

for *recessit*, *requiescit*, or *reddidit*. See Epitaph, n. 1. Maitland's version of this inscription is liable to just censure. In his text, he gives R before ANICIO, but takes no notice of it either in his translation or in his remarks. Again, the date is given by him as A. D. 98; and although one would be disposed to explain this error by supposing that 2 was accidentally omitted before 98, by a typographical mistake, it is impossible to accept this solution, for, in pp. 58, 59, he notices this inscription as of earlier date than two others, one of A. D. 102, and the other of A. D. 111. In Westropp's "Handbook of Archæology," p. 400, we have the same inscription, with the same neglect of R in translation, and with the date A. D. 102. The same author assigns A. D. 130 for the inscription relative to Marius, and A. D. 160 for that relative to Alexander, without sufficient ground for assigning either year.

The most remarkable of the Christian epitaphs, that have the heathen formula in the commencement, is a well known one to *Leopardus*, discussed by Fabretti, p. 574, and by Raoul Rochette, in a "Memoire sur les antiquités chrétiennes des catacombes," in *Mem. de l'Académ. des inscript. et belles lettres*, XIII.

The inscription, as given by Fabretti, stands thus :

DMA SACRVM XL
LEOPARDVM IN PACEM
CVM SPIRITA SANTA · ACCEP
TVM EVMTE ABEATIS INNOCINEM
POSVER · PAR · Q · AN · N · VII · MEN · VII ·

In Raoul Rochette's *copy, we have *evinte* for *cumte* in the fourth line, and G for Q in the fifth. Mabillon discovered in this inscription a manifest reference to the rite of *confirmation*. Fabretti gravely corrects this interpretation, as he found in it a manifest reference to the rite of *baptism*! Raoul Rochette judiciously maintained that †neither was right. He remarks—"Il n'est question, dans ces expres-

* As given in *Dictionnaire d'Épigraphie Chrétienne*, ii. p. 758.

† Lupi held the same opinion, viz., that there was no reference to either baptism or confirmation. He explains the 2d, 3d, and 4th lines thus: *Leopardum in pacem* (pace) *cum Spirita Sancta* (Spiritus Sanctos, Spiritibus Sanctis) *acceptum eumte* (cumdem) *abeatis innocinem* (habebatis innocentem). Corsini, *Not. Græc. Diss.* ii. p. xxxvi, rejects this view, and proposes the following as preferable:—*Leopardum in pace cum Spiritu Sancto* (the Holy Spirit). *Acceptum eundem a Beatis* (the Blessed) *innocentem posuerunt Parentes*.