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# LAPIDARIUM WALLIÆ:

THE EARLY INSCRIBED

AND

SCULPTURED STONES OF WALES,

*DELINEATED AND DESCRIBED*

BY

J. O. WESTWOOD, M. A., F. L. S.,

PRESIDENT OF THE ARCHITECTURAL AND HISTORICAL SOCIETY OF OXFORD,

HOPE PROFESSOR OF ZOOLOGY IN THE UNIVERSITY OF OXFORD,

VICE-PRESIDENT OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION,

HON. MEMBER OF THE ROYAL IRISH ACADEMY, ETC.

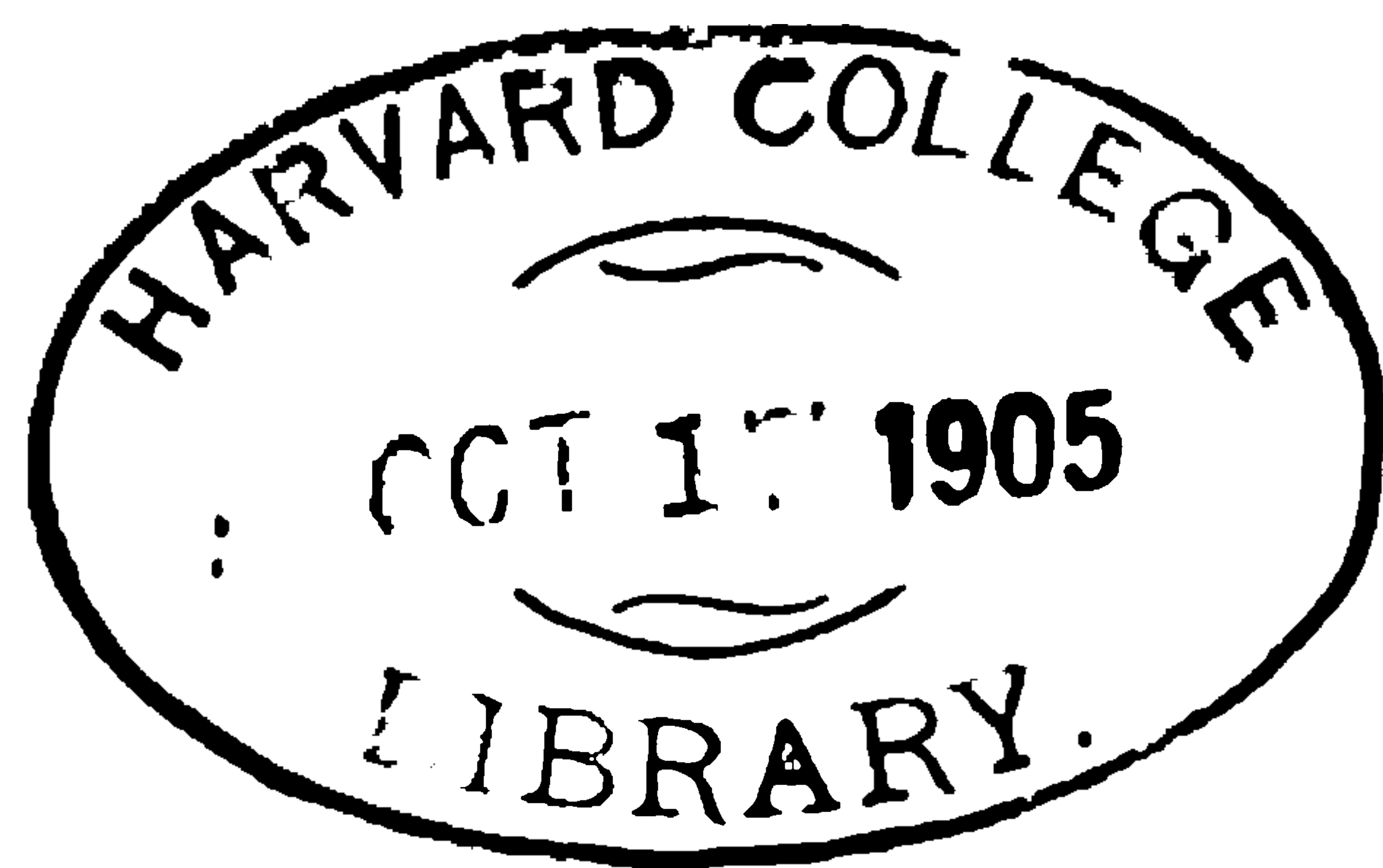
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## P R E F A C E.

THE object of this work is to bring together into one volume descriptions and figures of all the early Inscribed and Sculptured Stones scattered throughout the Principality of Wales.

It is now thirty-five years since I commenced the search for these venerable relics of ancient times. The investigation of their palæographical and ornamental peculiarities originated in the desire to discover how far many of them, which tradition had connected with the early British Church, agreed with the styles employed in and corroborated the dates given to the earliest religious MSS. known to have been executed in these countries. To these it had been usual, previously, to give the name of Anglo-Saxon or Runic, but which on examination of the MSS. of Ireland (published in my *Palæographia Sacra Pictoria*) had proved to be of Celtic rather than of Teutonic origin. Sharon Turner's 'Vindication of the Genuineness of the Ancient British Poems,' published in the Appendix to his 'History of the Anglo-Saxons,' had further incited my curiosity in the same direction, whilst the establishment of the Cambrian Archæological Association and the commencement of the '*Archæologia Cambrensis*' in 1846, afforded greater facilities of research than could otherwise have been maintained, and on which the labours of the late Reverend H. Longueville Jones were especially developed. The last-named publication, conducted from the first on the genuine principles of archæological enquiry (so totally distinct from the dreamy lucubrations of preceding ages), has during the thirty-three years of its existence brought to light a large number of the ancient Stones of Wales, and it is with pride that I look back to the first volume of that work as containing palæographical articles by myself on the Psalter of Rhyddmarch, Bishop of St. David's, on the Hiberno-Saxon and Welsh peculiarities of the letter M, and the first announcement of Oghams in Wales, given in my account of the Kenfig Stone. I may also, perhaps, be pardonably allowed to refer to the numerous monuments for the first time recorded in this work, of which both the first and last pages contain instances.

The Cambrian Archæological Association having long since urged the publication of a general work embracing the whole of the early Carved and Inscribed Stones of Wales, it was at length resolved to issue it as a supplementary work to the '*Archæologia Cambrensis*,' in annual parts, similar to the work on the Irish Inscriptions issued as the annual supplemental volumes of



the Royal Historical and Archæological Association of Ireland. The Welsh Stones have occupied five such parts, which have been issued at a price barely sufficient to cover the expenses of publication.

The work is arranged in Counties, commencing with the Stones of Glamorganshire, the earliest seat of Christianity in Wales and the richest in respect to its lapidary remains.

A careful examination of the Plates of this work, and a comparison of them with the various illustrated volumes on the illuminated MSS. of England and Ireland<sup>1</sup>, as well as with different works on the ancient lapidary monuments of these islands<sup>2</sup> lately published, must convince the impartial observer that the early periods which have been assigned to these different productions are generally correct, and that they fully confirm the statements of Venerable Bede (*Hist. Eccl. lib. ii. cap. 4*) as to the identity of the religious views of the early British and Irish Churches previous to the eighth century; an identity confirmed by the discovery of numerous Ogham inscriptions in Wales. It is remarkable however that the Welsh Stones exhibit peculiarities of their own as compared with those of other parts of the United Kingdom. The Stones of Scotland are remarkable for their elaborate ornamentation, in which human figures and animals are frequently introduced, but which are almost universally destitute of inscriptions. In Ireland, on the contrary, except on the great crosses, ornament is sparingly used, the sepulchral stones generally bearing inscriptions in the Irish language. In the Isle of Man these Stones are elaborately ornamented, but with the inscriptions in Runic characters and in the Norse language, whilst in Wales the Stones are ornamented with scarcely any attempt at representations of the human figure or of animals, and in most cases with inscriptions written in debased Roman letters and in a formula met with in no other part of the world, of which the Cilgerran inscription, 'Trenegussi fili Macutreni hic iacit' (Pl. LIII. fig. 2), is an example. The Scandinavian inscribed Stones offer still more striking distinctions.

The Members of the Cambrian Archæological Association owe a debt of gratitude to the Rev. E. L. Barnwell, Treasurer of the Society, for the liberal manner in which he has enabled me to bring this work to a successful termination.

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<sup>1</sup> The National Manuscripts of Ireland, Parts 1 and 2, folio; the Fac-Similes of Ancient MSS., issued by the Palæographical Society; *Palæographia Sacra Pictoria*; and *The Miniatures of Anglo-Saxon and Irish Manuscripts*, folio.

<sup>2</sup> *The Sculptured Stones of Scotland*, 2 vols., fol., by John Stuart; *the Crosses of Ireland*, by Henry O'Neill, fol.; *Christian Inscriptions in the Irish Language*, by George Petrie and Margaret Stokes, 2 vols. 4to.; *the Runic Monuments of the Isle of Man*, by the Rev. J. G. Cumming, 4to.



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# LAPIDARIUM WALLIÆ.

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## GLAMORGANSHIRE.

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### PLATE I.

#### CROSS AT LLANDOUGH, NEAR PENARTH.

THE base and fragment of the shaft of the cross represented in the first Plate of this work must, when complete, have been the most elegant example of the kind in Wales. It is now for the first time described and figured. It stands in the churchyard of Llandough, near Penarth, near the south-west entrance of the church, and is about 9 feet in height, the upper part of the shaft and the head of the cross being broken off, and probably, as I was told on the spot, either rolled into the river at the bottom of the hill, or buried in a mound of rubbish on the south side of the churchyard, or broken up for household purposes by the villagers. The base and shaft are quadrangular, with the angles rounded and forming semicircular columns. On my first visit to Llandough in 1845 the block on which the base rests was sunk in the ground, but in 1856 it had been raised, shewing the remarkable sculpture of a man on horseback, with knot-work on the front face, the busts of five figures, separated from each other by a spear head or trefoiled sceptre (as I take them to represent), on the back face, and with a single bust and knot-work on each end. These figures are greatly defaced. Above these figures is a band of interlaced ribbon-work.

The two broader faces of the basal portion of the cross are 10 inches wide and are ornamented with interlaced ribbon patterns, as are also the rounded semi-columns of the angles, giving them a cable-like appearance, but the two narrower faces of the base are left plain and slightly concave, being only 5 inches wide, exclusive of the rounded angles.

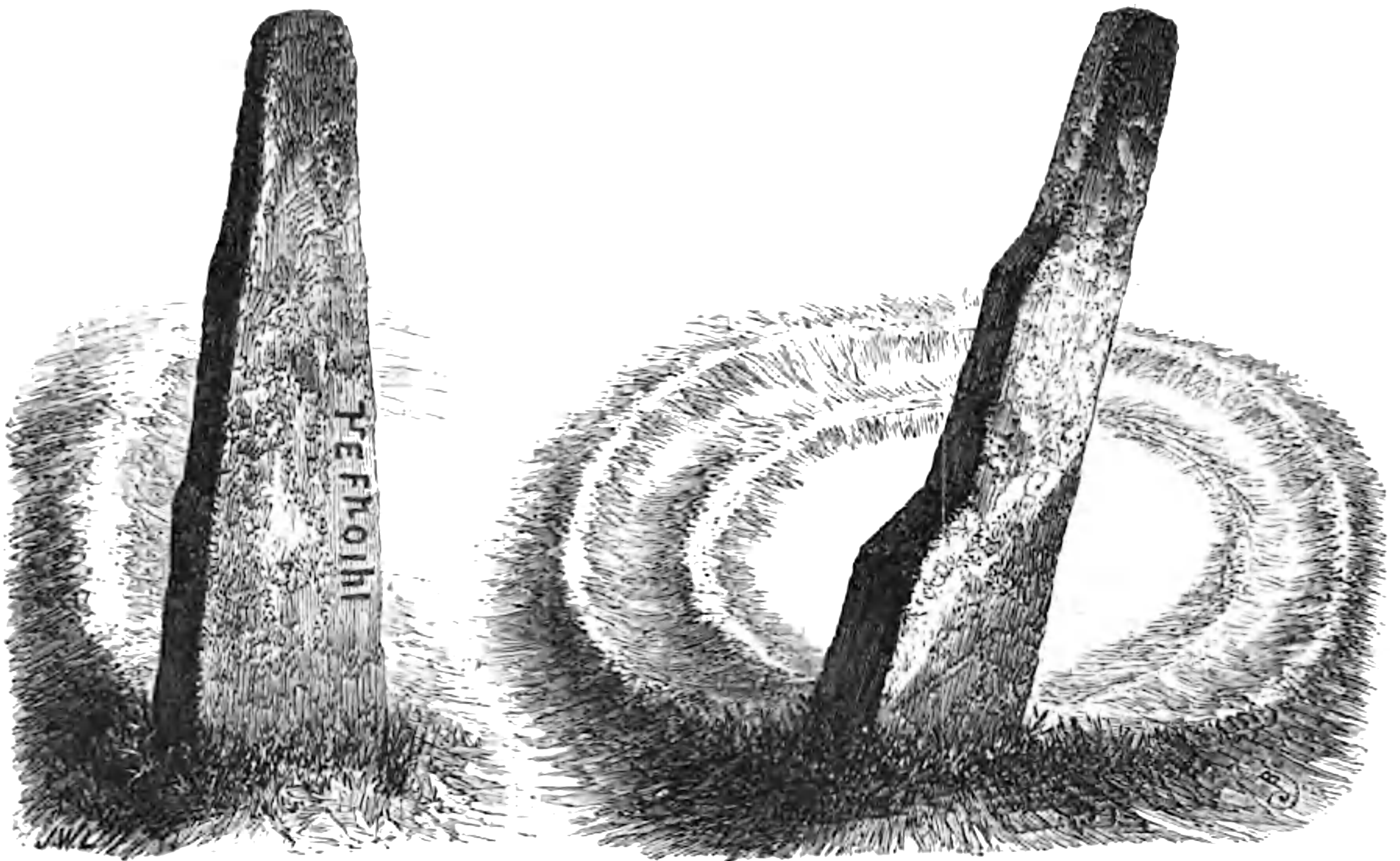
The shaft of the cross is separated from the base by a large dilated boss cut into several narrow transverse steps or compartments ornamented with simple interlaced ribbons, the lowest division being inscribed on its front side with letters much defaced, but which appear



to me to have been intended for *ir bic* . . in Hiberno-Saxon characters. The semi-columns of the angles of the shaft of the cross are left plain, but all the four intervening spaces are ornamented with ribbon patterns of different design, represented in the two detached figures in the upper part of the Plate and in the middle figure of the left hand side, which last-mentioned pattern is repeated on the back side of the base of the cross. The outline figures represent transverse sections of the base and shaft of the cross. The basal block is 13 inches, the base 42 inches, the middle boss 20 inches, and the broken shaft 30 inches high. I was indebted to the late Taleisin Williams for directing my attention to this beautiful relic.

## PLATE II. FIG. 1.

## KEVN GELHI GAER STONE.



On a mountain near Kevn Gelhi Gaer, not far from Caerphilly on the way to Marchnad y Wayn, stands a maen-hir with an inscription given by E. Lhwyd in Gibson's Camden, p. 616, and in Gough's Camden (ii. p. 498, and ed. alt. iii. p. 127), represented as it appeared in 1693, and as copied in my Plate. After leaving Merthyr Tydvil and passing through Dowlais two great ponds are arrived at, a little east of the third mile-stone from Merthyr Tydvil on the way to Abergavenny. The cart-road to Gelhi Gaer runs southward from this spot, passing to the east side of a farm about half a mile from the Abergavenny-road,



then winds round another mountain to the south, with several small farm-houses on its eastern slope, into the valley, and the maen-hir is seen standing very conspicuously about a furlong to the west of the road, about three miles and a half from the Abergavenny-road; it is about 9 feet high, and rather inclines to the north; it is about 14 inches square at the bottom, narrowing upward to 9 inches square at the top. The inscription is written longitudinally on the northern face, the tops of the letters being near the north-west angle of the stone, where it is much chipped and several of the letters destroyed, this, as I was informed on the spot, having been done by a party of drunken miners from Dowlais out of sheer mischief. The present appearance of the inscription is given in figure 1 of the accompanying Plate, and is described by Mr. J. Rhys in *Arch. Camb.* 1875, p. 370. It was read for me, (as given by Gough,) by the late Taleisin Williams at Merthyr Tydvil in September, 1846, '*Deffro ini* (may we awake)'—his father having made several rubbings of it.

