

Marco Aurelio, Augustorum liberto, Proseneti, a cubiculo Augusti, Procuratori thesaurorum, Procuratori patrimonii, Procuratori munerum, Procuratori vinorum, ordinato a Divo Commodo in Castrense, Patrono piissimo, liberti benemerenti sarcophagum de suo adornaverunt. Prosenes receptus ad Deum quinto Nonas Præsente et Extricato iterum. Regrediens in urbe (urbem) ab expeditionibus scripsit Ampelius libertus.

"To Marcus Aurelius Prosenes, freedman of the two Augusti, of the bed-chamber of Augustus, Procurator of the Treasures, Procurator of the Patrimony, Procurator of the Presents, Procurator of the Wines, appointed by the Deified Commodus to duty in the Camp, a most affectionate Patron. For him, well-deserving, his freedmen provided (this) sarcophagus, at their own cost."

"Prosenes received to God, on the fifth day before the Nones of . . . (in the Consulship of) Præsens, and Extricatus for the second time," i.e. 217 A.D.

"Ampelius, his freedman, returning to the city from the wars, set up this inscription."

l. 1. *Augg.* Marcus Aurelius and Lucius Verus. l. 2. *Aug. Commodus.* l. 2. *In Kastrense. Scil. munus, or officium.* Henzen remarks, "*= ratio castrensis.*" l. 11. *Receptus ad Deum.* This phrase may be regarded as sufficient proof of the Christianity of either *Ampelius*, or both *Prosenes* and *Ampelius*. In Henzen's n. 7418. a Pagan *titulus*, we have the similar phrase, *spiritus inter Deos receptus*, where, also, the word *refrigerat* or *refrigeras*. so common in Christian epitaphs, is strangely used. It is remarkable that this same expression occurs in another Pagan epitaph, given by Muratori. 978, 9, with the statement: "*Romæ. In Coemeterio Callisti. Ex Boldetto.*" The commencement of the two epitaphs is identical. *D·M· in hoc tumulo jacet corpus exanimis (exanime) cujus spiritus inter Deos receptus est; sic enim meruit.* And in both we have, *cujus fama in eterna* (in Muratori, *æterno*) *nota est*; but the division into lines is not the same, and, besides many other differences, the name of the deceased in the former, is *M. Ulpus Maximus*, in the latter, *L. Staius Onesimus*. Henzen, n. 6344, copies the inscription to Prosenes, but without the lines given above in smaller type, and, consequently, treats the inscription as Pagan.

l. 11. V·NON. After NON some letters are defaced; before SSA there are traces like III. De Rossi suggests, with a query. [APRI]LIS, i.e. April 1st. There are examples of this notation