peace or Junction with Dioclesian and Maximian, nay ſcarce any thing like an Attempt on *Allectus* until the third Year of his Reign.

I am ſtill greatly aſtoniſhed, Reverend Sir, that in this Performance you have not given us the famous Head, nay not ſo much as deſcribed your remarkable Coin, like *Oriuna* in or among theſe your Accumulations of your good Friends, if ſo as Mr. White informed me (then in Poſſeſſion thereof) your Inclination to have my Opinion thereon; I can only ſay, that it ſeems to me much ſuch a Head as that ſent to *France*, the Legend indeed *full as unintelligible*, but as the Owner very frankly aſſerts, *he cannot ſee why one Man ſhould not know as much as another*; he thus knowing as much as any, I conſequently cannot ſee you can do better than to conſult him fully thereon*.

And now as yet, my dear Sir, I cannot forbear ſaying in relation to this Lady and of the young Prince *Sylvius* on whom you have ſo greatly enlarged, and have been at much Pains to prove their real Being. Your unwearied and laborious Naratives from thoſe fertile Inventions puts me much in Mind of whatMr. *Locke* obſerves on the Subject of *Faries*, *Gnomes*, *Sylphes* and aërial Spirits, of whom (ſays he) we may entertain one another with their Sonnets, Actions, and Diſcourſes altho' there be not in Reality any ſuch Things or Beings in Nature, ſuch as that of Prince *Oberon* and Queen *Mab*, *&c.*

I now incline to inform you, reverend Sir, that I thought by my former Hints they might poſſibly have been of ſome Uſe to you in Publiſhing, yet I cannot ſay that you have uſed them, and particularly not even the Hint I mentioned of the *Medallion* of *Carauſius* ſo inſerted in the *Muſolean* Collection of *Verona*, which I prove from himſelf to be no other than Æ. III or of that larger Size ſo very common; whereas you, Sir, have magnifyed it into a medallion Size,even *in Gold* alſo inſtead,

* Quere, if this be that mentioned of this your extraordinarydiligent Friend in page 247 and 8, you ſay PAX AVGVSTA *the Reverſe is obſcure, ſeeming to have a Buſt, but the Legend (ſay you) is to be read.* In your Catalogue of Reverſes XUG. you leave us in the Dark; is the Proprietor to clear it up?

of

of *Copper* of ſuch Size; neither does the Author pretend it to be Gold, nor was any ſuch Thing ever heard of before. But from what I here obſerve, I begin to fear you are reſolved to be unalterable in what you have once advanced.

I ſhall nevertheleſs obſerve to you that I have looked into *Hearne's Hemingford* you mention, and do find the blundering *Carauſius* (ſo allowed by him and you) not fairly or juſtly repreſented by you, neither as to Legend, Head, or Reverſe, particularly the latter, for after P the next Strokes you call M, which is only IIII, he then puts a ſmall o which you intirely *omit*, then II. P. T. C S .... as thus P. II II. o. which you take the Liberty of altering entirely in your own Faſhion; upon which I ſhall then obſerve that this Reading taken in what Senſe ſoever has nothing to do with the Type of the Wolf and Boys, but has been careleſsly or blunderingly ſtruck on ſome ſuch old Coin. More fully to prove this I have the ſame Wolf and Boys with a ſuch like blundering Legend CONCORD. MILIT. Your AMOR indeed you allow to be a Blunder with ſuch Type.

Thus, Sir, this Reading of yours, or even that of Mr. HEARNE, is of no Uſe or any way to be depended on, conſequently your feſtival Day of minting, and your promiſed *Canons* for clearing up, muſt fall to the Ground. Mr. *Hearne* mentions CEA alſo, of which Error I have already ſpoken. As to the Coins you mention of your notable Mr. *Foot*, the more common are already well publiſhed, conſequently not wanted, eſpecially if improperly done. As to the leſs common, as he this your faithful Friend the truſty Proprietor allowed not of their being ſeen or viewed even after Promiſe of doing it, as well as your Refuſal thereof alſo; they cannot therefore in my Opinion be much depended on. As to that you mention of his cos. IIII. you ſay not ſo much as whether on head Side or Rev. neither do you mention what is either before or after.

Nevertheleſs if ſo as you affirm, this muſt have been before the Peace and Junction of the three, but you obſerve it to have been in his 6th and 7th Year, to wit, his laſt; he eaſily foreſaw (ſay you) *this to be a Year of Action, and ſo took upon him the* 4th *Conſulate.* Was this then ſome Species of Declaration of War or of Peace? (Which laſt ſeems ſtill continued on the Coins) or which or how was it, he took upon him the 1ſt, 2d, and 3d Conſulate? Or was it alſo in the Time of Maximian's 4th Conſulate of which we are well informed? Thus, Sir, if you allow it was during his 4th Conſulate and the Junction but ſhort Time before his Death (you ſeem to allow) I do not ſee you allow him any Peace. As to Dr. Godwin's PAX AUGGG. with I *on the obverſe Side*, you ſhould have ſaid how it ſtands before or after PAX AUGGG. you mention nothing of the *Exergue*, but this learned Proprietor may publiſh it more fully with the *Sacra Pecunia.*

You mention alſo the *Trijugat* Coin with PAX AUGGG. to be ſtruck on the 1ſt of *January*, tho' all the others with the ſame Reverſe were (ſay you) the 30th of this Month; and this you inform us, as being an extraordinary Coin and particularly remarkable for the three Heads looking to the Right, or the contrary Way to others: Yet allow me, Sir, to acquaint you, that I have ſeveral Silver, and Copper alſo looking the ſame Way. That the Bijugat Coins are ſo as well as thoſe with the conſular Scepter and many others with a Helmet. Nor can I allow of any real antient Roman pewter Coins, tho' mentioned by *Seguin* or any elſe. I have had modern Caſts which might with ſome paſs for antient; there are antient, leaden Tickets or Tokens with Empreſſes Heads without Reverſe, nor do I allow of any Silver radiated Head of *Carauſius*, not even that of *Banduri.*

P. S.

POSTSCRIPT.

As to the *discerning Eye* you mention, that among Rubbish first discovered the three headed Coin of Carausius it appears to me so very fair and strongly marked I should have imagined that a blind Man, by Custom, might readily have distinguished it by the Feeling; and though such Discoverer acquaintsus of his little Regard or Desire of such Things, as to his own Particular, yet strongly interests himself, meddles, and advises in the Use and Disposal of such; tho' I cannot but at the same Time observe, that as he was very stirring and so principal a Stickler and Adviser of public Accumulations of Rarities, &c. for the Public, He would methinks full as much have shewn his great Knowledge in such Affairs, as well as more useful to have given a Scheme for the instructing and informing the World how these Things were most properly to be ordered, digested, and directed with the Particulars judiciously selected so as to become proper to be put to real Use. It was not, as termed by some, to overload the Cart, if Things were truly valuable, properly, knowingly and judiciously weighed, chosen and considered. Duplicates perishable and insignificant Things left out. Surely to be distinguished by the knowing. I decline speaking of Weight and Number of Medals so much talked of, or to criticise on these Things, a Volume might be writt thereon; when Catalogues may be expected, or when to be made truly useful is the Question? In fine, that which appears to be the Business of every one seems that of no one in particular, and the principal Contrivance and Direction falls to the Share of those who (when knowing) have other Fish to fry.

Allow me to add, that having seen an Italian Antiquarian just arrived, he acquaints me, he had seen the pretended Medallion of *Carausius* at *Verona*, that it is not only Copper, but even spurious.

I might have added likewise, how, by Blunder of the Mint, PAX becomes IOX to wit, by the Bow of the P being deficient; the o being the upper Part of a blundering, imperfect A, the X standing in its proper Place makes IOX.

I might add also of Marius's Reign of three Days, supposing them to have been 1st, 2d, and 3d of *June*; the first, a sacred Festival to the Goddess *Moneta* (say you) he could then only have struck her Coin, *viz.* MONETA AUG. the second none struck, and the third (you say) was the Feast of Bellona and Hercules, consequently with last Figure and Legend CONSERVATORI AUG. or AUGGG. as in gold one of Duke of Devonshire, thus then it was not in his Power to have the five different Reverses, to wit, VICTORIA AUG. CONCORD. MILIT. VIRTUS AUG. SÆCUL. FEL. and PECATOR ORBIS. Occo recites of 4 hint: & K. adds the Cart & C TORI

The same 3d Day (say you) of this gold one mentioned, *he celebrated his Empress Oriuna.* How came it then not to be with her Head in this Metal?

FINIS.

23 inches.

A Stone in baſso relievo found 10 foot under ground in Mickle
in York. 1747.