

CHRONICLE

ARCHAEOLOGICA.

THE *Bullettino di Archeologia Cristiana*, in which for more than thirty years Giovanni Battista de Rossi had given to the world the results of his researches in the field of Christian Archaeology, and, more particularly, his discoveries in the Roman Catacombs, came to an end in 1894. After his death, some of his disciples determined to continue the periodical in the same shape under the title of the *Nuovo Bullettino di Archeologia Cristiana*. The first number appeared in 1895, and since then four numbers have been produced regularly every year. The scope of the publication is to give (1) an official account of the progress made by the (Papal) *Commissione di sacra archeologia* in exploring the Catacombs, (2) reports of the monthly meetings of the Roman *Società di sacra archeologia* and of other meetings of the same character, (3) original articles on subjects connected with Christian archaeology, and (4) short notices of discoveries outside Rome (including the East), together with reviews of books relating to the subject. The numbers, it may be added, are liberally illustrated. The original editors were Michele Stefano de Rossi, Armellini, Marucchi, and Stevenson. Armellini was removed by death in 1896, and the deaths of Stevenson and Michele de Rossi in 1898 left Marucchi the only surviving member of the original board. He has now been joined by Father Bonavenia, Mgr. Crostarosa, G. Gatti, R. Kanzler, and Mgr. Wilpert. It may be useful to give a short *résumé* of the principal articles which have appeared up to the present time.

1895. ARMELLINI. Discoveries in the Catacomb of St. Hermes in 1894.—MARUCCHI. The Abercius inscription. Maintains the orthodox view against Ficker's attempt to prove the pagan character of the inscription.—GRISAR. 'Una scuola classica di marmorari medievali.' Two important articles showing that a series of churches in Umbria (the best known of which are San Salvatore at Spoleto, and the Temple of the Clitumnus), hitherto assigned to the fourth and fifth centuries, are really works of the twelfth century, based on the study of classical models.—CROSTAROSA. The Mosaic in Sta. Pudenziana. The buildings in the background represent the *Domus Pudenziana*, as it appeared in the

fourth century. We can trace the Basilica, Baptistery, and residence of the Bishop of Rome (before the removal to the Lateran).—STEVENSON. A chamber with *graffiti* in the Catacomb of St. Cyriaca. An attempt to bring this into relation with early and mediaeval accounts of the sanctuaries of this area. Further excavation is necessary.—KANZLER. Restoration (with plate) of the tomb of SS. Felicissimus and Agapitus (Catacomb of Pretextatus) as it was in the fourth century.

1896. MARUCCHI. Recent discoveries in the Cathedral of Parenzo in Istria. Below the floor of the existing church rebuilt by Eufraius in the sixth century have been found (1) portions of the pavement of the fourth-century basilica which preceded it; (2) a mosaic apparently belonging to a Roman house of the second or third century, probably the place of meeting of the earliest Christian congregation in Parentium, and possibly connected with the martyr bishop Maurus, the patron of Parenzo.—LE BLANT. The Acts of St. Phileas.—ROHAULT DE FLEURY. Church of St. Andrew in the Vatican.—CROSTAROSA. The stamps on the roof-tiles of Sta. Maria Maggiore. The great preponderance, among the ancient tiles, of tiles of the classical period supports the idea that Liberius only adapted the existing Basilica Sicinini. The remainder of the ancient tiles (about one in four) bear the mark X M T, hitherto only found (except in isolated cases) in Syria, which De Rossi proved to be the initials of Christ and the two archangels. They belong to the fourth century, and may be due to an extensive restoration of the roof by Damasus after the damage inflicted during the attack on the partisans of Ursicinus.—MICHELE DE ROSSI. New epitaphs from the Catacomb of St. Hermes.—SAVIO. Churches in Milan before the time of Ambrose.—LEFORT maintains, against De Rossi and Crostarosa, that the two female figures in the mosaic of Sta. Pudenziana represent the Church of the Circumcision and the Church of the Gentiles.