In the letters of E. Lhwyd, preserved in the Bodleian Library, Oxford, is one dated October 10, 1693, in which this inscription is copied, and it is further stated that 'close under this stone there's a small round [represented as oval] trench about 6 yards over, with a square area, &c., within it. My thoughts are that in y<sup>e</sup> area in y<sup>e</sup> midst, a man lies buried, and y<sup>t</sup> the inscription is *Teffro i ti* or *Deffroi ti* (mayst thou awake).' *Arch. Camb.* 1848, p. 310.

In E. Lhwyd's *Archæologia Britannica*, p. 227, a different opinion regarding the inscription was thus expressed: 'On a mountain called Mynydh Gelhi Gaer, in Glamorganshire, we find the British name DYVROD inscribed on a stone TEFRAU TI. In the notes on Glamorganshire, in Camden, I have read this inscription, supposing it might have been Welsh, *Deffro it ti* (mayst thou awake); but having found afterwards that the names anciently inscribed on monuments in our country are very often in the genitive case, as Conbelini, Severini, Aimilini, etc., and most, if not all, Latin, I now conclude it to be a proper name, and the very same that is otherwise called Dubricius.'

In a paper read by the late Mr. Stephens at the meeting of the Cambrian Archæological Association in 1853, it was stated that the writer preferred the reading of the inscription '*VIA FRONTI*,' or '*Via Frontini*,' i.e. the way of Frontinus, supposing it to refer to Julius Frontinus, the Roman general. This reading had been first proposed in 1824, by Dr. J. Jones, in his *History of Wales* (pp. 17, 327), in which the maen-hir itself was regarded as a miliarium. At the meeting of the same Association in 1860 it was resolved that the Rev. John Griffiths be requested to take steps for removing the inscribed stone from Gelhi Gaer to a secure place at the cost of the Association. I am not aware that any steps have been taken to carry out this resolution.

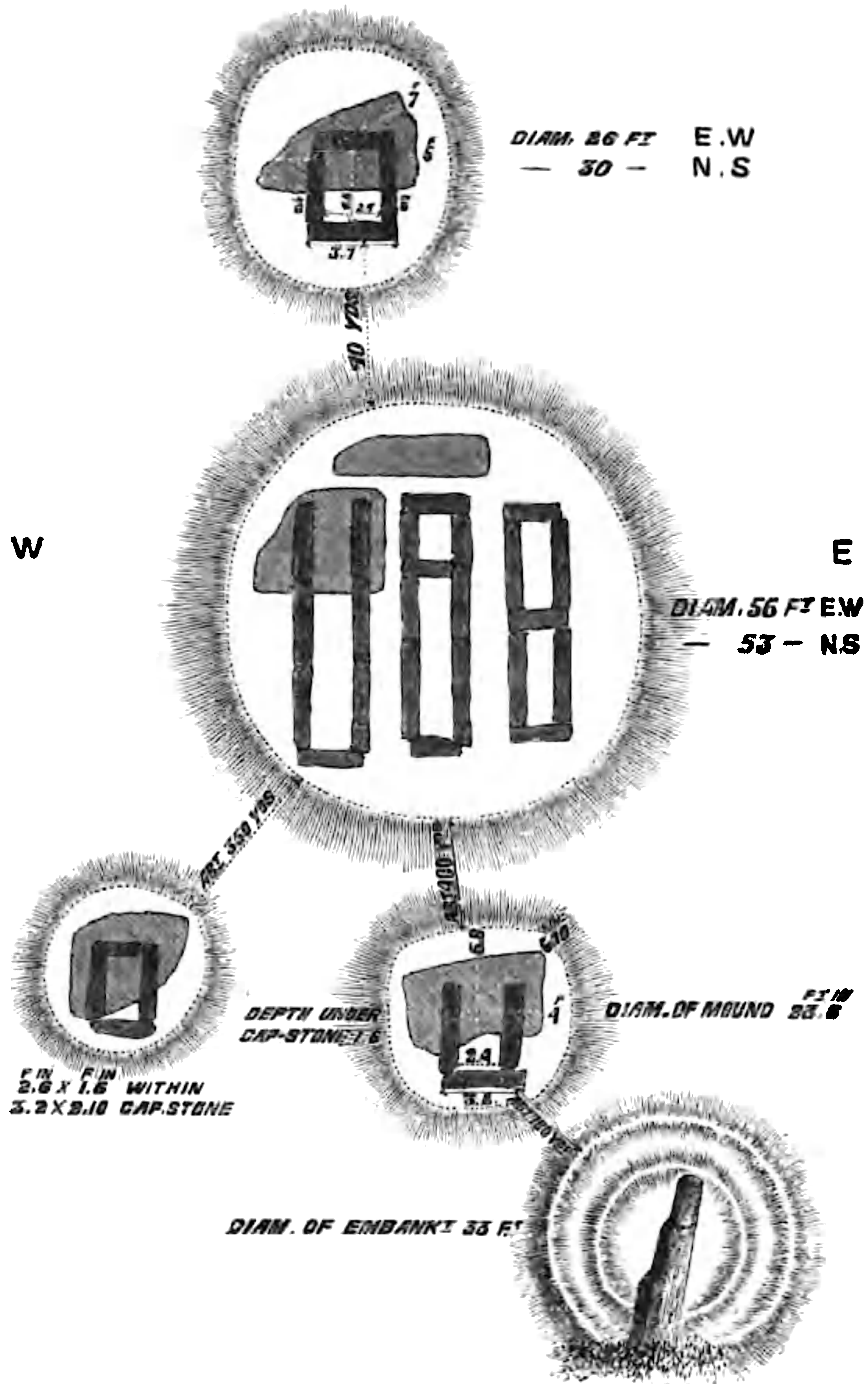
In Mr. Lukis's *Memoir on the Cromlechs, &c., near Cardiff* (*Arch. Camb.*, 1875, p. 183), this maen-hir is mentioned as standing on the south edge of a small double circular embankment, or a circle within a circle, 33 feet in diameter: 'It is remarkable in having an inscription in Welsh engraved on its eastern face, which our guide told us reads "*DEFROIHI*," and means "Awake unto thee."'

The figures which Mr. Lukis has given of this maen-hir, seen from two different points of view, are reproduced at the head of this description (the inscription itself being given



## LAPIDARIUM WALLIÆ.

as it formerly appeared, although not so stated), whilst the relative position of the maen-hir and several adjacent mounds and kists described by Mr. Lukis is shewn in the following woodcut.



PLAN OF MOUNDS, KISTS, &C.

According to the late Mr. Thomas Stephens there were no letters visible on this stone when he visited it. 'The upper part of the stone has been slit and the inscribed part either destroyed or taken away. This act of vandalism is attributed by the farmers of the locality



## GLAMORGANSHIRE.

to a stonemason, named Shon Morgan, who went in a fit of drunkenness to "try the quality of the stone." Arch. Camb., 1862, p. 134.

Lastly, in Hubner's *Inscript. Brit. Christ.*, p. 22, the ancient representation of the inscription is repeated with the note—'Quæ supersunt vestigia Johanni Rhys visa sunt talia efficere: "*tesroiki*;"' whilst in the text the inscription is read '*Sefroiki*?'

### PLATE II. FIG. 2.

#### THE MERTHYR TYDVIL STONE.

In one of the angles of the Church of St. Tydfil (the parish church of Merthyr Tydvil) there is inserted at a considerable distance from the ground an inscribed stone represented in this figure. It commences with an ornamented ✠ of the Latin form, placed longitudinally, followed by an inscription in rather rudely formed minuscule letters such as are found in Anglo-Saxon and Irish MSS. of the seventh, eighth, and ninth centuries. They appear to me to represent the name

✠ a r t b e u.

Respecting the second of these letters, which might be thought the most difficult to be deciphered, I have not the least doubt that it is intended for a r, which in many of our earliest manuscripts has the first stroke elongated below the line, and the second stroke deflexed, sometimes even so much as to resemble a p; the fourth letter appears to be a b, and the last a u of unusual form. Although I was unable to make a rubbing of the stone I was enabled to make a clear drawing of it, the letters having been well brought out by the sunlight, and which has since been fully confirmed by the examination of a rubbing made by the Rev. H. L. Jones.

As to the person intended to be commemorated in this inscription, we may notice first that he was a Christian, as shewn by the sacred emblem prefixed to his name; and secondly that the inscription from the form of the letters must have been executed long after the departure of the Romans. Mr. Stephens, indeed, at the Meeting of the Cambrian Archæological Association in 1853, in a paper on the Antiquities of Merthyr and its neighbourhood published in the Fourth Volume of *Archæologia Cambrensis* for that year (Ser. 2. vol. iv. p. 319), gives it as his opinion that it commemorates Arthen, a brother of St. Tydfil. The Rev. W. Basil Jones, now Bishop of St. David's, on the other hand, suggested that although Artgen or Arthen was the son of Brychan Brycheiniog, a name famous in Brecknockshire (but regarded as apocryphal by him and most other archæologists), there were others of the same name, and hence that it is doubtful whether it were intended for the individual in question. The fact however that this stone should even still be found forming part of St. Tydfil's Church (having probably been placed there when the former church was destroyed), is in favour of Mr. Stephens' suggestion. My original figure (here reproduced) was published in the *Archæologia Cambrensis* for 1858, facing p. 161. The inscription with the cross extends to the length of 24 inches, the average height of the letters being 3 inches.

'Artgen occurs among the legendary sons of Brychan. Artgen, prince of Ceredigion,



died A.D. 807 (Ann. Camb. and Brut y Tywysog.). And Arthgen, son of Sulien Bishop of St. David's, must have died a few years before or after A. D. 1100. The date seems to exclude the first (supposing him to have existed), and the locality the second, whilst the assumed date of the monument is inconsistent with the third. Sulien's other sons appear to have left St. David's on their brother Rhyddmarch's death, so that Arthgen may well have died in Glamorgan.' Haddan and Stubbs' Councils, i. p. 631.

PLATE II. FIG. 3.

THE INSCRIBED STONE AT THE GNOLL, NEAR NEATH.

The earliest notice of this stone is that given by Edward Lhwyd in Gibson's Camden, p. 620 (copied in Gough's Camden, ii. p. 502, and ed. alt. iii. p. 132), where it is stated that 'in Panwen Brydhn, in the parish of Llangadoc, about 6 miles above Neath, is the Maen dan Lygad yr ych, two circular intrenchments and a stone pillar, inscribed M. CARITINI FILII BERICII.' The stone is about a yard long and 8 inches broad. From a letter, with which I was favoured in 1853, by the Rev. T. Williams<sup>1</sup> of Tir-y-Cwm, Ystrad, near Swansea, it appears that about the year 1835 the late Lady Mackworth, then the possessor of The Gnoll, near Neath, collected together all the curious stones found in the neighbourhood for the embellishment of a grotto she was forming in a terrace about one hundred yards to the south of the house, in the ornamental ground overlooking Neath. Being too heavy it was partially broken before removal, the extremity of the inscription receiving some injury. Shortly after the grotto had been completed the rock-work gave way during a heavy storm of lightning and thunder and the whole was buried from sight.

Fairy influence was believed by the common people to have been at work in revenge for the removal of the stone from the charmed circles, within which the 'fairies had been constantly seen dancing on a fine evening,' but who had disappeared after the removal of the stone, and who were heard laughing heartily when the grotto was destroyed, according to the testimony of the under-gardener, as amusingly narrated by Mr. Williams, who subsequently induced Mrs. Grant, the then occupier of The Gnoll, to have the ruins removed, when the stone reappeared without having suffered any further injury. The place however became neglected, as in 1846 I found the grotto filled with dead leaves and garden rubbish so as nearly to hide the stone again.

The letters of the inscription are very rudely-formed Roman capitals of unequal height. It is to be read<sup>2</sup>

MACARITIN← FILI BERI(CI?)

There is certainly a cross bar between the two strokes forming the second part of the

<sup>1</sup> Mr. Williams's letter appears in extenso in my article on this stone in the *Archæologia Cambrensis*, Ser. 3. vol. xi. p. 59.

<sup>2</sup> By a lapsus calami (easily detected on an inspection of the engraving of the inscription published with my article on this stone in the *Archæologia Cambrensis*, here reproduced in the accompanying Plate II. fig. 3), the first word of the inscription was printed MACARIN← instead of MACARITIN←.



## GLAMORGANSHIRE.

initial M which I regard as forming a conjoined A; the N is reversed in its shape, and the next letter I is horizontal, as is so often the case with the final I in these Welsh inscribed names. The letters FI and LI in the following word are conjoined in the manner also common in these inscriptions, and also in early Irish and Anglo-Saxon MSS. Of the final part of the last word I am in doubt, as the stone has evidently suffered injury since Camden read it BERICII, although his facsimile looks more like BERICCI, the first c having the bottom transverse, and the final CI being now wanting on the stone.

Supposing the first letter to be intended for MA conjoined, we have either the proper name Macaritini or Marcus Caritinus, a more genuine Latin name than is usual in the analogous Romano-British inscriptions in Wales, one in fact which would bring the inscription nearer to the period of the Roman occupation than we have been in the habit of regarding the date of this class of stones.

Mr. Williams, in his letter to me in answer to the enquiry who was this Marcus Caritinus, states that in Hughes's 'Horæ Britannicæ' there is mention of a Berice, a prince of the Coditani (the district of the Cotswold), between whom and Caradoc there was a feud. It was he who, going to Rome, informed the Court that Caradoc was raising troops to oppose the Romans; 'and I have somewhere read that he had a son named Marcus Collatinus, who was probably employed in the imperial armies, as he knew the language of the country.' *The* one objection to this suggestion appears to me to arise from the formula of the inscription being that which we have been in the habit of referring to a later (the sixth to the eighth century), and not according with really Roman inscriptions.

(The singular carved stone, with a figure in the ancient attitude of prayer, also built into the grotto at The Gnoll, is represented in Plate XXV. fig. 3.)

### PLATE II. FIG. 4.

#### THE LLANILTERN STONE.

The little church of Llaniltern (or Llanillteyrn), a village about three miles north of Llandaff, is a comparatively new and very plain structure, but is interesting from having had built into its eastern outer wall an inscribed stone, first described by myself in the *Archæologia Cambrensis*, 1871, p. 260, and which I had accidentally noticed during one of my rambles in that part of the Principality. The inscription itself is 2 feet long and 1 foot wide, formed of two lines of rudely-shaped letters. It is to be read—

veNdVMAꝯl-  
hIC IACIT

The name of the deceased is written in the genitive case, as is so often done on these inscribed stones; the letters are large and coarsely cut, varying from 3 to 4 inches in height, and exhibit a curious mixture of capital, uncial, minuscule, and even cursive writing; the v, n, a, i, and c being capitals, the e and m uncials; the d, l, and h minuscules; and the g and t cursives.



It may be suggested that we have here the gravestone of a person distinct from Vinnemagli, to whose memory the gravestone in Gwytherin churchyard was erected. The names are however evidently identical although differing slightly in spelling. It is evidently to this stone that allusion is made in a note by Iolo Morganwg as existing in a corner of the tower of Llanellteyrn Church, bearing the following inscription—*VEN duc - AETI*; the popular tradition founded on this incorrect reading in the neighbourhood being that it was an inscription to the memory of Gwenhwyvar, wife of King Arthur!

PLATE II. FIG. 5.

BROKEN STONE AT MERTHYR MAWR.

