

proper reading "Antonii," which might have been produced by a ligature of letters now effaced, and then the inscription would commemorate the work of the Company of Antonius Felix.

Coins of Vespasian, Trajan, Hadrian, and Constantine the Great were turned up in the course of the digging. It is singular that none of the coins of the numerous intervening emperors have been found. Fragments of mill stones, a large quantity of the coarser descriptions of pottery, some Samian ware and broken glass, and bones and horns of animals, have been met with amongst the debris, indicating that the turrets, as well as the stations and mile castles, were provisioned by the Roman garrison.

May 2, 1873.

JOHN CLAYTON.

### ON THE DEDICATIONS OF THE TWO NOTABLE ALTARS FOUND AT CONDERCUM.

THE dedications on the well-known Benwell altars,

DEO ANOCITICO

and

DEO ANTENOCITICO,

have long seemed to me not to present to us denominations of any new divinities hitherto unknown as objects of Roman worship or veneration, but rather descriptive adjectival epithets indicating the attributes of a particular god, or possibly of two gods.

But it was only in September, 1873, that I distinctly perceived the Greek characteristics of these designations, whilst conning them over in the pages of *Lapidarium Septentrionale*.

Moreover it was manifestly not improbable that in the original inscriptions some distinctive feature might accompany the first o in either word, showing it to be not a simple o, but diphthongal and representing œ. Should this be so, then firm footing would be found, as we should have before us adjectival formations originating from the familiar noun *oikos*.

On visiting the altars at Condercum a few days subsequently, the compound character formed by the interblending of oc in ANTENOCITICO was found to present to the reader an elegantly and deeply-cut oval line, occupying the centre of the o, and being in fact a sort of iota-inscript, horizontally inserted.

In the other case, that of ANOCITICUS, the space between the o and the c is somewhat wider than between any of the other letters, and out-

side the dexter circumference of the o there is an indentation of the stone surface, as if by some accidental lesion, just where we might expect a small i or e to have been affixed to the o, to form it into a diphthong.

So that in this case we have only the negation of evidence either for or against the presence of a diphthognal feature, before that injury to the surface was done.

After this inspection I felt no difficulty in reading

ANOECITICO  
and  
ANTENOICITICO.

These words are Greek adjectives regularly formed from the verbal noun *oikiais*, which signifies the building or construction of a house or houses, or founding of a colony.

This noun is formed from the verb *oikeizw* to build or construct.

And from *oikiais* an adjective *oikitikos*, constructional, would naturally and regularly proceed, though it so happens that this adjective does not occur in the portion of Greek literature which has been preserved to us; and therefore has not found a place in our lexicons. *Constructional* itself is not in Johnson's Dictionary, folio, of 1755; yet what more legitimate English adjectival formation can there be?

But in the epithet or designation, ANÆCITICO, given upon one of the altars before us, to the god to whom it is dedicated, we have to deal with the adjective, not alone and by itself, but as carrying also the familiar particle *ana*.

Now *anokeizw* is a well known verb signifying to rebuild, to build up. So that *anokiais* would be restoration or instauration, and *anokitikos*, our ANÆCITICOS, distinctly means Instaurational.

The dedication of the altar so inscribed was then,

"To the Instaurational Deity.—To the Deity who presides over Domiciliary Establishment and Power."

In like manner we are able to arrive with certainty at the exact meaning of ANTENOECITICO by simply attending to the formative laws of the Greek language, which is not only one of the most copious and extensive, but one of the most logical, definite, and precise, ever spoken by man.

*Antoikos* signifies an opposite neighbour.

*Antoikiais* would be a construction or collocation of houses opposite to each other.

*Antenoikiais*, opposite collocation of dwellings in a street or enclosure; aggrouped or interproximate construction, as if for mutual support and defence.

Consequently DEO ANTENOECITICO, will signify,—“To the god of Interproximate Occupancy;” that is occupancy in close neighbourhood; occupancy by mutual neighbourly support.

This dedication is, I conceive, high evidence to the prowess of our gallant ancestors of unsubdued Britain.

The Romans had learned by bitter experience the necessity of settling only in closely aggrouped habitations, and again of planting their principal camps and military colonies themselves in mutually supporting positions, like those on the line of the Wall.

If it be asked, why should the Romans have recourse to Greek in defining the attributes of these household divinities? The answer is—“*Græcia victa ferum victorem vicit.*” The fine arts were all Grecian.

There was a love of Greek literature and of Greek quotations. The education of high-born youth was often in the hands of Hellenic pedagogues. The arts of medicine and surgery—the latter Greek in its very name of *chirurgia*—were probably much exercised by men of learning and research from the Grecian portions of the empire.

Lastly, we are not without some two or three examples of Greek inscriptions in Greek letters found on the line of the Roman Wall itself, and ably reproduced in the Lapidarium Septentrionale. And may not Hardalion, the humble but honoured Domestic of Hunnum, have received his certainly Hellenic name from *ἀριεὺς θαλιαν*, *ferre epulas*?

RALPH CARR ELLISON.

May 6, 1874.

## THE RUDGE CUP.

THE conjecture that this very elegant little chalice of bronze, with its beautiful external graved-work representing the mural crown, exhibited to us merely certain names of Roman camps or stations arranged consecutively so as to form a short itinerary, never seemed to me satisfactory.

There was absolutely nothing in its favour, except the bare fact that Roman itineraries have really come down to us with lists of stations, and giving the distances from one to the other.

The inscription runs thus:—A. MAIS ABALLAVA VXELODVN CAMBOGLANS BANNA. As respects Aballäva, Uxelödum, or Uxelodünüm, and Banna or Vanna, we know that they were camps, *per lineam valli*, that is, along or near the line of The Wall; and as Banna