

the place of burial" or "caused the place to be made." F.C. = *faciundum curavit*, so common in Heathen epitaphs, is very rare in Christian. In both cases, I suspect, the place of burial was, sometimes, actually made by the person himself. Thus in Henzen's n. 6394—*communi labore sibi fecerunt*. l. 3. *Xene*. I have regarded this name as Greek, although I do not recollect having ever met with an example of it. *Xenis* occurs, and also *Xinna*, which Reinesius strangely believed to stand for *Cinna*.

This stone is remarkable as presenting the most ancient example of the representation of the cross in dated epitaphs. This symbol of Christianity, so common in inscriptions from the latter part of the fifth century, does not appear in any one of those of the first four centuries. The monogrammatic cross, as it is called, was used before this, not however as early as 209, as Zannoni inferred from an inscription given by Boldetti, p. 83. There is, certainly, a monogrammatic cross in that epitaph, but the date is 456, as is evident from the words *DÑ AVITI*, i. e. *Domini Nostri Aviti scil.* the emperor of that name. Boldetti, who was not aware of the Consulship of *Avitus Augustus*, interpreted the words as referring to *Avitus*, Consul in 209. The same careless investigator, p. 351, introduced a new fashion of cross on the authority of a stone that he found in the Catacomb of St. Agnes. This he not only figured, but described as a decussated cross transfixed with a spear, whilst it is really no more than an imperfect Constantinian monogram. His mistake led to serious waste of time and trouble, for some learned men, as De Rossi remarks, *arcanam significationem inani labore investigarunt*. See Cavedoni, *Bull dell' Ist.* 1843, p. 152. Aringhi, vol. ii. pp. 377–380, furnishes another example of the result of extravagant symbolism. More than four columns of his work are devoted to the explanation of certain figures, that he calls representations of the heart, in the inscriptions found in the Catacombs, and the subject is illustrated by various quotations from the Holy Scriptures, the Fathers, and Greek and Latin heathen authors. These figures, however, on which so much learning is wasted, are in reality nothing more than leaf-points, or leaf-decorations, that are commonly found in both Christian and Pagan inscriptions. See examples in Plate iii. 2. Nor was this ridiculous mistake limited to Aringhi. Boldoni suggested that the figure—unquestionably a leaf with a stem—signified *dolorem cordis intimum*, and Grasser believed that it was the representation *cordis spina transfixi*, and meant *cordolium*!