During the excavations for the foundation of the elegant new church erected about thirty years ago at Merthyr Mawr, a stone containing portions of a Romano-British inscription was found, of which I published a figure in the *Archæologia Cambrensis* for 1856, p. 319. It is part of a sepulchral stone inscribed in Roman capitals of a somewhat debased form; the letters which remain being

PAVLI  
FILI M ( . . . )

The letters average  $3\frac{1}{2}$  inches in height, and the fragment of stone measures 12 inches by 8 inches. It is possible that the name in the top line may have been PAULINI, as the stone must have extended further to the right so as to have left room for more letters on that side, and the name Paulinus occurs in several other Welsh inscriptions, as on the Port Talbot stone and the Dolaucothy inscription.

The second letter of the name of the father of this Pauli(nus?) is incomplete; it is slightly slanting and may have been an A, but this is quite conjectural.

The other Merthyr Mawr stones are figured in Plates X, XI, and XII.

• PLATES III—IX.

LLANTWIT-MAJOR.

To the student of the Christian antiquities of Wales, Llantwit is one of the most interesting localities in the Principality. For some time after the introduction of Christianity into these islands, long previous to the coming of St. Augustine, no spot shone more conspicuously; before the expiration of the fourth century a body of Christians was established here under the protection of the Emperor Theodosius, and before the close of the fifth century St. Iltud or Iltutus, to whom the church is dedicated, arrived here in company with Germanus, with the view of extinguishing the then prevalent Pelagian heresy. A school or college was then founded for the instruction of those youths who should afterwards be called upon to fill the important offices of the Church, and thus arose the first Christian school of this





# HISTORY

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a cruciform design, or that it may have been surmounted by a wheel cross. The inscription itself, in two compartments, is quite distinct, and is to be read

✠ famson pofuit hanc cruceim ✠  
 pro anmia eivf ✠

The S is throughout of the minuscule form often used in Anglo-Saxon and Irish manuscripts derived from the cursive Roman S. The m is of a peculiar shape, formed of three upright strokes united by a transverse bar across the middle, a form seen in the oldest and finest of our manuscripts, as in the Gospels of Lindisfarne written at the close of the seventh century, and the Book of St. Chad. The space below the right-hand portion of the inscription is filled by a plain ribbon pattern. Sufficient remains of the upper part of the lower division of the face of the stone to show that it was ornamented with the curious Chinese-like design (with small raised bosses in the open spaces), of which the complete pattern may be seen upon the cross at Neverne and on that of Eiudon.

The back face of the stone (Pl. IV) is more complete than the front, although both the broad interlaced ribbon designs in the upper part have been injured by exposure to the weather; the lower part is filled by a large design of straight interlaced ribbons like basket-work. The inscriptions occur on four small panels. The first, on the left hand near the top, has the word ✠ i l t e t, a crack in the stone across the last two letters rendering their true reading rather doubtful. (It is given distinctly as ILTUTI in Gibson's Camden, ii. p. 22.) There is no doubt however that the name records St. Iltutus, the founder of the College at Llaniltyd Vawr.

In the second compartment the name of Samson is again introduced with the addition of the word R e g i s. Here we find the S in both the capital and minuscule shapes. The m is shaped as on the other face of the stone, and the g is of the minuscule form. Two other names occur in the two small central compartments, namely f a m u e l ✠ and e b i f a r ✠. This second name has exercised the ingenuity of various authors: thus we read in Gibson's Camden, ii. p. 22, 'Egisar, legendum forte excusor,' and 'On the western side it has inscribed in several compartments CRUX ILTUTI SAMSON REDIS . SAMUEL EGISAR for EXCISOR; Samuel being the name of the sculptor.'<sup>1</sup> The name Ebisar is however a proper one, and occurs on both the ancient stones at Coychurch. The two small compartments at the sides of this inscription are filled with the double interlaced oval pattern, which is also used along the upper part of one of the edges of the stone (Pl. III), below which is the well-known pattern formed of four T's, with the bottom of the upright strokes directed to the centre of the pattern. The other edge of the stone has thirteen squares filled with a diagonal and square design. By Messrs. Stubbs and Haddan (Councils, i. p. 628) this stone is referred to A.D. 850—885 (or 894), and is read '✠ IITET : SAMSON : RETIS : SAMUEL ✠ EGISOR ✠. RETIS ought possibly to be read REGIS; possibly it means the son of Rhys.'

This is not the place to enter into an examination of the various statements of Welsh writers as to the exact period and history of St. Samson or his want of identity with the priest of the same name who carried his pallium with him to Armorica, which subsequently

<sup>1</sup> Lewis, Top. Dict. Wales; Rees, Lives of the Cambro-British Saints, p. 491, the frontispiece to which work represents the west side of this cross from a drawing which I furnished to the publishers.



became the ground of much contention (see Rees, *Essay on the Welsh Saints*, pp. 228, 253). Much information on this subject was collected by the late Thomas Wakeman, and is published as a supplement to the *Liber Landavensis* at the end of Rees's *Lives of the Cambro-British Saints*; but from the most reliable authorities it would appear that he was a pupil of Ilutus at the College of Llantwit, and that he died at the end of the sixth century. It appears that he was present at the Council of Paris in 557. The miracle by which Samson confined the birds which attacked the corn of his master, St. Iltyd, is recorded in the *Liber Landavensis*, p. 291, and in the '*Lives of the Camb. Brit. Saints*,' p. 480; the transport also of his dead body from Brittany to Llantwit, and its deposition '*in medio quadrangulum lapidum erecte insistentium in cimiterio, cruce lapidea supposita et depicta sub pontificali inditio.*' *Vita S. Iluti*, e *Cod. in Mus. Brit. Bibl. Cott. Vespasian, A IV*; Rees, *Lives*, p. 171. Can this *crux lapidea* be the cross represented in Plates III and IV? In the *Life of St. Cadoc*, *MSS. Cott. Bibl. Mus. Brit. Vespasian XIV*, and *Titus D 22*, Samson is mentioned as a witness to a document and described thus: '*Samson Abbas altaris sancti Eltuti.*'

Of Samuel and Ebisar, two of the names inscribed on the reverse of this stone, I have not been able to find any notice.

This stone was first mentioned by Edward Lhwyd in *Gibson's Camden*, p. 618. Strange, in the *Archæologia*, vol. vi (1782), p. 22, pl. 2, fig. 1-2, gives a very insufficient engraving of it, copied in *Gough's Camden*, iii. p. 130, pl. 7, fig. 2. In Hubner's work (p. 22) an engraving is given of the inscription of the front of the stone in which the word '*anmia*' is misprinted '*anima*,' and with the *m* of the usual minuscule form.

## PLATES V & VI.

### LLANTWIT. THE CROSS OF HOUELT.

This elegant work of early art is preserved in the porch of Llantwit Church, and is elaborately ornamented on both its faces with patterns not unusual in MSS. of the latter part of the seventh, eighth, and first half of the ninth centuries. The head of the cross has unfortunately been broken off, but the piece has been preserved. It measures 4 feet in height, the middle of the basal portion 28 inches, and the middle of the top cross 31 inches wide, and is 6 inches thick. The edge itself of the top part is likewise ornamented with a Chinese-like pattern found commonly in the best MSS. of the period. The lower part of the basal part of the stone has been chipped off to make it more square, so that several of the letters at the beginning of the lines of the inscription are lost, but sufficient is left to allow the whole to be read thus:—

(i)n inomine dī patris et  
 (s)peretus santdi anc  
 (cr)ucem houelt<sup>1</sup> prope  
 (ra)bit pro anima res pa  
 (tr)es eus.

<sup>1</sup> Mr. Rhys (*Notes on the Early Inscribed Stones of Wales*, p. 9) misreads this name *houeint*, and gives an incorrect reading of two other of the letters; and Hübner gives the name as '*Hovelt (Hovient?)*.'



that is—In nomine dei patris et spiritus sancti hanc crucem houelt preparavit pro anima res patris ejus.

This inscription is entirely written in Anglo-Saxon minuscule letters, the r, s and d's being especially remarkable. In this respect a marked difference exists in comparison with the cross of Samson above described, which I should thence conclude was older than Houelt's cross. It will scarcely be believed that in one of my visits to Llantwit I found this fine monument used as a bench on which a stone-mason was chipping a modern gravestone.

We are indebted to the late Thomas Wakeman for some notes on this cross, from which it would appear that its erection must be referred to the close of the 9th century (Arch. Camb. iv. p. 18). 'The inscription on this monument,' observed Mr. Wakeman, 'informs us that it was erected by Howel for the soul of his father Rhys, and the character, in my opinion, is decidedly of the ninth century, and that is the precise period at which the only Howel ap Rhys, of whom we have any certain account, was living. One genealogy, called the Coychurch MS., mentions another whose place in the pedigree would show him to have lived two centuries earlier. No such person however is mentioned in the *Liber Landavensis* or any other document that can be depended upon. The prince to whom I think this cross must be referred stands the tenth in descent from Prince Meuric ap Tewdric, who from various circumstances related of him must have died about the year 575. Asser, in his Life of King Alfred, mentioned Howel as one of those Welsh princes who voluntarily placed themselves under the protection of the Saxon monarch. The exact year is not given, but apparently it was before 884. Asser's words are as follow:—'Illo enim tempore (viz. 884) et multo ante omnes regiones dexteralis Britanniae partis ad Ælfred regem pertinebant et adhuc pertinent: Hemeid scilicet cum omnibus habitatoribus Demeticæ regionis sex filiorum Rotri vi compulsus regali se subdiderat imperio. Houil quoque filius Ris rex Gleguising et Brochmail atque Fernmail filii Mouric reges Guent vi et tyrannide Eadred comitis et Merciorum compulsi suapte eundem expetivere regem ut dominium et defensionem ab eo pro inimicis suis haberent,' &c. (Asser, p. 49, Oxford Edit., 1772.) Gleguising, or Glewisseg, of which Howel was sovereign, appears to have comprised parts of the present counties of Glamorgan and Monmouth. Brochmail and Ffernmail, sons of Meuric ap Arthfael, were first cousins of Howel. They were all three contemporary with Cyfeiliawg, Bishop of Llandaff, who was consecrated in 872, according to the notes in the *Liber Landavensis*.

This stone was erroneously mentioned by Mr. Strange in the *Archæologia* (vol. vi. p. 25) as serving as the foot-bridge before Court David House, near Margam. His figure of it, Pl. III. fig. 6, is extraordinarily imperfect. Donovan gave a better figure in his *Tour in Wales*, i. p. 343, and plate annex.

## PLATE VII.

### LLANTWIT. THE INSCRIBED PILLAR OF SAMSON.

This tall quadrangular shaft in the middle of the last century stood in the churchyard, but in digging a grave near its base it fell into the hole,<sup>1</sup> where it lay till 1793, when it was

<sup>1</sup> Donovan gives the following details of this accident (*Tour in S. Wales*, i. 345):—'Many years ago a tradition prevailed in this part of the country that a large sepulchral stone, which recorded the memory of two kings,



raised and erected against the east side of the south porch of Llantwit Church, where it now stands. It is 6 feet 6 inches high,  $\frac{3}{4}$  of a yard broad at the bottom, and  $\frac{1}{2}$  of a yard at top, and nearly  $\frac{1}{2}$  a yard thick. At its top, of which the back and sides are much chipped, is an excavation, probably to receive the base of a wheel cross. The front face is nearly occupied by an oblong panel, edged with two incised lines, within which is the following inscription :—

in nomine dī summi incipit CRUX  
 saluatoris quae preparavit fam  
 foni· apati. pro anima sua et  
 pro anima iuthahelo Rex .:  
 et pro artmali teca n(?) ✠

With the exception of one m in the word summi, and all the R's, which have the first stroke carried below the line, the whole of this inscription is written in minuscule letters. On the narrow north edge is a narrow compartment filled in with a plain ribbon pattern intersected by circles, much rubbed.

Figures of this stone were published by Donovan, 'Tour in Wales,' vol. i. p. 347, and tab. annex, and by Sharon Turner, in his 'Vindication of the Genuineness of the Ancient British Poems,' in the Appendix to his 'History of the Anglo-Saxons,' vol. iii. p. 575, and ed. 7, 1852, iii. p. 516; also by Taleisin Williams, in the 'Iolo Manuscripts,' p. 364.

We are indebted to the late Thomas Wakeman for the following observations on this inscription :—' This cross, which the inscription informs us was erected by Samson for his own soul and the souls of Juthahel and Arthmael, has been referred to the sixth century, simply because there was a bishop of the name of Samson at that period, who emigrated to Armorica, and became Bishop of Dole. In fact, however, it is very little older than the one before noticed (i. e. the cross of Howel ap Rhys). The character of the inscription is very similar, and commemorates either Arthmael, the grandfather of Howel and Juthael, or Ithel, his second son, who was killed about the year 846; or otherwise the latter and Arthmael the brother of Howel ap Rhys. Samson appears as a witness to a grant of Meuric ap Arthmael to Bishop Cerenhire, together with Brochmael and Ffernmael, sons of the donor [as mentioned in the account of Howel's cross]. Meuric ap Arthmael was killed in 843. He appears to have been

---

had been accidentally buried in the grave of "Will the Giant." This was a young man, so called on account of his extraordinary stature, being 7 feet 7 inches in height when he died, although he had only then attained his seventeenth year. Will had desired to be interred near this stone, which then stood erect against the wall, but in preparing the grave of sufficient dimensions to admit his remains, the sexton incautiously dug so close to the foot of the stone, that just as the body was laid into the earth it gave way, and falling from the wall into the grave with prodigious violence, it was found impossible, or at least inconvenient at that time to remove it, the stone was therefore left in the position in which it fell, and the grave being filled up, it was completely covered over with earth. This transaction had taken place so long ago that the recollection of it had nearly faded by degrees away. But Mr. Edward Williams, who resides at the village of Flemingstone, only a few miles from the spot, remembered having heard the story when a boy, and proposed at some future day to search for the stone. An opportunity at length offered to this intelligent mason to gratify his curiosity, he began by clearing the ground in the spot described to him so many years before, and discovered it at a small depth below the surface, after which he obtained assistance to raise it from the earth and place it against the wall where it now stands.'



the elder brother of Juthahel and Rhys, who were all three sons of Arthmael. *Samson, in all probability, was some relation of the parties, although he does not appear in the genealogies.* The name seems to have been rather a common one. As this monument was not erected till after the death of Ithahel, in 846, its date may be fixed about the middle of the ninth century, and that of Howel ap Rhys a few years later.' 'I think,' he adds, 'the foregoing observations must set the question at rest as to the age of the Llantwit crosses. At no other period are the names thereon recorded to be found contemporaneously in the history of Wales. Those of our associates who, from the characters of the letters and ornamentation, conjectured the date to be the ninth or tenth centuries, are fully borne out in their opinion.' *Arch. Camb.*, vol. iv. p. 21.

The terminal letters of the last word of the inscription are very indistinct. Sharon Turner read them *teca✠ni*, the *i* being inserted within the *n*. Messrs. Haddan and Stubbs read the last word as *tecaïn*—(=*decani✠*), converting the initial *t* into *d* and reading the *in* backwards, and thus turning Arthmael into a dean, with the observation, 'The last line must be read backwards. Juthael King of Gwent was killed A.D. 848. (*Ann. Camb.* and *Brut y Tywysog.*) But Arthmael or Arthfael was probably from his office [of dean], not the king of that name who was Howel's grandfather, nor yet the king (probably of Gwent) who was contemporary with Bishop Cyfeiliawg of Llandaff, 872—927, and therefore with Howel (*Lib. Landav.* 227). Neither was Samson of course the Bishop of Dol, who preceded his namesake in the text in the abbey of Llantwit by some 300 years, and who died in Brittany. Both names are not unusual. The office of Decanus, however, cannot have been that of a Cathedral Dean, there being no such office at all in the old S. David's, nor at Llandaff (apparently) until the 10th century.' *Councils*, i. p. 627.