1897. GRISAR. Notes on the Exhibition of Sacred Art at Orvieto (Oct. 1896).—STEVENSON. Mosaic pavement from the ruined Christian basilica at Madaba in Palestine, representing a map of the Holy Places. If the church shown at Betabara is that erected by Anastasius between the fifth and sixth centuries, a date is given for the original from which the mosaic has been copied.—MARUCCHI. Fragment of a sarcophagus from the Basilica of St. Valentinus with a symbolical representation of St. Paul and Thecla.—CROSTAROSA. Progress of exploration in the Catacombs, 1894-96.—SAVIO. The spurious letter of St. Ambrose giving an account of the discovery of the bodies of SS. Gervasius and Protasius was probably composed at Ravenna.—STEVENSON. Results of recent exploration in the Catacombs of Domitilla.—CROSTAROSA. The stamps on the roof-tiles of San Martino ai Monti. The construction of the roof has been little altered and may go back to the time of

Symmachus. A large proportion of the tiles come from Imperial factories which were probably in the Vatican district.—GIOVENALE. Sta. Cecilia in Trastevere. Excavations in 1892 made in the courtyard in front of the church revealed traces of a Roman house, and also an *impluvium*. The latter was about halfway between the church and the street, and not in the centre of the court but to the left. It no doubt belonged to the Christian basilica, and the marble *cantharus* which still stands in the court may have been its fountain. A drawing by Antonio Sangallo gives two *canthari* from St. Cecilia, the second apparently being that now at the entrance of the Museo delle Terme. If this be true, there may have been two fountains in the atrium of St. Cecilia, one on the right and the other on the left.—STEVENSON. Account of a Vatican MS (fifteenth century) which contains in an appendix to the Constantinian *Regiones Urbis Romae* a catalogue of the Christian cemeteries in a form which is apparently not later than the end of the fourth century.—STEVENSON. The topography of the Via Ostiensis with special reference to the burial-place of St. Paul. The works connected with laying the great sewer along the modern Via Ostiense have made it clear that it is identical with the ancient Via Ostiensis. The latter therefore separated the Basilica of St. Paul from the hill to the east, which has never been cut away. The cemetery of Lucina was not a catacomb, but an open-air burial-ground between the road and the Tiber. The original tomb of St. Paul was probably a small *cella* above ground in this area.

1898. STEVENSON. Continuation of the above. Further excavations have completely confirmed the conclusions previously arrived at. A row of tombs has been found on the left of the road facing the apse of the present basilica. The Constantinian church opened on to the road, and it was because extension in this direction was impossible that Valentinian reversed the orientation of the basilica. The tomb of the Apostle did not face the main road, but one which branched off in a slanting direction towards the river. Traces of it were found behind the apse of Constantine's church.—BONAVENTA. Cemetery of Basilla. The crypt of SS. Protus and Hyacinthus.—MARUCCHI. A mosaic pavement (twelfth century) in the ruined church of Sta. Maria at Ganagobia (Basses Alpes).—MONTI. The church of San Giovanni in Argentella near Palombara Sabina. The church is of the eleventh or early twelfth century, and retains much of its original appearance.—MARUCCHI. Identification of the crypt in which SS. Peter and Marcellinus were buried near the Via Labicana. The walls have *graffiti* of pilgrims. The remains of an oratory (now restored) above ground probably belonged to the tomb of St. Tiburtius. No traces have yet been discovered of the Constantinian Basilica of SS. Peter and Marcellinus, which must not be confused with the existing Mausoleum

of Helena (Tor pignattara).—BOURBAN. Account of excavations at St. Maurice (Valais), the ancient Agaunum, in connexion with the church and monastery founded in honour of St. Maurice and the Theban Legion. The results will be given in a future number.—Two articles by one of the 'Pères blancs.' (1) Attempt to identify the martyrs buried in a basilica recently discovered at Lambaesis. (2) Fragment, apparently part of the epitaph of Honoratus, bishop of Sicilibba, found in the ruins of the basilica at Damous-el-Karita.

