

sions d' une latinité barbare, d' aucun de ces sacrements de l' Eglise ; ou reconnaît une foule d' exemples de ces mots ; *cum spirito*, *ispirito*, *hispirito sancto*, *cum spirita sancta*, altérés d' une manière plus ou moins vicieuse, et qui ne peuvent s' entendre que de l' ame même du chrétien, admise après la mort dans le séjour des bienheureux, en vertu de la synonymie connu des mots *anima* et *spiritus*, dans le vocabulaire de la basse latinité." He closes his observations on the inscription by proposing the following expansion :

" *Divis martyribus sacrum quadraginta*
Lecpardum in pace
cum Spiritu sancto accep
*tum eundem habeatis. *Innocentem*
posuerunt parentes. qui [vixit] annis VII, mensibus VII."

It is very difficult to infer from the two copies that I have before me—viz., Fabretti's and Raoul Rochette's—the true reading of the inscription ; but I entertain no doubt that both Mabillon's and Fabretti's interpretations should be rejected, and that Raoul Rochette's view as to *cum spirita santa* is correct. At the same time, his expansion—*Divis Martyribus sacrum quadraginta*—is clearly inadmissible. There is no authority in any epitaph for this rendering. Nor is there any reasonable doubt that the letters DMA stand for *Dis Manibus*, as Mabillon understood them ; whilst the signification of XL, as I have observed in my note on Epitaph, n. 90, remains to be discovered. The rest of his expansion is probable, except the omission of *numero* after *annis*, which should be introduced, if Fabretti's punctuation be correct. But another, and a very remarkable, peculiarity of the inscription, hitherto unnoticed, remains to be considered—i. e. the use of the expression *acceptum habeatis* with the dedication *Dis Manibus* in a Christian epitaph. If we compare this with the words—*Manes sanctissimæ [sic] commendatum habeatis meum conjugem* in Orelli's n. 4775, a Pagan epitaph, and *Sanctique tui Manes nobis petentibus adsint* in Gruter's, 1061, 7, a Christian epitaph, there can, I think, be but little doubt that some Christians of the early ages retained

* I have given this whole expansion, as it appears in *Dictionnaire d'Épigraphie Chrétienne*, for I am unable to refer to the original article in the *Mém. de l'Académie*. I have but little doubt, however, that neither the presence nor the absence of the points is as Raoul Rochette intended: the authority of the *Dictionnaire* is not worth considering.