It may also be observed that Ithel Hael, an Armorican prince, migrated to Wales in the sixth century, and that amongst his sons (to whose memory several churches in different parts of Wales are dedicated) was Tegai, the founder of Llandegai, Caernarvonshire (*Rees, Welsh Saints*, p. 223). Have we not here the Juthahelo rex and the *teca* recorded in the last lines of our inscription? Again, it seems scarcely probable that the same Samson who erected this stone 'pro anima sua' should also have stated upon the large cross figured in Plates III and IV that he placed it 'pro anima ejus.' I am hence induced to consider this latter stone as earlier than the tall quadrangular shaft.

It has still further been suggested by Dr. Carne (*Arch. Camb.*, 1869, p. 437), that the Samson of this inscription is the Archbishop of Dol of that name who migrated thence from Wales, and whose rescue of Indual, a Breton prince, is recorded in his Life (*Liber Landav.*, p. 303: 'The similarity between Juthahel and Indual is singular').

## PLATE VIII.

### LLANTWIT. THE CYLINDRICAL PILLAR.

This stone, unique of its kind in Wales, stands in the churchyard of Llantwit, leaning against the north wall of the church. It is nearly 2 yards high, and 14 inches in diameter in



the middle, tapering slightly from the bottom to the top, which is injured. The side next the wall has a small groove extending throughout its whole length, with which some strange notions were attached in former days, as we learn from Donovan's Tour. It is divided into four portions by transverse bars, each composed of three narrow ribbons. The bottom compartment is ornamented with straight lines forming a series of zigzags, and the other three compartments are filled with interlaced ribbon patterns, which are represented in full detail in the detached figures of the Plate.

This stone has been figured, but inaccurately, by Strange in the *Archæologia*, vol. vi. pl. 2, fig. 3, and by Donovan in his *Tour in Wales*, vol. i. p. 339, and tab. annex. I have not been able to learn anything, traditional or otherwise, concerning this elegant relic, which in its complete state was most probably surmounted by a cross.

### PLATE IX.

#### LLANTWIT. THE SHORT QUADRANGULAR SHAFT.

This quadrangular stone, which measures  $1\frac{1}{2}$  yard high, 14 inches wide, and 10 inches thick, stands in the porch of Llantwit Church, and has been cracked across near its top. It is ornamented on all its sides with ingeniously arranged interlaced ribbon designs in sunk panels, which will be seen on examination of the Plate to form never-ending patterns, but which are not easy to describe in detail. There is no inscription on the stone, nor have I been able to meet with any account of it. It is figured imperfectly by Donovan in his *Tour in Wales*, vol. i. p. 339. It probably bore a cross at the top when in its complete state.

### PLATE X. FIG. 1.

#### MERTHYR MAWR. BROKEN HEAD OF WHEEL CROSS.

This fragment of a wheel cross measures 30 inches in diameter, and is now in the churchyard at Merthyr Mawr. It is drawn from a rubbing sent me by the Rev. H. L. Jones in 1855. The base, with a small portion of the cross in its socket, stands close to the south gateway of the modern churchyard. The wheel cross was composed of eight spokes, the intervening spaces forming sunk panels. Around the edge of the stone appears a series of scroll-like patterns of an unusual character, but evidently too imperfect to be clearly made out.

### PLATE X. FIG. 2 a, b, c, d.

#### MERTHYR MAWR. CROSS OF CONBELANUS.

This stone, which doubtless originally supported a cross on its top, stands in the garden of the mansion of J. C. Nicholl, Esq., at Merthyr Mawr, about two miles from the Bridgend Station. It is 4 feet high, 2 feet broad, and varies in thickness from 14 to 12 inches. On its front face it



bears an inscription tolerably legible, except the first, fifth, sixth, and last lines, which unfortunately contain the proper names of different persons commemorated by the stone; the top line has in fact the commencement broken off. The remainder reads, so far as a very careful examination of the stone in situ and a number of rubbings enable me to decipher it—

. . . nbelani  
 possuit hanc  
 crucem pro  
 anima ejus  
 scigliuiffi  
 herte(i?)bo et  
 fratris eiu  
 s et pater  
 eius a me  
 prepara  
 tus ❦ st(c?)il(g?)oo

The first of these lines has been read 'conbelini,' 'convetini,' 'conboleni,' and 'conbellini;' the fifth line 'scitliuissi' and 'sat . . . . uissi,' the sixth line 'nertido et' and 'hertibar,' and the last line 'tus ❦ scio III.' It will be noticed that the two portions of the inscription end with a word commencing alike.

Edward Lhwyd thus speaks of this stone in a letter dated from Cowbridge, Sept. 25, 1697, preserved in the Tanner Collection, Bibl. Bodl., Oxford—Arch. Camb. 1861, p. 231:—'The inclosed is an old Crosse on y<sup>e</sup> bank of y<sup>e</sup> river Ogwr at Merthyr Mawr, a small village of this county. The first word I read Conbelini,<sup>1</sup> y<sup>e</sup> same name with Cunobelin, which was y<sup>e</sup> Roman way of writing the word we call Kynvelin. But I can proceed no further than "Conbelini posuit hanc crucem pro anima ejus." I have sent y<sup>e</sup> Vice-Chancellor an other stone [i.e.? an account of another stone] frō Kaerphilly Castle for y<sup>e</sup> Museum, but that (I fear me) was more intended for an inscription. I am, S<sup>r</sup>, yours heartily, whilst E. LHWYD.'

I have been favoured by J. C. Nicholl, Esq., of Merthyr Mawr, with the sight of two manuscript readings and sketches of this and the other cross at that place, made by the late E. Williams (Iolo Morganwg) and Dr. Petrie, the latter of whom visited Merthyr Mawr during

---

<sup>1</sup> In Edw. Lhwyd's letter of the 20th December, 1702, to the Rev. Humphrey Foulkes, we find the first word spelt differently, probably being a lapsus calami. (It is however to be observed that the stone clearly shows two strokes between the l and n, so that the word must have been either conbelani, as read by Petrie, or conbeloni, or conbellini.) The writer remarks, 'I have observed that the Romans and ancient Britans (*sic*) expressed *Kyn* in the British names by *Cuno*, but towards the eighth century both the Britans and Irish rendered it *Con*: for the British name Kynvelyn was written by the Romans *Cunobelinus*, and I found it on an old crosse in Glamorganshire *Conbolini*: and that (according to their skill in grammar) in the nominative case.' (Coll. of W. W. E. Wynne, Esq., copied in Arch. Camb. 1859, p. 248.)



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From the effects of time or ill-usage the greater portion of this inscription is illegible, a few words at the top as well as at the bottom being only decipherable, although I cannot but think that with a good cast held to the light at different angles, an additional portion might be made out. I can only however distinctly read—

1 nomine dī pat  
 rī et fili speri  
 tūf . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 —————  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . a . . . . . eus  
 post . . . . .  
 . casto . . . . gre (a?)  
 ciam ad pro  
 prium . . . . .  
 in diem iudici

The latter part of the third line is I think intended for the word *sancti*, written in long ornamental letters, as was usual in some of the early MSS. of these countries, copied in my *Palæographia Sacra* and work on the *Miniatures and Ornaments of Anglo-Saxon and Irish MSS.*

In Iolo Morganwg's MS. reading (communicated by J. C. Nicholl, Esq.) the three top lines are read—

1 nomine dī sum c  
 RUX FILIUS eri  
 cus

and the four bottom lines—

I. POSUIT . . . . .  
 casto . . . . .  
 eius m. in pro  
 prium .  
 inem . IUDICII.

Taking *Filius Ericus* as a proper name, Mr. E. Williams (Iolo M.) referred the cross to 'a prince of Glamorgan named Eric who lived in the second century, whence it may be fairly



inferred that the above are the oldest British inscriptions the dates of which can be clearly ascertained of any hitherto known.'!!

If the fifth line from the bottom could be read 'I . posuit' there is space for the letters in lo, or at least for lo, which would read 'posuit in loco isto,' but I fear that the inscription will not bear out this suggestion.

Dr. Petrie's MS. reading of the top and bottom of the inscription, also communicated by Mr. Nicholl, is as follows:—

I nomine dī pat  
ris 'et FILII G SPI  
tus  
· · ·  
· · · ·  
ī . post le .l.  
Soifto . IRGCV  
f . ibm . in PRO  
PRIUM . iufn  
in diem iudici

The back side of the basal part of the stone as well as the edges are ornamented with various patterns formed of incised lines, which have however become as much defaced, especially in the middle, as the inscription itself. It will be seen from what remains that the designs formed quadrangular compartments arranged irregularly, and filled in with the Chinese-like pattern common on these stones.

### PLATE XIII. FIG. 1.

#### KENFIG. THE POMPEIUS STONE.

This stone stands upon the grass-sward at the side of the road, supposed to be identical with the Via Julia Maritima, between Kenfig (Kenfegge or Kenfyg) and Margam, near the Pyle Station, without any protection. It is called by the peasantry of the neighbourhood Bêdh Morgan Morganwg, i. e. the sepulchre of Prince Morgan. It is 4 feet 4 inches high on the back side of the stone, the top sloping to the front, which is 4 feet high; it is 20 inches broad, and 15 inches thick; it has been somewhat injured at the upper left-hand angle. It bears on its front face an inscription in two lines in Roman characters, PVMPEIVS CARANTORIVS; the only doubt being as to whether the second and third letters of the top line, which are conjoined, should be VM or VN. I prefer the former reading, because if read VN the N would be reversed, whereas it is of the proper form in the second line; whilst the transformation of the second stroke of the V into the first stroke of a conjoined M is of common occurrence. The letters were also read as VM in Camden, as mentioned below.

This stone was first noticed by Bishop Francis Godwin, Bishop of Llandaff, in a letter to



Camden, preserved among the Cottonian MSS. in the British Museum (Julius F. vi. fol. 282), and published by Camden, ed. vi. p. 499.<sup>1</sup>

‘The Welsh Britans (as the Right Reverend the Bishop of Landaff who sent me the copy [of this inscription] informed me),’ says Camden, ‘by adding and changing some letters thus read and make this interpretatiō: *Pim bis an car Antopius* [given in Gough’s Camden *Pumpbus car a’n topius*], i. e. The five fingers of friends or neighbours killed us.’ Holland’s Camden, 1610, p. 645.

‘The inscription,’ says Gibson (Camden, ii. p. 23), ‘is now in the same place and is called by the common people Bêdh Morgan Morganwg, viz. the sepulchre of Prince Morgan, who was slain, as they would have it, 800 yeeres before Christ’s nativity, which whatever gave occasion to it, is doubtless an erroneous tradition, but antiquaries know full well that these characters and formes of letters be of a farre later date, it being no other than the tomb stone of one Pompeius Carantorius.’ ‘As for the word Pumpeius for Pompeius, we have already observed (Lhwyd, Arch. Britan. vol. i. p. 17, col. 2) that in old inscriptions the letter V is frequently used for O.’

In the small figure and description of this stone which I published in the *Archæologia Cambrensis*, 1846, p. 182, I directed attention to the small incised strokes in groups along the two edges of the front of the stone, those on the left side near the top being three parallel, three radiating,<sup>2</sup> and three radiating, and the groups on the right angle from the top having respectively 2, 5, 2, 5, 5, and 5 strokes. These I had no hesitation in regarding as <sup>3</sup> Oghams.

---

<sup>1</sup> Besides the figure of this stone given in the various editions of Camden’s *Britannia*, others have been published by Strange in the *Archæologia*, vol. vi. 1782, p. 17, and in *Gent. Mag.* vol. lv. 1785, p. 502, tab. ann. fig. 2; and by Donovan, *Tour in South Wales*, vol. ii. p. 30, fig. opposite p. 24.

<sup>2</sup> The three radiating lines have much puzzled subsequent writers. Mr. Wendele (*Arch. Camb.* 1846, p. 413) compared them to the *bird’s-claw Ogham* of Killarney, whilst the Rev. John Williams (*ibid.* p. 415), with reference to the supposed Bardic alphabet, gives a legend of Einigan Gawr (the giant) and his three pillars of light, adding, ‘The Bardic symbol is formed of three radiating lines  $\wedge$ , which it is said are intended to represent the three diverging rays of light which Einigan saw, and it is remarkable that these three lines contain all the elements of the Bardic alphabet, as there is not a single letter in it that is not formed of some of these lines. Now are those scores on the left angle of the Kenfegge stone, Glamorganshire, the last and most genuine home of Bardo-Druidism, anything more than representations of the Bardic symbol? . . . If these arrow-heads had been alone on the stone I should have considered them most certainly as nothing but the *Druidical rays*, but then come the other forms on the other angle, to create a difficulty which I cannot get over consistently with this theory. The character  $\wedge$ ,’ he adds, ‘is one way in which the name of God is written in the Bardic mystery.’

<sup>3</sup> As this is the first notice in these pages of the Ogham characters (now found on many of the inscribed stones of Ireland), and as this Kenfig stone was the first Welsh stone on which Oghams were noticed (as recorded by me in *Arch. Camb.* vol. i. p. 182), it may be useful to state that these characters are of a cryptic nature, and that they are formed by combinations of straight lines and dots carved upon the angles of the stones. The ordinary Ogham alphabet found applicable to the Irish inscriptions is thus formed, a long transverse line representing the angle of the stone. The vowels are formed by small oval holes on the angle of the stone—

one	hole	representing	A
two	holes	representing	O
three	holes	representing	U
four	holes	representing	E
five	holes	representing	I.

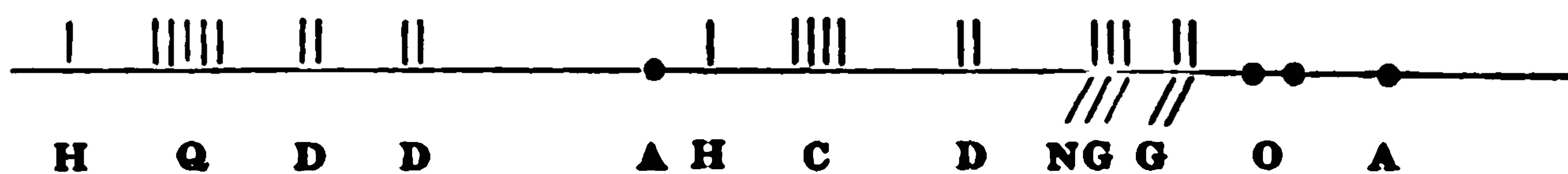
The consonants are formed by transverse lines extending from the right or left edge of the angle of the stone, and



A more careful examination which I subsequently made of the stone, verified by additional rubbings, proved that I had overlooked some strokes, as seen in the result of this examination given in Pl. XII; although, from the evanescent character of many of the strokes by time and ill-usage, it is possible that I have still overlooked some of these marks; indeed, Mr. R. R. Brash, in an article 'On the Ogham inscribed Stones of Wales' (Arch. Cambr. 1869, pp. 148-167), thus describes and figures these Oghams:—'On the two angles of the front face of the stone are several Ogham characters. Those on the left angle are as follow:—



They are situate on the top of the stone, where there is a considerable fracture or flake off at the angle, consequently the inscription is imperfect. The diagonal direction of some of the scores of the first two characters have been remarked on, but there is nothing peculiar in it beyond some freak or inadvertence in the engraving, as I have seen them similarly marked on other monuments. The second inscription on the right angle is as follows:—



From the long spaces between several of the characters it is quite evident that this inscription is imperfect; that several of the letters have been obliterated, principally vowels, which being usually small circular or oval dots on the angle are generally the first to be defaced either by violence or weather. From the skeleton of the Ogham which remains, it is, however, quite

by oblique lines running across the angle of the stone, and consequently much longer than the transverse lines, thus—

One	transverse stroke extending from the left side of				
		the angle of the stone represents	.		B
two	transverse strokes in same direction represent		.		L
three	„ „ „ represent		.		F
four	„ „ „ represent		.		S
five	„ „ „ represent		.		N
One	transverse stroke extending from the right side of				
		the angle of the stone represents	.		H
two	transverse strokes in same direction represent		.		D
three	„ „ „ represent		.		T
four	„ „ „ represent		.		C
five	„ „ „ represent		.		Q
One	oblique stroke crossing the angle of the stone and				
	extending from both its right and left sides represents				M
two	similar oblique strokes represent	.	.	.	G
three	„ „ represent	.	.	.	NG
four	„ „ represent	.	.	.	ST
five	„ „ represent	.	.	.	R

The diphthongs are formed in a more complicated manner. The alphabet, as given by Professor Graves, now Bishop of Limerick, may be seen in Archæologia Cambrensis, 1856, p. 79, and 1860, p. 316.



evident that this is not a bilingual inscription, as any filling-up of the missing letters could not produce the equivalent of the Roman inscription. It is also worthy of remark in this, as in all similar cases, that the inscriptions are always reverse, the Roman reading from top to bottom, the Ogham from bottom to top. It is therefore evident that they are by different hands and of different dates. To my mind, the evidence of this worn and mutilated Ogham pillar-stone is that it was appropriated as the monument of a Romanised Briton after having long performed a similar office for some invading Gaedhal.'

