

The house may have been used as indicative of the last dwelling-place, and the mummy certainly represents Lazarus and is symbolical of the resurrection. De Rossi refers to the discussion of these symbols by Mamachi, *Orig. ch.* iii., Munter, *Sinnbilder*, p. 57, Didron, *Hist. de Dieu*, p. 339, Raoul Rochette, *Mem. de l'Acad. des inscr.* xiii. 244, and by himself in *Spicil. Solesm.* iii. p. 549. Aringhi, ii. p. 357, figures the stone and illustrates the meaning as usual, by citations of all kinds from the authors of the Old and of the New Testament, from Origen, Irenæus, Jerome, Augustine, Chrysostom, and Gregory. And yet in this, as in other collections of quotations in Aringhi's work, the result, so far as definiteness of explanation is concerned, is very unsatisfactory.

(f) *Locus quadrisomus* :— 81.

FL · TATIANO ET QVINTO
AVR · SYMMACOVORIS
CI RISSIMIS EGOZITA
LOCVM QVADRIC
SOMV IN BSILIC
ALVA EMI

(*E basilica supra coem. Domitillæ* ; De Rossi, n. 395.)

Fl. Tatiano et Quinto Aur. Summaco (Symmacho), *Viris Clarissimis*,
ego Zita locum quadrisomum in basilica salva emi.

"In the Consulship of Flavius Tatianus and Quintus Aurelius Symmachus, most distinguished men (*i. e.* 391 A. D.) I, Zita, whilst alive, bought a place for four bodies in the Basilica."

(g) *Μνημεῖον* :— 82.

Ἐκτίσθη τὸ μνημεῖον τοῦ μακαρίου Στεφάνου ἀπὸ Ἀπαμείας [?] ἐν μηνὶ Ἀπελλαίῳ ἡδικοιτῶνος ζ' τοῦ ἔτους ὑδῆ.

(*Schnurrin in Syria* ; Kirchhoff, n. 9146.)

"This monument of the blessed Stephen from Apamea was erected in the month Apellæus, in the 7th Indiction, in the year 438," of the epoch of the *Bostreni* (which counts from 105 A. D.)=December 544, A. D.

I have given only the expansion, as I am unable to present a copy of the original without type cut for the purpose. Other terms applied to the tomb are μνήμα, τύπος, θήκη, σωματοθήκη, ἡροεῖον, παραστατικόν, μνήμα, χαμοσύριον, τύμβος, κοιμητήριον, οἶκος αἰώνιος.