

ten on these marble tablets are often beautifully and designedly expressive of Christian sentiment or character. Sometimes the correspondence of name and character is indicated, as in the following: \* ΣΙΜΠΛΙΚΙΑ Η ΚΑΙ ΚΑΛΩΝΥΜΟΣ, "Simplicia, who was also rightly so called;" ΗΙC VΕRVS QVI SΕMPER VΕRΑ LΟCΥΤVΣ, "Here (lies) Verus, who ever spoke verity." These names were frequently assumed in adult age, when the convert from Paganism laid aside his former designation, often of an idolatrous meaning, in order to adopt one more consistent with the Christian profession. Thus we have such beautifully significant names as INNOCENTIA, "Innocence;" CONSTANTIA, "Constancy;" PRVDENTIA, "Prudence;" ΠΙΣΤΙΣ, "Faith;" ΕΑΠΙΣ, "Hope;" ΑΓΑΠΗ, "Love;" ΕΙΡΗΝΗ, "Peace;" ΕΥΣΕΒΙΟΣ, "Pious," and the adjectives FIDELIS, "Faithful;" CASTA, "Pure;" BENIGNVS, "Kind;" ENGENVA, "Sincere;" DVLCISSIMA, "Most Sweet;" and the like.

Sometimes, too, a pious word or phrase was used as a proper name, as among the ancient Hebrews and the English Puritans. Thus we have such examples as QVOD VVLT DEVS, "What God wills;" DEVS DEDIT, "God gave;" ADEODATVS and ADEODATA, "Given by God;" RENATVS, "Born again;" REDEMPTVS, "Redeemed;" ACCEPTISSIMA, "Well pleasing;" ΕΥΣΙΠΡΟΣΔΕΚΤΟΣ, "Accepted," and ΣΩΖΟΜΕΝΗ, "Saved."

Some of the names in these inscriptions were probably given by the heathen in reproach and contempt, but were afterwards adopted by the Christians in humility and self-abasement. It is difficult to account otherwise for such names as CONTVMELIOSVS, "Injurious;" CALAMITOSA, "Destructive;" PROJECTVS, "Cast out;" and especially such opprobrious epithets as FIMVS and

STERCORIA, "Dung," and "Filth." In the last there may be an allusion to the words of St. Paul, "We are made as the filth of the world, and are the offscouring of all things unto this day." Thus the primitive believers bound persecution as a wreath about their brows, exulted in their "glorious infamy," and changed the brand of shame into the badge of glory.

Sometimes a sort of pun, or play upon words, occurs, as in the following: ΗΙC JACET GLYCONIS, DVLCIS NOMINE ERAT, ANIMA QVQVE DVLCIOR VSQVE; "Here lies Glyconis; she was sweet by name, her disposition also was even sweeter;" ΗΕΙC EST SEPVLCRVM PVLCRVM PVLCRÆ FEMINÆ; "Here is the beautiful tomb of a beautiful woman." Much of the paronomasia, however, is lost in translation.

Most of the names, as might be expected, are of classical origin. We find also indications of the custom of adopting the names of the reigning dynasty. The modern Victorias and Alberts find their analogies in the Aurelias and Constantinas of the Aurelian and Constantinian periods. The lofty *prænomen*, *nomen* and *cognomen* of the Pagan epitaphs do not appear in those of the Christians. Having renounced the pride of birth and place and power, they laid aside their worldly titles for the new name given in baptism. In some instances the name of the deceased is not recorded in the epitaph at all; perhaps, as Fabretti suggests, because "they wished them to be written only in the Book of Life."

These sepulchral slabs also frequently give intimations of the social rank and occupations of the departed. Sometimes, especially after the establishment of Christianity as the religion of the Empire, the enumeration of titles indicates exalted position and the holding of important offices of state, as for example the following: JVLIVS FELIX VALENTINIANVS VC. ET. SP. EX-SILENTIARIO SACRI PALATII EX COM. CONSISTORII COM. DOM.; "Julius Felix Valentinianus, a man

\* In several of the following inscriptions the classical reader will detect irregular spelling and construction, which must be taken as we find them.