Mr. Rhys ('The Early Inscribed Stones of Wales,' p. 8), speaking of this stone, adopts a very different and ingenious reading of the Oghams:—'The Celtic characters are very hard to read, owing to their having been extensively worn off. With great deference to archæologists, I venture to suggest that the following letters are to be traced on the stone: Pompei . . . . . oral . . . . . smeq . ll . n. The first part of this would be Pompei Carantoral, and the termination al would be our adjectival *-ol* or *awol*, rendering the Latin *ius* of Carantorius. Here a character something like the Eisteddfodic  $\wedge$  was extemporised to represent *p*, and when the scribe, if we may so term him, came to make *m*, that was done by making a long stroke across the angle of the stone as usual, but instead of making  $\wedge$  for *p* in this instance, he left out the first line of it and placed the other two lines to lean against the *m*, thus forming a conjoint character for *mp* which greatly puzzled me.'

PLATE XIII. FIG. 2.

MARGAM MOUNTAIN. THE BODVOC STONE, COMMONLY CALLED THE MAEN LLYTHYROG.

The description and figure published in Bishop Gibson's edition of Camden's *Britannia*, from, as there is reason to believe, the communication of Edward Lhwyd, of an early inscribed stone on the top of the mountain north of Margam Abbey, induced me to hunt for this interesting monument, when I traversed the mountain in different directions for several hours, and met with many interesting British earthworks, which require careful investigation. I might indeed have lost my labour had it not been for the information given me by a passer-by: for the stone itself had been thrown down and no longer presented that striking mark for observation which it must have done when erect.<sup>1</sup> It stood near a small tumulus or hillock called in Welsh 'Crug Diwlith,' or the Dewless, the little mound where the bards of Tir Jarri were accustomed to meet on the morning of the 24th of June, and was, when I visited it, lying amongst the stones still remaining of this tumulus. From the observation which I made of the locality it seemed to me that the situation had been chosen with reference to the origin of the river Kenfig, as the rise of this little stream can be traced to a small morass close to the tumulus on which the stone was lying.

The stone is nearly 5 feet high, 1½ foot broad, and nearly a foot thick. The top is rather slanting, and bears an incised cross of the Maltese form, from the bottom limb of which a line extends to the F at the beginning of the second line of the inscription, whilst the face of the

<sup>1</sup> Thanks to the elegant poetical remonstrance on the overthrow of this stone published in the *Arch. Camb.* 1853, p. 78, the stone has been re-erected.



stone bears an inscription entirely in Roman capitals, with the exception of the h in the first line, the whole being in excellent preservation, and—notwithstanding the affirmation of the ignorant common people of the neighbourhood, that whosoever should happen to read the inscription would die soon after—may easily be read thus (all the A's being turned upside down):—

BODVOC— HIC IACIT  
✠—FILIVS CATOTISIRNI  
PRONEPVS ETERNALI  
VEDOMAVI.

The inscription was rendered by Bishop Gibson (whose reading was adopted by Gough in his subsequent edition of the 'Britannia' and all the more recent writers who had mentioned the stone up to 1859, when I published a memoir and figure of it in the *Archæologia Cambrensis*) as follows: 'Bodvocus hic jacit, filius Catotis, Irni pronepus, eternali ve domav, i. e. eternali in domo.' Gibson added the following explanations in support of his reading: 'In old inscriptions we often find the letter v where we use o, as here, PRONEPVS for Pronepos (vide Reines. Syntagma Inscript. p. 932), so that there was no necessity of inventing a character [an oblique line within a circle] made use of in earlier editions of Camden's work. In the work of Reinesius above referred to we find the epitaph of one Boduacus, dug up at Nismes in France, whereupon he tells us that the Roman name Betulius was changed by the Gauls into Bodvacus, but it may seem equally probable, if not more likely, since we also find Bodvoc here, that it was a Gaulish or British name; and the name of the famous queen of the Iceni seems also to have the same original.' It must now be added that, since the days of Camden, coins both of gold and silver, doubtfully supposed to be of British origin, have been found with the name Bodvoc upon them (Ruding's Coinage, British Series, App. pl. 29, and see my notes thereon in *Arch. Cambr.* 1859, p. 291). The name Bodvognatus is also mentioned by Cæsar, *De Bell. Gall.* iii. 23. With regard to the terminal words of the inscription, Camden adds, 'Sepulchres are in old inscriptions often called domus æternæ, but æternales [eternali] seems a barbarous word. The last words I read æternali in domo, for in that age sepulchres were called æternales domus, or rather æternæ (Reines. p. 716), according to this dystich,

Docta lyræ grata et gestu formosa puella  
Hic jacet æterna Sabis humata domo.'

On carefully looking at this inscription several peculiarities are noticeable, the most important of which is the Greek cross incised upon the truncated top of the stone, extending by a line to the inscription on the face of the stone, thus, it appears to me, clearly indicating that the deceased Bodvoc was a Christian. In the next place, the first name is given as Bodvocus by Camden, overlooking the transverse stroke after the C, clearly intended to turn the name into the genitive case, Bodvoci, according to the common formula in the inscriptions of this early period in Wales. In the same manner Camden overlooked the cross line at the end of the inscription, which would cause it also to terminate with a genitive name, Vedomavi.

The division of the names in the second line and relationship of the persons commemorated



on this stone are very perplexing. Was Bodvoc the 'filius Catoti' and pronepos of Sirni, or was he the 'filius Catotis' and 'pronepos Irni,' or was he the 'filius Catotisirni' and pronepos of 'Eternali Vedomavi'? The s in Catotis has been misread g, but there is not the slightest indication of the top cross bar, and Æternalis as a proper name occurs in sepulchral lapidary inscriptions, as may be seen in Smith's Dictionary of Christian Antiquities, vol. i. p. 856: Eterni also as a proper name occurs on one of the inscribed stones at Llannor in Carnarvonshire, as well as at Clydai.

As regards the date of this stone, the late Taliesin Williams, in a letter to me, considered it to be 'about A. D. 300, if not earlier.' Considering, however, that the formula and orthography are debased Roman, it may more probably be of the fifth or early part of the sixth century.

The palæographical character of the two inscriptions on Plate XIII, as contrasted with those on the following Plate, is markedly distinct, and clearly indicates a much earlier date to be given to the two former stones.

#### PLATE XIV. FIG. 1.

##### BAGLAN. THE CROSS OF BRANCUF.

Previous to the restoration of the little church of Baglan, near Neath, this elegantly carved stone was used as one of the coping-stones of the churchyard wall, close to the stile forming the southern entrance to the churchyard. During the repairs it was, by the care of Col. G. G. Francis, removed thence and affixed upon the wall of the tower of the church.

The stone is about 30 inches long and 16 wide, being of an oblong form, with the ornamental design and name incised. The ornament is formed by the regular interlacing of an endless double ribbon into a Greek ✠, the arms being united by double ribbons, so placed as to give the head of the cross a circular outline, very much in the style of some of the fine Irish crosses. The lower limb of the cross is smaller than the others, resting on a square base, also ornamented with an interlaced design, the ribbon being double in four of the interacements, so as to give a more symmetrical idea to the figure. I do not recollect to have met with a more simple and elegant design in any of the numerous carved stones which I have examined.

The inscription is equally simple and perfectly legible, the name being

✠ brancuf.

All the letters are minuscules of the form to which the term Anglo-Saxon has ordinarily been applied, but which might with equal propriety be termed Irish or British, and which is found on many of the inscribed stones both of Ireland and Wales. The rounded form of the b, the p-like form of the r, the y or rather q-like form of the u, and the F-like form of the very distinct terminal f,<sup>1</sup> are all especial forms of these different minuscule letters. The invocation of the Saviour, indicated by the prefixed ✠, is by no means common on the monumental stones of Wales, although it occurs twice on the stone of St. Cadfan, and several times on the cross of St. Samson at Llantwit (Plates III and IV).

<sup>1</sup> It has been incorrectly suggested (Arch. Camb. 1876, p. 244) that the inscription 'should be read ✠brancu✠, in which case the name would be an early form of *Brengi*.'





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The rudeness of the letters and the incorrect orthography of nearly every one of the words of this inscription will perhaps be considered as a sufficient warrant for my reading the last line 'ejus' rather than as the proper name of some other person for the repose of whose soul the cross was erected by Grutne. The letters are rude minuscules, mixed with uncials (such as the Benedictine authors of the 'Nouveau Traité de Diplomatique' would have called semi-uncial), the d open and rounded with the second part a little inclined to the left at top, the s both f and s shaped, the r with the second part much elongated, the g of the minuscule form with the top cross-stroke long. The letters are irregular in size and position in the lines, and of a ruder character than those on the stone of Brancuf. The omission of the n in the first word In (nomine) appears to have been intended simply to prevent duplication of the letters. The same peculiarity occurs on the great cross at Merthyr Mawr. The word 'anima' seems to have been rather troublesome, as we find it not only misspelt here, but on Samson's cross at Llantwit it is written 'anmia' (although correctly given by Rhys and Hubner). I have been led to suppose the terminal word *ahest* to represent *ejus*, as such is a common termination of the formula 'pro anima ejus'—as on Samson's cross 'pro anmia ejus,' on Houelt's cross at Llantwit 'pro anima Res pa(tr)es eus,' the last word being clearly *ejus* although misspelt on the stone (Mr. Rhys prints it as correctly written—Notes, p. 9), and on the smaller cross at Merthyr Mawr 'pro anima ejus.' Mr. Rhys however suggests, 'As to Ahest, which it has been tried to distort into ejus, it is probably the name which occurs as Achess in the *Liber Landavensis*, where we have Trefbledgwr Mabaches (p. 32) and Audi Filium Achess (p. 265).'

With reference to the age of this inscription, both from its general style and the form of the cross I should be inclined to refer it to the eighth or ninth century; and with reference to the person commemorated, the late Rev. J. Williams (Ab Ithel) quotes the following triad from the Myvyrian Archæology, vol. ii. p. 15: 'The three brave chieftains of the isle of Britain, GRUDNEU and Henbrien and Ædenawg. They would never leave the field of battle except on their biers, and they were the three sons of Gleisiar of the North and Haernwedd Vradawg (treacherous) their mother. These brothers are said to have flourished in the sixth century. My own opinion is that there is nothing in the character of the letters and style of orthography [of the inscription] irreconcilable with that hypothesis, though I doubt whether the form and design of the cross do not point to a later date.' (Arch. Camb. 1851, p. 307.)

PLATE XIV. FIG. 3.

BRYN KEFFNEITHAN (NOW AT NEATH). CROSSED STONE.

The carved and inscribed stone represented in this figure was brought before the public notice of archæologists by myself in the *Archæologia Cambrensis*, 1865, p. 65, at which time it was used as a pump-stone in the yard of the house of the manager of the colliery on the tramway at Bryn Keffneithan, about three miles to the east of Neath. It had formerly stood at Resolven, and had been removed from a small holy-well in the vicinity. It has again been removed, and is now in the garden of Miss Parsons at Neath. Surely it ought to be deposited



either in a church, or some public museum or other public building. It is 34 inches high and 20 inches broad, rounded at the top, having a large cross with equal-sized limbs irregularly carved on the upper portion, with the panels between the arms of the cross sunk, leaving only the edges of the limbs in relief. In the centre is a raised dot surrounded by a small circle in relief, with similar circles and dots at the ends of the upper and lower limbs and outer angles of the lower panels. The bottom of the stone, or at least so much of it as still remains, bears the inscription—

prop  
aravi  
tgaic  
• • •

i. e. preparavit gaic. The letters are of the minuscule form and of the Anglo-Saxon or Hiberno-Saxon type of the eighth or ninth century, the r and g being especially characteristic. The word 'properavit' naturally suggests the addition of the words 'hanc crucem,' and Mr. Rhys has ingeniously suggested that the proper name is not Gaic but Gai, and the apparently terminal letter c the initial of the word 'crucem;' whilst the apparent fragment of a letter at the commencement of the fourth line is considered by him to indicate a r (making with the preceding c crucem) or a h, whence he would read the inscription as Proparavit Gai, c. h., that is, Preparavit Gai crucem hanc. 'At all events,' he says, 'I do not believe in a name *Gaic*, whereas we have in the *Annales Cambriae*, *Gaii Campi*, which in a later MS. is given as *Gai*.'

## PLATE XV.

### MARGAM. THE GREAT WHEEL-CROSS.

This is one of the most beautiful specimens of ancient native art remaining in this country. It is preserved within the ruins of the chapter-house at Margam, and stands upon a large quadrangular block of stone 42 inches wide, about 2 feet high and 2 feet thick, having its front divided into compartments filled with ornamental interlaced ribbon patterns and the curious Chinese-like diagonal pattern, surrounded by a narrow raised cable; the top of the block has a long excavation in the middle for the reception of the base of the cross, the hole having a border of interlaced ribbon along its front and two sides. The base of the cross is 23 inches wide and 18 inches high, and the wheel itself is 39 inches in diameter and about 5 inches thick. It is remarkable that the outline of the stone should have been left irregular, inclining somewhat on one side, whilst the centre compartment is also unsymmetrical, with the high boss not in the centre, so that the ornamentation is necessarily irregular. The cross is formed of a central square and four equal-sized square compartments at the ends of the limbs, which latter are united to the central square by smaller square spaces, and the circular wheel is completed by curved fillets between the outer square compartments, the lowest of which extends downwards through the base of the cross. All these compartments are filled in with elaborate interlaced raised ribbon-work of varied patterns, the spaces on each side of the stem or base of the cross having



a figure of a man rudely sculptured, the one to the right wearing what looks like a cowl on his shoulders, and which in the other figure seems to cover the head. Above the head of each figure is the triquetra ornament. The open spaces between the arms of the cross have been left unornamented and flat (not being pierced through), and appear to have been inscribed with small letters. Those on the upper left-hand space have been clearly inscribed obliquely, as though the sculptor had carved them standing on the top of the base and had to stoop towards the space to be inscribed. The letters are minuscules, and are to be read—

con belin fuit . . . .

The letters on the other compartments are so small and slightly carved as not to be decipherable, in fact they escaped my sight on several visits, and it is only from my rubbings that their presence has been detected. Careful casts held in various lights would, I doubt not, confirm my conjecture as to their existence, and would facilitate the reading of them.

The letters in the upper left space have been indicated, but incorrectly, in Gough's Camden, ii. pl. 18, fig. 2. Mr. Rhys having missed the inscription on his inspection of the stone, has suggested to Dr. Hubner that it does not exist and that I have confounded the great wheel-cross of Margam with the great cross of Merthyr Mawr.

The figures of this fine stone given by Strange in the *Archæologia* (vol. vi. pl. 3, fig. 7) and by Donovan in his *Tour in Wales*, ii. p. 24 and pl. opposite, are very unsatisfactory.

