

has yet been published. The most comprehensive catalogue, of which I am aware, is to be found in Henzen's *Index* to Orelli's *Inscriptions*, Vol. III, but even it, although very carefully prepared, and giving information up to 1856, is defective. There are some deities, named in inscriptions found in Britain, that are not mentioned in it. Amongst these is a god, whose name appears in three inscriptions found on the site of a Roman villa at Lydney, in Gloucestershire. The name in one is NODONTI, in the dative case; in another NVDENTE, which seems to be used for NVDENTI in the dative case; and in the third NODENTI, also in the dative case, and NODENTIS in the genitive case. The only explanation,* which I have seen relative to this deity, is contained in "The Romans in Gloucestershire," a Lecture by the Rev. Samuel Lysons, M. A., London, 1860. Mr. L. regards the name of the deity as NODONS or NODENS, and identifies him with Æsculapius, on the following grounds:

"The remains of a very considerable Roman building were discovered on an eminence in Lidney Park, on the forest side of our county, and carefully explored by the late Right Hon. Charles Bragge Bathurst. A very good series of interesting coins was then discovered, which is, I believe, still in possession of the present proprietor: but what adds great interest to that discovery was the finding of several votive tablets to a divinity,—which has caused no little speculation among antiquaries,—the god Nodens or Nodons. The difficulty was, to identify his name with the statues of the god himself, which were discovered at the same place, and bore all the characteristics of Æsculapius, viz. :—a dog, a cock, and serpents twining round a rod or staff, reminding one of Moses' contest with the magicians of Egypt. Pausanias relates that Æsculapius was represented in his temple at Epidaurus, as leaning on a serpent with a dog at his feet; and Plato, in his *Phædo*, mentions the cock as sacred to the god of Medicine. * * * But a little reflection shows us how the Romans in their later occupation of this island had perverted Æsculapius' Greek attribute of ἀνῶδυνος, the alleviator of pain (whence our term anodyne) into the deity, Nodons."

The explanation offered by Mr. Lysons, does not commend itself to me. In the first place, there seems to be doubt as to the statues which were discovered. A learned correspondent, well versed in archæological investigations, informs me that the statues found there were terminal figures, one of Pan and the other probably of Diana. But,

* The inscriptions are, I believe, given in Lysons' *Reliquiæ*, but I am not able to consult that work.