

"the name EVTVCHES is EIVS ADOPTATVS HERES" is unintelligible. If his meaning be that the name implies that he was "the adopted heir of his master," there is not the slightest foundation for the supposition, either in the name or in the inscription. Mr. Warner with equally little reason supposes the two altars to have been erected by the same freedman. Mr. Hunter and Mr. Scarth infer from the name CALPVRNIVS the rank of this priest as "a member of the noble Calpurnian family." To me there seems to be no ground for this inference; indeed, so far as we know, he may have derived this name, as a *libertus*, from the *nomen gentilitium* of his master. As to his connection with *Quintus Calpurnius Concessinius*, "legate in Britain under Caracalla," it is sufficient to observe, that there was no person of that name who is known to have held the office of legate. Mr. Wright, (*Celt, Roman, and Saxon*, p. 358), mentions an individual with the first two of these names as a governor of Britain, "believed to be of the age of Commodus," but this statement is erroneous. The only *Quintus Calpurnius Concessinius*, known in inscriptions found in Britain, was a *præfectus equitum*. Vide Horsley, *Brit. Rom.*, *Northumberland*, cviii, and art. 9 of my notes.

55. Since the publication of Part VI., I have had the opportunity of perusing extracts of letters from the late Sir S. Rush Meyrick to the late Samuel Lysons, Esq., and from the late Sir Wm. Drummond to the late Rev. Danl. Lysons, on the subject of the God *Nodons* or *Nodens*. Sir Samuel Meyrick was of opinion that "Deus Nodens" seems to be Romanised British, which correctly written in its original language would be *Deus Noddyns*, *i.e.*, the god of the abyss, or it may be 'God the preserver,' from the verb *noddi*, to preserve, both words being derived from *Nawdd* which signifies 'protection.' I think the latter translation best expresses the idea of Silvanus, and it exactly answers to another epithet of the British deity, as mentioned on an altar in Camden, found at Wigton, in Cumberland (Gough's *Edit.* iii. p. 172)—*DEO CEADIO*, &c.

"Instead of *Ceadio* Camden writes *Ceaico*, but as in numerous instances he puts *IEO* for *DEO*, and such like, I think he may be presumed to have mistaken the *d* for an *i*. *Duw Ceidiaw* is 'God the preserver.'" There are but few, I think, who will view this etymology with any favour. Sir Wm. Drummond in his first letter on this subject takes the same view as that which I expressed in article 34, and