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Note on the Greek Inscription from Jerash by A. S. M.

[*ἐκ προνοίας*]
 Φρόντ]ωνος
 τῶ]ν πέντε, Ρούψ[ου
 κ]ὲ Σαβίνου κὲ Σαβαρ[ου
 κὲ Ἀμρειλίου κὲ Εύμ. . . .
 λιόν ἀφιερώθη κὲ τὸ [ἱερὸν
 κὲ δ ἀχθεὶς βωμός

“By the care of Phronto and the Five, Rufus, Sabinus, Severus (?), Amreilius and Eumelius (?) were dedicated both the [temple] and the altar.” I think the restoration of the name of Phronto in the first line is justified by a comparison of the inscription from Bostra, in “Waddington,” No. 1907, where it is again associated with the names Sabinus and Amreilius.

In that inscription he has the title of Legate, and is concerned in the erection of an altar. The present inscription concerns a temple, apparently, as well as an altar. The phrase δ ἀχθεὶς βωμός is new to me, and I do not venture on a translation of it.

Waddington assigns the Phronto of his inscription to the second century A.D., but I suppose that the use of κε = καὶ in ours indicates a much later date.

If I am right in my reading of the second line, the five names which follow would represent a board of *quinqueviri*.

GREEK INSCRIPTION ON AN ALTAR IN THE GARDEN
 OF MENTOR MOTT, ESQ., BEYROUTH, FOUND AT
 BEIT-MERI, LEBANON.

Κυρίῳ γενναίῳ Βαλμαρκῶδιτ φ καὶ Μήγριν κατὰ κέλευσιν θεοῦ Ἀρεμθήνου
 Μάξιμος ἐνχαριστῶς ἀνέθηκα.

“To the great god Baal Marcod, called also Megrin, I, Maximus, have gladly erected this in obedience to the command of the god Aremthenos.”

The above inscription from Mr. Mott’s garden has already been published in M. Clermont-Ganneau’s “Receuil d’Archéologie Orientale,” 1886, p. 95, but as many readers of the *Quarterly Statement* may not see the “Receuil,” the inscription is reproduced here.

Waddington (Nos. 1855–1857) gives three inscriptions from this same locality in which the name of Baal Marcod occurs. But I have not found

another instance of his alternative name "Megrin." The god Aremthenos is unknown to me.

A. S. MURRAY.

P.S.—With reference to M. Clermont-Ganneau's note in the October *Quarterly Statement* (p. 306), I am sorry not to have been aware that he had already published the Greek inscription in question, and had explained the words at the beginning of the fourth line in doubtless the right way. Otherwise the inscription deserved to be republished because of the improved text supplied by Dr. Porter. I see that M. Clermont-Ganneau had corrected *εἰς ὁμοσίην* into *εἰς ὅν οὐσίην* unnecessarily, if I am right in supposing that the word *homousia* (identity of nature) is here used of the ordinary relation of father to son, with no reference to its theological sense.

ROMAN REMAINS FOUND ON THE ANGLICAN COLLEGE GROUND, JERUSALEM.

By GEORGE JEFFERY, Esq., Architect.

THE following photograph of an inscription is taken from a gravestone, dug up in the progress of the works at the new Anglican College. It was found precisely in front of the entrance of the Bishop's house, in the cloister quad. The inscription, a remarkably fine and well preserved example, is as follows:—



A stone chest, presumably belonging to the inscription, was found with the seal. It was very much broken, in fact in fragments, but there were human remains still inside.

The Fretensian, or Tenth Legion, was in garrison at Jerusalem during the reign of the Emperor Hadrian. The place where the tomb was found is just outside the old city gate of that period. These very interesting remains will be the chief ornament of the small museum which is being formed for the new Anglican College.