

equitum Cæsariensium Corionototarum manu præsentissimi numinis dei votum solvit."

The chief difficulty in the inscription is in the words CAESA-CORIONOTOTARVM. The author of the letter in Gordon's Appendix thinks that we have here a new body of horse, called *equites Cæsarienses* (or *Cæsariani*) *Corionototæ*. The latter designation he supposes to be "a corruption of the Roman name of a people in these parts, perhaps *Curia* or *Coria Otadenorum*, and that *Corbridge* was the place." Horsley rejects this explanation, and proposes three other names, of which the word in the text may have been a corruption: *Coritani*, a people of one of the *Provinciae Cæsarienses*; *Coriotiotar* in the anonymous *Ravennas*: and *Crotoniatæ*, which last he seems to have preferred. As to the explanation of the rest of the inscription, he adopts the view, that *præsentissimum numen Dei* signifies the Emperor, and that *manu* intimates that *Q. Calpurnius* was advanced to his post by the immediate hand of the Emperor, supposed to be *Commodus* or *Caracalla*.

The first doubt which presents itself as to the correctness of this interpretation, arises from the terms *equites Cæsarienses*. So far as I am aware, (and I have made a diligent search on the subject,) there is no example of any *equites* having been denominated *Cæsarienses*. As to the reference, which is made in Gordon's Appendix to Gruter, p. 445, it proves nothing to the point, for in that inscription there is no mention of *equites*. Nor is the well known form *equites singulares Cæsaris* applicable here.

Another doubt is suggested by the meaning given to *manu præsentissimi numinis dei*, as here too I have been unable to find any authority for the interpretation, "the immediate hand of the Emperor."

Under such circumstances I am inclined to regard *Cæsa* as the participle of *cædo*, and agreeing with *manu*, which I interpret as *band* or *body*. Of the suggestions relative to *Corionototarum*, I prefer that which considers it as a corruption of *Coriotiotar*. As to *præsentissimi numinis dei*, I understand the phrase as referring to the god to whom the altar was dedicated, and whose name, along with that of the legate, doubtless appeared on that part of the stone which has been broken off. In construction, *numinis* is governed by *cultor* understood: an ellipsis, which is confirmed by an inscription found in Portugal, and given by Gruter and Orelli: