

more usual form AEDINIAE by the ordinary substitution of E for AE. The name AEDINIA frequently occurs, e. gr. in Renier's *Inscriptions de l'Algérie*, *Ædinia Julia* in n. 1924, *Ædinia Lucilla* in n. 2598, *Ædinia Rogata* in n. 3015, and *Ædinia* in n. 2802. In n. 195 we have *Ædia Fortunata*. From what has been advanced, it may, I think, be reasonably inferred that the correct reading of the inscription, omitting CADI, is *Dis Manibus sacrum Ediniæ Fortunæ [or Fortunatæ]*. *Pia vixit annis X ** But we have yet to examine CADI. I am inclined to suggest that it is a designation of the receptacle for the remains of the deceased. I am unable to cite an example from any other inscription, but Virgil, *Æn.* VI., v. 228, supplies the following authority:

“Ossaque lecta caeco texit Corynæus ahenō.”

It is well known that *cupa* and *cupula*, both signifying barrels, are used as designations of receptacles of the dead, and to these I think *cadus* should be added, as denoting, perhaps, an earthen vessel of the form of a cask, used for the same purpose. Gutherius (*de jure Manium*, *Græv. Antiq.* XII, p. 1224) figures a *cupa* made of stone. As to the construction, *cadi* may be either in the nominative plural or in the genitive singular. It is not easy to decide on the construction on the latter supposition; but there seems to be no doubt that it was used—e. gr. Orelli, n. 4477:

D · M
LOCI IN QVO
CORPVS T · LV * *
SABINIAN LV
CIANI CREMA
TVM EST.

As it is not probable that the genitive is after *dis manibus*, we must suppose the omission of some such word as *signum* or *titulus*, indicating that the stone was the mark of the place or receptacle.

34. The discovery of inscribed stones has made a large addition to the number of the deities in the ancient Pantheon. Besides those noticed in Gruter's great work, Spon made a collection of inscriptions on altars *ignotorum atque obscurorum quorundam deorum*; and in De Wal's *Mythologiæ Septentrionalis monumenta epigraphica Latina*, we have notices of most of the northern deities, who were known up to the time of the publication of the volume in 1847, but no complete list