## PLATE XVI.

### MARGAM CHAPTER-HOUSE. THE CROSS OF ENNIAUN.

This elegant sculptured stone, of which no representation has heretofore been published, is now preserved in the chapter-house of Margam. It is 6 feet high and about 2½ feet wide across the middle of the stone. The circular head of the stone has been partially cut on each side to make the outline continuous with the lower part, but the ornamental design of the head has been but little injured. The head is sculptured with a cross, with the limbs of equal length terminating in dilated square spaces elegantly carved with an endless interlaced ribbon running through a double oval ribbon in each square compartment, the centre of the cross having also a small interlaced double oval pattern: the arms of the cross are united by curved bars ornamented with a curious Chinese-like pattern formed of oblique incised lines, leaving four plain semi-oval spaces between the bases of the limbs of the cross.

The base or stem of the cross is gradually dilated to the bottom, and is divided into two compartments, of which the upper is filled with a very simple but effective interlacement of triple ribbons, and the lower compartment bears on the right side an ornament in two oblong divisions formed by diagonal lines, forming patterns not uncommon in the Hiberno-Saxon and Anglo-Saxon MSS. and on a few of the Welsh stones.



On the left side the space is partially occupied by the inscription—

crux xpi  
+ enniaun  
P anima  
guorgoret  
fecit.

The former of these names occurs in the Welsh histories under the name Einion and the latter as Gwrwaret. The former name is recorded in the Pedigrees of the Saints as Einion, king in Lleyrn and Seiriol in the upper part of Anglesea, son of Owain Danwyn the son of Einion Yrth, the son of Cunedda Wledig; but the locality militates against the supposition that he was the maker of the cross at Margam.

And with reference to the second name upon this cross, Guorgoret, it is to be noticed that a village whose name was *Conguoret*, in Pencenli, was granted to the Abbot of St. Cadoc, and the Abbot with his clergy 'brought the cross of St. Cadoc and his earth, and going round the aforesaid land of Conguoret claimed it, and before proper witness scattered the earth of the aforesaid saint thereon in token of perpetual possession.' Amongst the witnesses to this grant were Samson Abbot of the Altar of Saint Illtyd, and *Guaguorit*.

Drawn from sketches made on repeated visits to Margam, several rubbings, and a photograph prepared by Lord Dunraven kindly placed at my disposal by the care of Miss Stokes.

## PLATE XVII.

### MARGAM CHAPTER-HOUSE. THE CROSS OF ILQUICI.

This great sculptured stone is 6 feet high, 3 feet broad, and 1 foot thick, and is ornamented on the upper part of both sides with a large plain wheel-cross with eight spokes<sup>1</sup> and a raised boss in the centre, the spaces around which are filled in with irregular incised lines, more like the tattooing of a New Zealander's face than the symmetrical designs commonly seen on these stones. Each of the edges of the stone has two impressions, the space below the second of which is filled on one edge with irregular incised lines.

The stone, with that figured in Pl. XVIII, had been long used as a foot-bridge on the highway near the farm called Court y Davydd<sup>2</sup> before its removal to Margam chapter-house, and the face of the stone is almost worn smooth: there are however sufficient indications of the inscription to show that it occupied three lines, the first of which ends with the letters *ilquici*, sufficiently distinct, whilst the reverse of the stone has the lower part of its face marked with the outlines of a plain Greek cross. It was described by Donovan in his *Tour in Wales*, vol. ii. p. 5, and figured in the opposite plate.

<sup>1</sup> Not six spokes as misstated in *Arch. Camb.* 1861, p. 343, thence regarded as similar to Etruscan monuments.

<sup>2</sup> Donovan, *Tour in S. Wales*, ii. p. 5, describes and figures these two stones *in situ* employed as a bridge.



## PLATE XVIII.

## MARGAM CHAPTER-HOUSE. THE CROSS OF ILCI.

This sculptured stone here represented is very similar to that of Ilquici, being 5½ feet high, 2 feet wide in the middle of the inscription, and 34 inches wide at the top, its thickness varying from 11 to 5 inches. The upper part is carved on both faces with a plain wheel-cross with eight spokes, the four spaces between the four limbs of the cross being wider and deeper than the limbs themselves. The wheel is surrounded by a second plain circular line, which on the back of the cross ends above in two small circles.

The lower division of the face is formed by lines into a nearly square panel, in which is inscribed—

° ilci Fecit °  
hanc cruce  
m . in nomin  
e . dī summi

A few of the letters are considerably defaced, but sufficient remains to determine the reading given above. The letters are minuscules of a more ancient form than those of the crosses of Grutne and Brancuf. The lower half of the reverse of the stone has a plain square panel, and one of the edges is carved with a serpentine line divided by an indentation of the side.

The stone was described by Donovan in his *Tour in Wales*, vol. ii. p. 5, and figured in the opposite plate, but the inscription has not hitherto been deciphered.

## PLATE XIX. FIG. 1.

## MARGAM CHAPTER-HOUSE. THE SMALL BROKEN WHEEL-CROSS.

This fragment of an elegant wheel-cross was removed to Margam Abbey about twenty years ago.

It is about 4½ feet high, the upper part decorated with an incised and elegantly ornamented cross of the Latin form, having the base of the stem dilated and ornamented with double interlaced ribbons forming a triquetra, each ribbon having an incised central line, as is the case with all the single interlaced ribbons of which the cross is formed. The centre of the cross itself has an ornament like a prostrate 8 (∞), and the arms of the cross are united by a broad interlaced band forming (when entire) a circle, the spaces between the arms of the cross being pierced. The upper limb of the cross and the two upper connecting bands are however broken off and lost. There is no inscription on this stone.

## PLATE XIX. FIG. 2.

## MARGAM CHAPTER-HOUSE. THE NARROW WHEEL-CROSS.

This stone was also removed to Margam Abbey about twenty years ago. It is about



5 feet high and 17 inches wide, but the upper part of the stone, which had been rounded to form the wheel of the cross, has had the sides cut away so as to be continuous with the narrower basal portion.

The upper part formed a cross of the Maltese form, with the limbs, of equal size dilated at the ends, filled with irregular incised patterns, which, in the much worn state of the stone, I am unable to determine either from my rubbings or a photograph prepared by Lord Dunraven. The limbs of the cross were united by a plain raised band forming the whole into a circle, the spaces within the arms of the cross and the band being only slightly sunk and not pierced through the stone. Below the wheel-cross is a large panel filled in with an interlaced pattern of an irregular character, which I am also unable satisfactorily to make out. This stone does not bear any inscription.

PLATE XX. FIG. 1.

MOUNT GELLYONEN. STONE WITH PARTIAL FIGURE OF THE CRUCIFIXION.

After much trouble I found this stone, which measures  $2\frac{1}{2}$  feet high and  $1\frac{1}{2}$  foot wide, built into the wall of a dissenting chapel on Mount Gellyonen, not far from Llandewick near the Pontadawr Station of the Swansea Railway. It is very much rubbed, and the design is with difficulty to be determined. The centre however is plain, quadrangular, and surrounded on the sides and bottom by a border which appears to have been irregular at the sides but more regularly interlaced along the bottom. In the upper part is a human head and a cross slightly elevated, and a space probably intended for arms, whilst at the bottom below the border appear a pair of feet.

This stone is evidently a portion only of a wheel-cross, since we find in Gough's Camden (iii. p. 132) it is recorded that Mr. Lhwyd saw on Mount Mynydh Gelhi Onen in Lavo Gynelack parish a stone about 5 feet high with the top formed like a wheel and the base carved with a man's face and hands and with two feet near the bottom, similar to the cross at Langholm in Cumberland and several in Cornwall, as at St. Buriens.

In Gibson's Camden (ii. p. 24) apparently the same stone is mentioned as having stood in the midst of a small cairn or heap of stones, but then thrown down and broken in three or four pieces. It was 3 inches thick, 2 feet broad at the bottom, and about 5 feet high, with the top round like a wheel, whence to the basis it became gradually broader, and was carved on one side, the round head having 'a sort of flourishing cross like a garden knot,' below which were a man's face and hands on each side, and thence almost to the bottom neat fret-work, beneath which were two feet ill-proportioned.

PLATE XX. FIGS. 2 & 3.

COURT ISAF. CROSS OF ST. THOMAS.

The cylindrical stone of which the upper half only is represented (the lower part being quite plain and cylindrical) now stands against the south side of the south wall of the yard of



the neat, newly-built farm-house about 200 yards from the Port Talbot Station, and was described and figured by myself in *Archæologia Cambrensis*, 1857, p. 57.

It is about 5 feet high, and has the upper end injured. It is gradually but slightly thickened to its base, and is marked with three crosses of the ordinary Latin form varying in size, two of them (seen in fig. 3) having the outlines formed of incised lines, whilst the third (now facing the east, seen at the right side of fig. 2) is entirely incised. The smaller outline cross (facing the west) is accompanied by the inscription to me, in minuscule Anglo-Saxon characters, evidently intended to commemorate the St. Thomas to whom the neighbouring but now long-destroyed 'Capell' S. Thomæ in terrâ quam W. Comes Glocestriæ dedit Willemo filio Henrici inter aquas de Avene et Neth' in the charter of confirmation by Nicholas Bishop of Llandaff.

### PLATE XXI.

#### PORT TALBOT TRAMWAY. CROSSED STONE.

This crossed stone, first published by myself in the *Archæologia Cambrensis* for 1857, p. 59, was mentioned in a letter, which I had previously received from the Rev. Henry H. Knight, as not easily accessible, from the water of the river Afan having been dammed up to make the float of the new harbour of Port Talbot. The cross, which was rounded at the top, contained a circle with six spokes or rays, and might have been a Carreg y nod, or direction to the ford to the opposite side of the river, where was the small chapel of St. Thomas. I found this stone standing on the south-east side of the road leading from the railway station to the docks, and not more than a hundred yards from the station. It stands at the edge of the east end of the dam of the river, but from the road having been raised it was almost buried, three or four inches only of the rounded top being visible above the surface. I had, therefore, to disentomb it—no easy task on one of the hottest days of July—to the depth of more than two feet, and succeeded in finding that the west side is ornamented with a wheel-cross of six spokes, the central boss and edges of the spokes being in relief. On the eastern side the stone is marked with a small cross in a circle, resting upon a straight stem, with two curved branches near the bottom, like an anchor, the whole giving the idea of a branch with two leaves and a flower. I did not reach down to the base of the cross, which may possibly bear an inscription like the wheel-cross at Margam.

### PLATE XXII. FIG. 3.

#### KENFIG. THE CROSS AT THE NUNNERY FARM.

The Nunnery Farm (Eglwys Nunnyd) between Kenfig and Margam is within 200 yards north of the Pompeius stone. It was originally a Gothic building with narrow lancet windows, but it was entirely rebuilt about 1840, the only parts of the old building remaining being a small wall at the entrance of the yard; part of the pavement, formed of diamond-shaped tiles, each about a foot across; a small part of a carved stone<sup>1</sup> on the top of a wall in the yard; and

<sup>1</sup> This stone is about 18 inches square, having an interlaced border on each side, with a central compartment with a broader interlaced ribbon pattern, but so much defaced by ill-usage as to baffle my skill in making out the designs satisfactorily. I have therefore not figured it.





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The top of the monument is formed of a detached stone, the base of which forms a truncated cone ornamented with interlaced ribbons, and the head itself is a wheel-cross of the Maltese form, with dilated ends to the equal-sized limbs; the centre of the cross has a raised boss, and the arms, which are ornamented with the conjoined triquetra pattern, are united by curved bars, completing the circular wheel, the bands being sunk and with the spaces between them and the arms of the cross pierced.

For convenience the shaft of the cross in the accompanying Plate has been divided into two parts, the points of junction being indicated by the two stars.

It is worthy of remark that we should find in the same spot two monuments dedicated to the same person, unrecorded, so far as I can find, by the Welsh historians and bagio-graphers.

I regret to state that whilst this sheet was passing through the press the cross here described and figured was destroyed by the fall of the tower and south transept of the church, an event the more deplorable, as the sacred edifice was restored only seven years ago at an expense of £1800.

#### PLATE XXIV.

##### THE CAPEL BRITHDIR STONE.

This stone (well described by the late Thomas Stephens, Arch. Camb., 1862, p. 130, and also, with an admirable figure, by the Rev. H. L. Jones, *ibid.* p. 220) stands in a very desolate spot in a district difficult of access, about a mile distant from the Tir Phil Station of the Rhymney Railway, close to and on the north side of the chapel named Capel Brithdir, in a field on the west side of a mountain road. It is a rough sandstone slab 6 feet 8 inches high, 3 feet 3 inches broad, and about 3 inches in thickness. A sketch of the inscription having been taken by Dr. Jennings of Hengoed, was given in his 'Life' published at Cardiff, and was read—

TFSERMACNS KILIEAS FDANI HIC SIA CIT.

In 1822, one William Owen of Anglesey undertook to translate this, and manufactured the following interpretation by assuming that the first two letters stood for Tydfil, treating the others in the same manner, and inventing names hitherto unrecorded:—

'Tydfil the queen martyr  
Under Censorius Kilimax  
Ascended to the abodes of peace  
Her body lies here.'

This ingenious discovery did not need much demolishing, all that was wanting being to read the letters rightly. This was done satisfactorily by Mr. Stephens, who, from the particular forms of certain of the letters, attributed it to the seventh century (Arch. Camb., Report of Swansea Meeting, 1861, p. 351).



With the assistance of a photograph (of which Mr. Stephens was so good as to send me a copy, by which I have been able to produce the accompanying figure, slightly corrected from that of Mr. H. L. Jones) Mr. Stephens read the inscription—

‘ TEGERNA  
CUF FILI  
US MARI  
HIC IA CIT.

‘The first letter of the second line is wanting, as also the last but one of the third line, but the one was evidently c, as I learn from a sketch taken in 1817, and the other may have been i. The Δ in Tegernacus and Marii seems at first sight to have been a v, but on comparing the inscription with the Tegernacus inscription at Cwm-du I conclude it must have been intended for an Δ—possibly the long Δ or au, as the modern o in such names as Teyrnog was formerly represented by *au*, as in Madauc, Catguallaun, etc. In English the inscription would read thus—Teyrnoc the son of Mar or Marius here lies.’ (Stephens, loc. cit.)

The letters on this stone are of a debased Roman character passing into minuscules, many of them assuming a square character. The cross top of the minuscule g (the third letter) seems replaced by a vertical stroke, seen in the photograph to the right of the curved top of the letter, the minuscules u and f are more debased in form than usual. The n has the middle stroke horizontal, as in various early Anglo-Saxon and Irish MSS. The triangular form of the a, thrice repeated, is quite unique. The f and m are also peculiar. The photograph shows but little of the top stroke of the t and the i at the end of the third line, and Mr. Stephens objects to the name MARTI, as there is no such British name as Mart, whilst he quotes several instances of the names MOR and MAR in support of his reading MARI.

Mr. H. L. Jones adds that ‘the squareness of the letters was caused by the lamination of the stone, which would greatly hinder an unskilful sculptor from forming curves upon its surface. It will be observed that, contrary to the analogy of many Welsh stones, the name of the principal personage is in the nominative case; and it will also be perceived that although the scribe has committed the common error of using JACIT for JACET, yet he has so far respected the orthography of the Roman tongue as not to have forgotten, as many other sculptors have, to spell HIC, the first word of the fourth line, correctly. I am inclined to think that this stone may have been incised as late as the eighth century.’

The earlier date of the seventh century suggested by Mr. Stephens indeed appears to me to be contradicted by the rude minuscule form of several of the letters as seen by a comparison of the inscription with those represented in my 13th Plate, nor can I understand on what palæographical grounds Mr. Stephens should have been willing to refer this stone to the seventh century, whilst he maintained that the Llantwit stones are not earlier than the ninth (see ante, p. 12).



