

however, independently of this, I am not aware of any authority for *ἀνώδυνος* or *νώδυνος* as an epithet of *Æsculapius*.

It is difficult to arrive at any definite conclusion relative to the god *Nodons*, *Nodens*, or *Nudens*,* and the only suggestion which I am able to offer on the point, is that the deity is the same as *Nodutis* or *Nodutus*, a rural god presiding over the *nodi culmorum*. As but very little is known of this deity, the following references may be found useful: Arnobius, *Adversus gentes*, IV, p. 131, (ed. Leyden, 1651)—“*Nodutis* dicitur Deus, qui ad nodos perducit res satas.” Augustine, *de civ. Dei*, IV, 8, p. 94, (ed. Paris, 1685)—“*Præfecerunt ergo Proserpina omni frumentis germinantibus geniculis nodisque culmorum deum Nodotum.*” “*Quando Nodotus, adjuvaret in bello, qui nec ad folliculum spicæ, sed tantum ad nodum geniculi pertinebat?*” Another reading of the name is *Nodinus*, which more nearly approaches that in the inscriptions. *Vide* also Tomasius, *de donar. ac tab. vot.* c. 26; Voss. *de Idololatria*, II, 61; *Lexicon Etymol.* in *Nodus*; Rhodiginus, *Ant. Lect.* XXV, 30, and Struvius, *Ant. Rom.* I, p. 151.

35. Of the three inscriptions noticed in the preceding article, the following seems to be the clearest:—

D · M · NODONTI
FL · BLANDINVS
ARMATVRA
V · S · L · M

which I read,—*Deo Magno Nodonti Flavius Blandinus armatura votum solvit libens merito.* The epithet *Magnus* suggests *Mithras*, but it is also applied to other deities. *Vide* Orelli, n. 3596.

For *armatura* in the sense of *miles*, *vide* Muratori, 801, 8; and compare Steiner, i. *Rhen*, n. 332, and n. 473; Henzen, n. 6794; and Borghesi (cited by Henzen), *Ann. Inst. Arch.* 1839, *Inscr. Renane*, p. 5. It is not easy to determine the characteristics of the *armaturæ*. They are mentioned by Vegetius, ii. 7, 15, 17; and Ammianus Marcellinus, xiv. 11; xv. 4 and 5; and xxvii. 2.

According to the former, they seem to have been younger soldiers, lightly armed; and according to the latter, body-guardsmen.

* The nominative may also end in *on* or *is*, as *Nodon* or *Nodontis*.