

*Industris*, that he was a Christian. This inference has been confirmed by a proof of the Christianity of the Nonian family at this period, given by Minervini, in *Bull. Nap.* Ser. 2 t. 1 p. 15, to which De Rossi, p. 198 refers, but which I have not seen.

(k) Specimen of Palæography:— 98.

(See Plate IV, 4.)

(*E coemet. S. Zotici*; De Rossi, n. 530.)

*Lepuschus* (*Lepusculus*) *Leo*, qui vixit anum (annum) et mensis (menses) undeci (undecim) et dies dece (decem) et nove (novem) perit septimu (septimo) calendas Agustas (*Augustas*) *Onorio* (*Honorio*) sexis (sexies) *Agusto* (*Augusto*).

"*Lepusculus Leo*, who lived a year and eleven months and nineteen days. He died on the seventh day before the Calends of August, (in the Consulship of) *Honorius* for the sixth time," i. e. July 26th, 404 A. D.

*Lepusculus*, as *Muscula*, was, probably, a pet name. Compare the modern *Leporello*. I have translated *perit* as standing for *perit*, but it may be used as *τελευτᾷ* in Epitaph 23.

(l) Posture in prayer:— 99.

(See Plate IV, 2.)

(*E coemet. Commodillæ*; De Rossi, n. 251.)

*Petroniæ dignæ coniugi* (conjugi) *que* (quæ) vixit annis (annos) *XXI*, et fecit cum compare (compare) suo menses *X*, dies *V*. [*Deposita*] *Kalendis Novembribus* pos (post) *Consulatum Gratiani ter et Equitii*, *Ursus maritus sibi et innocenti compari fecit. Cesquet* (quiescit) *in pace*.

"To *Petronia*, a worthy wife, who lived twenty-one years, and passed with her mate ten months, five days. [Buried] on the Calends of November, in the year after the Consulship of Gratianus, for the third time, and *Equitius* (i. e. November 1st, 375 A. D.) *Ursus*, her husband, made (this) for himself and his blameless mate. She rests in peace."

I have selected this epitaph chiefly because the stone presents an illustration of the attitude of a person praying. This position was at one time so general, that those, who were suffering penance, were not permitted to stand up in the church during prayer.

The outstretched arms and uplifted hands were common to both Jews and Pagans. At one time this figure in the attitude of prayer was regarded as an emblem of martyrdom; and the crown and the