## PLATE XXV. FIGS. 1 &amp; 2.

## THE CROSS AT LLANGAN.

Llangan is a small village lying in the valley between Coychurch and Cowbridge. The church, dedicated to St. Canna, mother of St. Grallo of Coychurch, is small with the chancel distinct, and with a small two-bell gable at the west end. The interior of the church is chiefly remarkable for a doorway in the north wall, closed by an oaken door ornamented with some very excellent florid Gothic tracery leading up through the wall to another door which led to the roodloft (of which no traces remain). The font is plain and circular. Within the rails of the communion table is a sepulchral slab with a cross fleury of a very unusual style, ornamented with small stars, &c. In the churchyard is a tall fifteenth-century cross, the head of which is elaborately carved and in excellent preservation. On the west side is the Crucifixion in high relief, the figures small, with the Virgin and St. John at the sides of the cross. On the east side is the Virgin seated, holding the dead body of Christ. On each of the two other sides is sculptured the single figure of a saint: the top of the cross is ornamented profusely with small pinnacles and figures of single saints in niches of small size.

In the churchyard of Llangan stands, half buried in the ground, the curious stone with the representation of the Crucifixion, here for the first time described and figured. The head of the cross is 38 inches in diameter and 6 inches thick, partially injured on the upper right-hand side, containing in the sunk panel on the front side an evident figure of the Crucified Redeemer, with apparently a conical beard, and with the arms awkwardly extended, wearing a short cloth or kilt round the lower part of the very long body, and with the feet separate and apparently with shoes upon them. At the sides of this principal figure are two much distorted and rude figures, representing the sponge- and spear-bearers, the latter on the left side with the spear broken off and with a long beak-like head. This grotesque, or rather monstrous mode of representing the persecutors of the Saviour was not uncommon in early art, and is especially seen in certain Irish sculptures and metal-objects, of which I have given figures in my work on the 'Miniatures and Ornaments of Anglo-Saxon and Irish MSS.' The representation of the Crucifixion with the figures of the sponge- and spear-bearers is of very early date. The introduction of those of the Virgin Mary and St. John at the sides of the cross, as seen on the adjacent churchyard cross, was more generally prevalent at a later period. Below the feet of the Saviour appears a small figure with one arm pointing upwards and the other extended, probably intended for the maker of the cross, but reminding us of the figure beneath the feet of Christ on the great sarcophagus of Junius Bassus in the crypt of St. Peter's at Rome, and of the figure of Abacuc at the foot of the group of the Ascension of Christ in certain ivory carvings described in my 'Catalogue of the Fictile Ivories of the South Kensington Museum,' pp. 144, 450<sup>1</sup>.

<sup>1</sup> The strange Eastern tradition that the tree which subsequently became the cross of the Saviour sprang from a seed from the Tree of Life, given to Seth by the Angel of Paradise and placed under the tongue of Adam at his burial, may also have led to the representation of a male figure or skull at the base of the cross seen in various early sculptures of the Crucifixion.



The reverse of the cross bears a Greek cross formed of equal-sized plain bars within a raised circle, the spaces between the arms of the cross forming sunk panels, each enclosing a raised circular boss.

## PLATE XXV. FIG. 3.

## THE FIGURED STONE AT GNOLL CASTLE, NEAR NEATH.

Adjoining to the Caratinus stone in the wall of the grotto at Gnoll Castle (ante, p. 6) is the stone here represented, destitute of inscription, but of considerable interest as an archæological relic. It is of irregular form, about 30 inches high and 20 inches wide in the middle, having its surface nearly occupied by a rudely-designed human figure, with the head round and uncovered, the arms raised, with the hands open and fingers spread out, and with a short apron or kilt reaching from the waist to the middle of the legs. Above the head is a series of short straight spokes or bars, some being longer than the rest and bent at right angles, forming a kind of canopy over the figure, which is raised, or rather the surface of the stone is cut away, leaving the figure itself in relief. The surface of the face is also cut away, leaving the sides of the cheeks, with the eye-brows, eyes, nose, and mouth also in relief. The kilt is formed of a series of longitudinal strips radiating from a waistband, and giving the appearance of a short and very thickly quilted petticoat, just as in several of the Irish figures on the shrine of St. Manchan.

Such representations of the ancient Britons on the sculptured stones of Wales are extremely rare, differing in this respect from those of Scotland, Ireland, and the Isle of Man. With the exception of the stone at Llandevailog, Brecknockshire, in which an uncovered figure holds a short club in each hand, and who appears to be clothed in a similar short kilt (figured in *Arch. Camb.*, 1858, p. 306, and post, pl. XXXIII. fig. 2), the small stone at Llanfrynach near Brecon, on which is sculptured a diminutive figure with uplifted arms and outspread hands (also figured by me in *Arch. Camb.*, 1856, p. 141, and post, pl. XXXIX), and the Llanhamlech stone (post, pl. XXXVIII. fig. 3), I recollect no other single figure of an ancient Briton represented on a stone monument. Much space might be occupied in discussing the two peculiarities observable in these figures, namely, the upraised hands and the dress. I shall only observe, however, that the attitude of this and the other figures agrees with that which is found repeatedly in the Catacombs of Rome, and which is generally interpreted as representing the act of prayer or worship, and which seems especially suitable for the tomb of a Christian, whilst the peculiar character of the dress seems especially Celtic, as it is seen in many of the early sculptured remains in other parts of the kingdom, as well as in early Irish metal-work, as in the small full-length figures of the shrine of St. Manchan, above referred to.



## PLATE XXVI. Figs. 1 &amp; 2.

## THE ROMAN MILIARY STONE AT PORT TALBOT.

This stone originally stood upon the road from *Nidum* (Neath) to the southern Bovium or Bomium (either Boverton or Ewenny). Thirty years ago I found it lying in the harbour-master's office at Port Talbot, broken into five or six pieces. It was about 5 feet long and 1½ feet wide, tapering at the lower end, and was doubtless originally inserted upright in the ground. On its face it bears the Roman inscription, written in large capital letters across the stone:—

IMPC  
FLAVA  
(?)DMAXI  
MINO  
INVIC  
TOAV  
GVS

Owing to the crack across the third line there is a little difficulty about the first letter, which has been given as CL in the *Gentleman's Magazine*, 1840, p. 296, and simply as L in Col. Grant Francis's work on Neath Abbey and its Charters (Swansea, 1845, p. 8). It appears to me to be a D, unless, as is possible, the top of the curved second stroke of the letter should be only part of the crack of the stone. The oblique elongation of the top of the second stroke of the A without a cross bar and the form of the G in the last line are palæographical peculiarities worthy of notice.

Col. Francis thus speaks of this stone, which 'was found in 1839 at Port Talbot, between Neath and the Roman station of Bovium. The older inscription, if we may depend on the fidelity of the engraving, is dedicated, not, as some have pretended, to *Maximian*, but to *Maximin*, who bears upon his coins the title of *Invictus* (as upon the stone), which is not found on those of *Maximian*. The inscription as it now stands may be read thus—Imp. C. Fla. Val. Maximino Invicto Augus(to). *But on looking closer we are led to believe that the first part belongs to a still older inscription, as the C. Fla. Val. (Caius Flavius Valerius) were names which never belonged to Maximin, whose name was Galerius Valerius. (The names of the two Maximians were "Marcus Aurelius Valerius Maximianus" and "Galerius Valerius Maximianus.")* The appellation of C. Flavius Valerius belongs to the second Severus, and it is probable that to him this stone was originally inscribed, but that subsequently his name had been erased to give place to that of Maximin by some person who carelessly or ignorantly overlooked the prenomens.'

The name of the Emperor Maximinus here recorded (with the title INVICTUS) also occurs in an inscription found in Cumberland, given by Horsley (*Brit. Rom.* p. 192, No. 40; and conf. Hübner, *Inscr. Lat.* vii. 1158).

On the other side of the stone, and evidently of a somewhat more recent date than the Roman inscription, is the following, written in debased Roman capitals (except the h):

hIC IACIT CANTVSVS PATER PAVL(?)NVS.



The crack of the stone across the latter word has damaged part of the inscription, but the stroke following the conjoined AV is extended below the line, and was evidently an L, doubtless followed by I, preceding the terminal NVS. The inscription, differing as it does from the ordinary formula of Welsh stones, is therefore, I presume, to be interpreted, 'Here lies Cantusus, whose father was Paulinus'; or may it not mean, 'Here lies Cantusus, who was the father of Paulinus'?

In addition to the notices above given, this stone has been recorded in the 'Journal of the Archæological Institute,' iii. 1846, p. 274; the 'Journal of the Archæological Association,' ii. 1847, p. 287; Thomas Wright's 'The Celt and the Saxon,' p. 456; Haddan and Stubbs, Councils, i. 168; and by myself in the Arch. Camb., 1856, pp. 251, 320. The name Cantusus appears to be unrecorded by the Welsh historians, but Paulinus is repeatedly; and besides the Merthyr Mawr stone above described (p. 8), the stone dedicated to him, now at Dolocauthy House (post, pl. XLIV. fig. 1), is the most interesting of all the Welsh inscriptions. The irregularity in the size of the letters, varying from  $2\frac{1}{4}$  to  $4\frac{1}{4}$  inches in height, is their most noticeable peculiarity, the Latinity of the Welsh stones being somewhat defective.

### PLATE XXVI. FIG. 3.

#### THE ROMAN ALTAR AT LOUGHOR.

We are indebted to the late Rev. H. L. Jones for the first notice of this Ogham inscribed altar (Arch. Camb., 1869, pp. 258, 344). Loughor, the mediæval Castell Llychwr, stands on the extreme western boundary of the county of Glamorgan, where the river of that name, coming down from the hills near Llandeilofawr, divides it from the county of Caermarthen. Just where the present decayed town stands near the stream, or rather on the sandy and marshy ground south of it, was the Roman station of Leucarum, and coins, pottery, and other traces of a Roman station have been found here, and tradition points to the site of part of it as just opposite the modern railway station. A small hill rises here immediately from the water's edge, and on it are the earth-works and a square tower of the Norman castle, as well as the parish church, the former having probably been erected with its mound in the strongest part of the station. Mr. H. L. Jones continues: 'It is stated in Lewis's "Topographical Dictionary" that a Roman military stone was found at Loughor, where it formed one of the steps leading up to the rectory house. It was not a military stone but an altar, and it now stands on the lawn in front of the rectory, in the upper part of Loughor, on the slope of the hill. It is rather plain, but its shape, as will be perceived by the accompanying engraving, plainly betokens its origin and purpose. The material is a fine-grained, white sandstone of the carboniferous series, so close in texture and so light in colour that at first sight it appears to be marble. It is entirely devoid of any sculptured ornaments or inscription, but on examining it closely and under a favourable light in 1857, the author found on the south-west angle of the lower portion certain Oghams, the edge which serves for the fleasg or basal line on which they are cut being chipped in two places, and the oghamic inscription is so far imperfect. Owing to the very light colour of the stone, and



the total absence of shadow cast by these cuttings, the Oghams were extremely difficult to be made out, but considerable time was spent over the monument, and the accuracy of the delineation may be fully depended upon. The Oghams begin from the bottom, and read upwards from left to right, as is usual in similar cases.'

These letters are represented in Mr. H. L. Jones's figure here copied;—two oblique lines between the chippings of the edge of the stone, a dot above the upper chipping, followed by three oblique strokes to the right, then five dots, and at the top, in the curved space below the square cornice or abacus of the top of the altar, four oblique lines to the left of the middle line. These marks Mr. Jones considers to represent L(?) . . . ASIC, and he is further induced to consider that they were cut on the edge of the stone after it had ceased to be used as an altar, and when it served for a commemorative purpose; and hence that it is to be considered, not as of pre-Christian times, but of a date later than the departure of the Roman garrison from the adjoining station. The stone is about 4 feet 6 inches high, and the width of its flat sides about 1 foot 7 inches.

Prof. Rhys (*Arch. Camb.*, 1873, p. 198) maintains that 'the reading is L(?)VIC, which, if the drawing be correct, should be completed by inserting E, which makes it LEVIC, that is, according to the Irish method of reading, Lefic. The former reminds one strongly of Leucarum, the name of the Roman station in the neighbourhood. But which are we to trust, Mr. H. L. Jones's reading or his drawing?' In his Notes (p. 7) he, however, gives a different reading, observing, 'After it (the stone) had been cut for an altar, an inscription in Celtic was made on it, which is now very hard to read—it may be Lehoric or even Vehomagic. Were the former correct, it might stand for Lehori C., i. e. Lehori Castra, meaning Cas Llychwr, which is the name by which Loughor is known in modern Welsh.' On which I may observe that it is not at all usual on these Celtic or Romano-British stones to use initials alone, and that it is also not common to inscribe localities on them.

Mr. Brash, whose experience of the Ogham inscriptions in Ireland was very considerable, states (*Arch. Camb.*, 1873, p. 286) that he had examined and copied the Loughor stone. He says, 'The inscription is much damaged. Only two letters are determinable, IC. Before the I are two scores across the angle, which, if a letter, would be G, but as there is a flake off the angle before it, it may have formed portion of an R. There is neither an L nor an F on the stone. Farther down is one score, but as the angle before and after it is damaged, it cannot be determined whether it is an M or a portion of another letter.'

#### PLATE XXVII. FIG. 1.

#### THE ROMAN MILIARY STONE IN THE SWANSEA MUSEUM.

In Col. G. Grant Francis's work on Neath and its Abbey we find a notice of another Roman miliary stone, found on the Via Julia Maritima, between Nidum (Neath) and Bovium (Boverton) near Pyle, which having been rescued from destruction by that gentleman, has





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a round chisel. A is engraved like an inverted V. About twelve o'clock on a sunny day is the best time for reading it as it is now placed, it may then be easily deciphered as follows:—

IMPC  
MAGOR  
DIANVS  
AVG

There are traces of two other inscriptions on this stone. Gordianus III, as he is called, was Emperor for six years: his affairs were directed by the wise counsels of Misitheus, whose daughter, Tranquillina, he married. He was treacherously put to death A.D. 244, by Philip the Arabian, who succeeded him, and buried him on the banks of the Euphrates, near Dura (Zos. lib. iii. c. 14; Eutropius, lib. ix. c. ii).'

In the temporary Museum formed at the Cambrian Archæological Association Meeting at Caermarthen in 1875, Col. G. G. Francis exhibited drawings of the inscriptions on this stone, which were read as follows:—

DAEC	IMM	IMPPC
MAGOR	CAE	DIO
DIANVS	NO	CLETI
AVG	L	ANO
	F	MARC
	G	VRE
		OA

The figures in Plate XXVII are drawn from rubbings taken by myself in 1846; they are very indistinct in some parts of the inscriptions, the first agreeing with Colonel Grant's reading rather than with that of Mr. Knight.

The letters in these three inscriptions differ considerably in size and thickness of the strokes, as will be seen by inspecting my three figures, which were drawn by the camera from my rubbings, the largest letters in the Gordianus inscription being four inches high, and those in the Diocletian inscription being only two inches. The three also differ considerably in the rudeness of the letters, which are all Roman capitals, some exhibiting a tendency to the rustic type.

The casts of this stone exhibited at the Abergavenny Meeting of the Archæological Association of Wales in 1876, were taken by Col. Grant Francis immediately after its discovery at Port Talbot, and prior to its purchase by the Rev. Henry H. Knight (Arch. Camb., 1853, p. 231), and belong to the Swansea Museum. Another set were given by him to the Society of Antiquaries, and they, on their removal from Somerset House, were with others of like kind transferred to the British Museum in 1874-5.



## PLATE XXVIII.

## BASE OF CROSS AT LLANGYVELACH (BETWEEN NEATH AND PONTARDULAIS).

I am indebted to Col. G. Grant Francis for a notice of this elegantly carved but hitherto unnoticed stone, and for the rubbings by which I have been able to complete the sketches made on the spot by J. D. Francis, Esq.

This stone is sculptured on all its four sides, partly with the interlaced ribbon pattern, and partly with the Chinese-like pattern not uncommon in Irish and Anglo-Saxon manuscripts of the seventh to the tenth century, to which latter date, or possibly to the preceding century, I should be inclined to refer the execution of this sculpture.

