

at least, some of them were not selected by those, who bore them, or by their relatives, but were applied by the heathen in contempt, and then adopted. We often meet with names common to both Christians and Pagans, and sometimes find the former strangely called after heathen deities, *e.g.* *Mercurius*.

I have followed De Rossi in reading R as *recessit*; others prefer *requiescit*, or *redidit*, *sc.* animam. We should have had III after MAX, for Maximian was consul for the third time in the same year (290) in which Diocletian was consul for the fourth time.

2.

IGNATIVS · SEM
NVS
XV · KAL FEB
HANNIBALIANO
ETASCLEPIODO
TO COSS

(*In vinca supra coemeterium Petri et Marcellini*; De Rossi, n. 19.)

Ignatius Semnus, XV Kalendas Februarias, Hannibaliano et Asclepiodoto Consulibus.

"Ignatius Semnus, on the fifteenth day before the Calends of February, in the Consulship of Hannibalianus and Asclepiodotus," *i.e.* January 18th, 292, A.D.

There is an ellipsis of a word between *Ignatius Semnus* and *XV Kal. Feb.* Either *decessit* or *depositus*—"died," or "was buried,"—may be supplied; of the two, the latter is the more probable in Christian epitaphs. A similar ellipsis is found in heathen sepulchral inscriptions. Thus, in the collection given by Lanzi, *Saggio*, i., p. 162, we have COILIA A · D · X · KAL · DIIC, *i.e.* *Coelia ante diem X Kalendas Decembres, scil.* "Coelia, on November 22nd," whereby we should understand, that her bones were collected on that day. See Mommsen, *Inscrip. Latin. Antiq.*, p. 210. In his n. 887, we have P for *Positus*, and in n. 957, *ossiva*, *i.e.* *ossa*.

3.

(See Plate I, 2.)

(*E coemet. Theodoræ*; De Rossi, n. 55.)

Constantio Aug. II et Constanti (Constante) Aug. (Conss.) Nonis Decemb. Clau(di)anus dormit in (pace.)