1899. Fasc. 1 and 2. MARUCCHI gives further details about the subterranean chapel recently discovered at Tor Marancia on the Via Ardeatina, which may be safely identified with the tomb of the martyrs Marcus and Marcellianus. Some fragments of a Damasine inscription from SS. Cosma e Damiano, which De Rossi connected with SS. John and Paul, more probably belonged to Marcus and Marcellianus and came to S. Cosma when the bodies of the martyrs were transferred thither about the ninth century.—Recently discovered inscriptions from the Basilicas of S. Petronilla and SS. Nereus and Achilles (Via Ardeatina). The most important is a fragmentary epitaph giving numerous relationships of the deceased with ecclesiastics.—WILPERT. A fresco (fourth century) in the Catacomb of Domitilla, generally interpreted as a preaching scene, probably represents two souls before the judgement seat of Christ, introduced by their patron saints.—MARUCCHI describes the plan and attempts to identify the chief buildings in the city of Jerusalem as represented on the (sixth century) mosaic of Madaba.—UN MISSIONNAIRE DES PÈRES BLANCS. (1) The early fifth century basilica at Theveste was apparently constructed so as to reproduce the chief arrangements of the Temple at Jerusalem. This is fairly made out. (2) Restoration of an inscription from Mascula relating to the martyr Emeritus.—BOURBAN. Excavations at St. Maurice (continuation). The chief results are the discovery of the foundations of the early church and of some epitaphs, the most important being that of St. Vultchaire (Wilchar), bishop of Sion (eighth century), an account of which is promised in a later number.—TOMASSETTI suggests that the local name *ad inphalatos* (al. *insalatos*), which occurs in ancient lists of the Roman cemeteries on the Via Portuensis, is a corruption of *ad infulatos*, and refers to the Persian martyrs, Abdon and Sennen, whose *memoria* was apparently close by, and who are known to have been represented as wearing the *infula* or mitre.—Among the 'Notizie' are accounts of various discoveries in Rome, Naples, Jerusalem, &c. Marucchi draws attention to the project of the French School at Athens to produce a Corpus of Greek Christian inscriptions. There is an announcement of the second International Congress of Christian Archaeology to be held at Rome in April, 1900. The Abbé Duchesne is president of the committee.

Le Forum Chrétien, by the Abbé L. Duchesne (Rome, Imprimerie de la Paix, 1899; pp. 75), sketches in a popular yet scholarly manner the origin of the Christian sites in and about the Roman Forum. Of all the chapters in the history of the city it is perhaps the one which is least familiar to the ordinary traveller, for it has left few visible traces behind it. As M. Duchesne shows, it was not till comparatively late (i.e. in the sixth century) that churches invaded the Forum, and we may add that many of them had disappeared long before our own time. Archaeological exploration has obliterated more of their vestiges, and now only four or five churches remain in even partial use. But in the early middle ages, when the Forum still retained its traditional importance as the centre of the city, the sanctuaries of the district played a considerable part in the religious life of Rome. All this is set forth by M. Duchesne with his usual convincing lucidity. One of the best sections is that on the Mamertine prison.

The Rev. A. C. Headlam has contributed to the series of essays on *Authority and Archaeology*, edited by Mr. Hogarth, a section on 'Christian Authority,' in which he gives a useful summary of the chief archaeological discoveries which affect our knowledge of early Christianity. As the book generally does not appear to deal with facts later than the third century, the period when the materials of Christian archaeology, especially in the department of inscriptions, become at all copious is necessarily excluded. However, if the remains of early Christianity are more scanty they are still the most important, and in some cases there is a probability that they will be increased by future discoveries. Mr. Headlam first deals with the literary evidence which has come to us from Egyptian papyri, two characteristic examples being the 'Sayings of Jesus' which bear on the criticism of the Gospels, and the 'libelli' of the Decian persecution which illustrate the history of the Church. He next brings together the various confirmations and illustrations of the New Testament history which have been provided by modern archaeological research, a department to which Prof. Ramsay has been so large a contributor. Inasmuch as the evidence of inscriptions generally as to the early Church has not yet been organized, this part of the subject is confined to two definite groups in which the results can be more easily estimated. These are the Phrygian inscriptions which have been collected in Ramsay's *Cities and Bishoprics of Phrygia*, and the evidence of the Roman Catacombs, both epigraphic and pictorial. As a rule nothing could be better than Mr. Headlam's critical treatment of the results. He sums them up thus. Archaeology 'is of great value to the historian,' but 'it is apt to be disappointing to the controversialist.' Its real importance is that 'it translates the history of early Christianity into life.'

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