It is cut out of a large block or mass of native sandstone, but owing to the water lodging in the oblong hole cut into its upper surface for the socket of the cross, and which is large enough to contain at least a couple of gallons of water, which in winter freezes, the stone has become cracked by the force of the ice, so that the whole is likely to be ruined by splitting into pieces. To prevent this, Col. G. G. Francis has suggested the boring of a hole to let the water through the bottom. Possibly a safer plan would be to fill the hole with strong cement, a plan which might also be adopted with good result in other stones with a socket-hole, as in the Penn-yr-Allt stone (Plate XXX).

There is a tradition on the spot that this cross was erected in the fifth century, whilst by others it is regarded as a font, because it has always water in it, not perceiving that that is just the reason why it is not a font.

In the MS. Life of St. David or Dewi (Brit. Mus., Bibl. Cott. Titus D. XXII. and in Bibl. Coll. Jesus, Oxford) a church is stated to have been built by the saint at Llangyvelach in Gower, and in the second Life of St. David (Bibl. Cott. Vesp. A. XIV. and Nero E. I.) a monastery is stated to have been founded at the same place, in which he afterwards placed the altar sent by Pepiau with which he had cured the blind king of Erging by restoring sight to his eyes. This consecrated altar in which the body of our Lord had lain, powerful in performing innumerable miracles, is stated in a later portion of the same Life to have been sent by the Patriarch of Jerusalem to St. David by the hands of an angel. Can the stone here represented have been transformed by the writers of these Lives of St. David into the consecrated altar sent from Jerusalem?

The stone is an oblong block 43 inches long by 26 inches wide, and 26 inches high. The socket-hole is 19 inches by 12½ inches, and 13 inches deep. The sculptures do not extend to the bottom of any of the sides (from which we may infer that it was intended to be sunk to a certain depth in the ground). My upper figure represents the ornamentation of the south side of the stone, the left-hand ornament of which has been ingeniously reduced in width in consequence of the sloping top of the stone at that end: the left-hand middle figure represents the west, and the right-hand one the east end, whilst the larger bottom figure represents the north side and top of the stone. It will be noticed that the interlaced ribbons are, contrary to the usual design, not continuous in several places.



Over the north door of the tower of the church of Llangyvelach is placed a slab (on which is carved a large plain Latin cross, 30 inches high, resting on a broad step or base) in lieu of an arch; the sculpture has however become so greatly defaced by the weather, even during the memory of Col. Francis (to whom I am indebted for a rubbing), that I have not thought it necessary to publish a figure of it. It appears to have had some kind of ornament between the arms of the cross.

PLATE XXIX. FIGS. 1-4.

STONES CARVED WITH CROSSES AT MERTHYR MAWR CHURCH.

During the rebuilding of the church at Merthyr Mawr various fragments of sculptured stones of an early period were found, together with numerous mediæval grave-stones, which have been carefully preserved, and at present (1877) lie in the churchyard adjoining to the east end of the church. As however some additional building is contemplated for a vestry, &c., it is to be hoped that an opportunity will be afforded for affixing them upright in the walls of the new building, so as to insure their more perfect preservation.

Amongst these stones is the inscribed one already published in this work, Plate II. fig. 5, page 8, and those represented in Plate XXIX. Of these, figure 3 represents the upper half of a wheel-cross, about 2 feet in diameter, with a small circular boss in the centre, and with eight spokes, the spaces between them being sunk and alternating in size, the narrower ones being rounded at the base, while the broader spaces have the bases truncated.

This cross is in fact very similar to the fragment of the wheel-cross represented in Plate X. fig. 1. The latter has however scroll-work round the margin, of which I perceived no trace on the fragment here figured.

Figures 1 and 4 represent two smaller stones, the former about 16 inches and the latter about 14 inches square. The ornamentation of these two stones is unusual, and their date consequently uncertain. Possibly, however, they may be assigned to the twelfth century.

Figure 2 represents a very plain wheel-cross sculptured at the top of an oblong block of stone about 5 feet high and 6 inches thick. The spaces between the four spokes, which represent a Maltese cross, are sunk, and the circle occupied by the cross has been surrounded by an incised circular line, nearly defaced, except on the under side of the cross. There are also two other incised, slightly curved lines dividing the base of the stone into two equal parts. The stone now stands against the eastern wall of the churchyard, near to its southern extremity, where it was pointed out to me recently by the Rev. Charles R. Knight.

PLATE XXIX. FIG. 5.

SMALL CROSS AT TYTHEGSTON.

I am further indebted to the Rev. Charles R. Knight for a notice and rubbing of a small crossed stone recently dug up in the neighbouring churchyard of Tythegston. It is only 30 inches high by 15 wide, the upper half ornamented with a cross of the Maltese form, with a small raised boss surrounded by a narrow raised circle in the centre, the spaces between



the four-arms of the cross being occupied by four small round bosses, each surrounded by a circular impressed line. The lower half of the stone is formed into a square panel by sunk lines, at the lower angles of which are two small round bosses, each with a circular impressed line.

## PLATE XXIX. FIG. 6.

## STONE WITH INCISED LINES IN LLANGONOYD CHURCH.

I am indebted to the Rev. R. Pendrill Llewelyn for rubbings of a stone with incised lines upon it now lying in the chancel of the church of Llangonoyd. It is 28 inches long, 13 inches wide, and about 8 inches thick. On its upper surface is an oblong hole with rounded ends, 12 inches long, 3 inches wide, and 5½ inches deep. This hole, I presume, formed the socket in which the base of a cross was fixed, of which there are no remains.

The stone was found about 25 years ago in the middle of the chancel wall, which is presumed to have been built about the year 1688, as that was the date when the church was restored, as inscribed upon the wall-plate. The stone is extremely hard, and does not appear to occur in the neighbourhood. The lines are cut very sharply, and the tools with which they were made must have been of excellent quality.

In the *Archæologia Cambrensis*, 1860, p. 374, is a notice of a stone with marks which had been doubtfully regarded as Oghams, found in a field near the summit of Penmaen Mawr; and in the same work, 1863, p. 331 et seq., and 1864, p. 315 et seq., are published two notices by Mr. E. Owen on other stones in Caernarvonshire with similar marks which agree very closely with those on the Llangonoyd stone, with which one of them further agrees in having a circular depression on the upper surface, 'which is evidently filled with water from the first rain-cloud passing over the hill. Nothing, then, would be more convenient for the sharpening of weapons or tools than a thing of this kind; and if the length and form of the incisions be studied, it will be found that they correspond to the length of the convenient play of a man's hand moving an edge tool backwards and forwards.'

Supposing then the cross to have been broken and thrown down, and the base with its socket filled with water remaining lying on the ground, it would afford a very convenient means for the sharpening of tools for use or defence. Certainly the marks on this stone and the very similar ones figured in Mr. Owen's articles can scarcely be regarded as letters of any kind, nor can they be considered as exhibiting any affinity with the archaic circular markings on stones in the north of England and Scotland, admirably illustrated by the late Sir J. Y. Simpson and other northern antiquaries.

## PLATE XXX. FIGS. 1 &amp; 2.

## EFFIGY OF BISHOP DE BREWSA IN LLANDAFF CATHEDRAL.

In a paper on Monumental Effigies in Wales which I published in the *Archæologia Cambrensis*, vol. ii. 1847, p. 240, was the following passage accompanied by a woodcut reproduced in Plate XXX of this work:—



'Wales possesses still fewer incised slabs with full length effigies in low relief than England. The finest which I have met with in the Principality is that of William de Brewsa, forty-second Bishop of Llandaff (according to Browne Willis's Survey of Llandaff, p. 51), who was elected Bishop about the middle of Lent 1265 (Godwin, de Præsulibus), and consecrated on the octave of Whitsuntide following (Annales Wigorn. in Angl. Sacra, vol. i. p. 508). He died 19th March, 1286-7, and was buried on the north side of the high altar in the Lady Chapel, or Welsh Chapel as it is termed, of the cathedral. The statue is in moderately low relief, carved in very hard bluish-black stone, the feet are wanting, the Bishop is clad in pontificalibus, the mitre acutely pointed at top, with the infulæ falling on the shoulders, the ears standing out, the face smooth, the pastoral staff is singularly holden by the left hand, the right hand being simply extended upon the breast. The various parts of the dress are easily to be made out, the head of the staff is beautifully foliated, the figure lies beneath a trefoil arch, the middle lobe being rounded, the fillet of the arch bearing the words—

✠ WILLELM<sup>us</sup> : DE : BREWSA : EPS : LA : [Episcopus Llandavensis].

The arch springs from capitals of the Early English form on slender columns surmounted by pinnacles, the crockets of which are formed by various kinds of natural leaves, each pinnacle being ornamented with a distinct kind of leaf. Unlike the more ordinary early representations of bishops, William de Brewsa is neither in the act of benediction nor holding the sacred volume.'

It will scarcely be believed that in the rebuilding of Llandaff Cathedral, since the period when my article was published, the statue of William de Brewsa has been shamefully deprived of its canopy and inscription, and is now inserted in a niche in the south wall of the south aisle of the cathedral, close behind the middle door. It is on this account, and because I believe my figure is the only record of the original condition of the effigy, that I have introduced a mediæval monument in the present work, together with an enlarged representation of the inscription itself.

#### PLATE XXX. FIGS. 3 & 4.

##### PARTIAL EFFIGY AT LLANTWIT MAJOR.

The accompanying figure, which is here given as a pendant to that of the effigy of William de Brewsa, is copied from a very curious stone in the church of Llantwit Major. It is a coped coffin-lid, having along the centre or ridge a row of fifteen lozenge-shaped compartments, terminating above in a quatrefoil impression, within which is carved a head with large ears and shut eyes: on the left-hand side of the stone is a series of twenty-one interlaced rings, above which is a four-lobed ribbon-knot like those on the Newcastle-Bridgend coffin-lid; on the right side is a slight arabesque foliated ornament, and on the right-hand edge of the stone is the following inscription:—

NE PETRA CALCETUR QUE SUBIACET ISTA TUETUR.



From the style of the inscription and the form of the letters, and a comparison of them with the De Brewsa inscription, it must, I apprehend, be assigned to the twelfth rather than the thirteenth century.

Strange (*Archæologia*, vol. i. p. 24, Pl. III. fig. 4) and Donovan (*Tour in South Wales*, p. 353), as well as Gough's *Camden*, have figured this tomb-stone, but have made sad havoc with the inscription, although it is perfectly legible.

PLATE XXX. FIGS. 5, 6, 7.

THE PEN-YR-ALLT STONE, NEAR BRIDGEND.

My attention having been directed by Dr. Lewis, of Oxford, a former resident in South Glamorganshire, to a remarkable stone on the Pen-yr-Allt farm, one mile north of Newcastle-Bridgend, on the eastern side of the river Ogmere on the way to Llansaintfred, I mentioned the same at the Abergavenny Meeting of the Cambrian Archæological Association in 1875; shortly after which it was visited by Mr. G. E. Robinson, of Cardiff, who published a sketch and notice of it in the *Archæologia Cambrensis* for January, 1877, p. 62. In July, 1877, I visited the stone and made the sketches and rubbings which have supplied the accompanying figures.

Notwithstanding its very exposed situation, visible from far and well known to huntsmen from its being whitewashed according to the custom of the country, no notice, so far as I am aware, had previously been published, nor is it marked in the Ordnance Survey. It stands in a field called 'Cae Fynnon,' from the holy well in the northern edge of the field, and is within a few yards of the spring which supplies the well. The field slopes down to the eastern side of the river, and is just opposite to the new Lunatic Asylum on the west side, from whence the stone is visible.

The stone is an oblong block, somewhat narrowed at its base, 45 inches high and 24 inches wide at the top of its east and west sides, and 19 inches on its south and north sides. The present top of the stone is flat, with a deep hole cut in the middle, evidently for the reception of the base of another stone, most probably marked with a cross-design, as in the Llandough cross, Pl. I. The side angles of the stone are worked into semi-columns, also as in the Llandough cross, and ornamented with irregular interlaced designs, now so much worn that only the holes between the ribbons remain in a more or less indistinct condition. The top and bottom edges of the stone are ornamented with raised rings, also now much defaced; the spaces between the side angles of the stone form oblong panels, of which the one facing the east is quite plain and rough, whilst the one facing the south, seen in Fig. 5, is entirely filled with sculptured patterns coarsely executed, the upper part being composed of a modification of the Chinese-like design common in MSS., whilst the lower part consists of a ribbon pattern arranged into a circle with connected lateral ribbons rudely disposed. The western and northern faces, shown in Figs. 6, 7, have the lower part plain, as though intended for inscriptions, but the upper part on each is ornamented with two groups of ribbon patterns like that at the bottom of the south side. The lowest part of the stone forms a slightly dilated base, which is firmly planted into the ground.



Mr. Robinson mentions in his paper that the well near this stone is alluded to under the name of the Fountain Liss in the grant of the church of St. Bridget by Cadwallaun, son of Gwriad, to Joseph, Bishop of Llandaff (A.D. 1022—1046), and as no reference is made to any cross in the immediate vicinity of the well, he supposes it probable that the cross was subsequently erected on the spot by Bishop Joseph, so that the earlier part of the eleventh century may be assigned as its date. I am not disposed to question this opinion, although I should have thought that the ornamentation, especially of the south side of the stone, indicated an earlier date; certainly the rudeness of the other portions of the design will not allow it to be compared with some of the earlier and more correctly executed stones at Llantwit and Margam.

PLATE XXXI. FIG. 1.

THE WELL AT LLANMIHANGEL, NEAR COWBRIDGE.

This sketch represents a well or spring at the side of the road at Llanmihangel running from Cowbridge to Llantwit, the shallow stream from which runs across the road. The spring rises within a small structure, the front of which towards the road is ornamented on the middle of its base with a carved figure of the upper half of a female within a sunk square panel, rudely designed and greatly worn, so that no special features are to be noticed. I have not been able to find any mention of this as one of the holy wells of South Glamorganshire, but it is curious to find a sculpture of this kind in such an unusual and unexpected situation.

PLATE XLI. FIG. 1.

STONE ORIGINALLY AT CAERPHILLY CASTLE.

In a letter dated from Cowbridge, Sept. 25, 1697, by the antiquary Edward Lhwyd, preserved in the Tanner Collection in the Bodleian Library, Oxford, and printed in the *Archæologia Cambrensis*, 1861, p. 231, the writer says, 'I have sent y<sup>e</sup> Vice-Chancellor an other stone frō Kaerphilly Castle, for y<sup>e</sup> museum; but that (I fear me) was never intended for an inscription.'

In the 'Philosophical Transactions' of the Royal Society for 1712 (vol. xxvii. No. 335, p. 550), Lhwyd gave an account of this stone, accompanied by a plate representing the numerous markings on it, portions of which are copied in the Plate XLI. It was found used as one of the steps in the round tower of Caerphilly Castle, and was removed by him, as above stated, to the Ashmolean Museum at Oxford, where, as one of the Curators of that institution, I regret to state that no traces of it are to be found. The marks on the stone represented in Lhwyd's figure are very numerous, about one-third only of them being here reproduced, the remainder consisting almost entirely of small short single strokes in various positions, almost all those which had the semblance of letters being here copied.

'I must confess,' adds Lhwyd, 'I am not fully satisfied whether it were ever designed for reading or for some kind of antique ornament, but rather incline to the latter. The stone was



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by a gigantic comma). The next letters, VAN, are conjoined, the second stroke of the V forming the first stroke of the A. The remaining letters are clear, the whole being in good Roman capitals and referrible to the Romano-British period.

With regard to the names upon this stone, it may be observed that VECTI does not occur to my knowledge on any other Welsh stone nor in any Welsh record or MS. Vectis, the name of the Isle of Wight, can scarcely have any connection with it, and the name of Victi on the Cat-stone near Edinburgh is the nearest lapidary form to it with which I am acquainted. GUAN, on the contrary, seems identical with GOVAN, the Saint, whose chapel and the promontory on which it stands, St. