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combs (fig. 13). By this view, the small vaulted room may have been an elaborate *cubiculum* and the large vaulted room a communal *hypogeum* designed to distinguish a family, or certain members of the community, above others. Burial in this underground complex — perhaps built in imitation of the catacombs of Rome or Hadrumetum — certainly offered a more intimate and intense sense of community to Christians than was possible in above-ground cemeteries, or even inside churches. It is no surprise, then, that the closest affinities of these unusual new mosaics are to the mosaic caissons in the open-air N necropolis at Taparura or to the tomb mosaics inside the catacombs at Hadrumetum.

Although the full extent of this subterranean Early Christian complex at Leptiminus is still not, and may never be, known, its richness is remarkable. The intact tombs of the vaulted rooms and tunnels of the site, the excavation of which is planned for 2007, have enormous potential value as a window into the traditions and social structure of one Early Christian community through its art and architecture and, above all, through its members.

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ADDENDUM TO JRA 18 (2005)

## Cosa and the Antonine Plague?

C. P. Jones

In JRA 18 (2005) 293-301, I discussed 10 dedications “to the gods and goddesses,” connecting them with the Antonine Plague that began in the mid-160s. In doing so I overlooked a tiny fragment from Cosa that may have a significance beyond that of being another piece of a puzzle.<sup>1</sup> A group led by E. Fentress first published the fragment in 1991. It is a piece of marble only 1.3 cm thick, broken all around, with Imperial-era letters 2 cm in height. It was found in the robber-trench of the 6th-c. fortification. The editors gave this text: / ]NDVM[ / ]ONEM[ /, on which they observed:

the text and the careful lettering suggest that this is a municipal inscription. Line 1 is probably a gerundive such as *facie-* or *construe]ndum [curavit].*<sup>2</sup>

G. Paci has recently observed that what the first editors apparently took to be part of an inscribed margin to the right of l.1 is instead a tall I. He also recognizes this as a fragment of a dedication “to the gods and goddesses”, and gives the following text (fig.):<sup>3</sup>

[dis (stop) deabusque]  
[secu]ndum (stop) i[nterp-]  
[retati]onem [oraculi]  
[Clarii Apollinis].

Paci's facsimile accidentally omits the S of *deabusque* in l.1 of the full text, and breaks *interpretationem* after

1 I am grateful to A. Busine for alerting me to the new fragment, which she has also discussed in her excellent new book, *Paroles d'Apollon: pratiques et traditions oraculaires dans l'Antiquité tardive (II<sup>e</sup>-VI<sup>e</sup> siècles)* (Leiden 2005) 185. I owe other advice to J. A. Bodel, G. W. Bowersock, and E. Fentress.

2 E. Fentress *et al.*, “Late Roman and Medieval Cosa I: the arx and the structure near the Eastern Height,” *PBSR* 59 (1991) 226, with photograph (= fig. here) (*Ann.Ep.* 1991, 669).

3 G. Paci in *Ἐπιγραφαί: Miscellanea epigrafica in onore di Lidio Gasperini* (Tivoli 2000) 661-70 (*Ann.Ep.* 2000 [2003] 564).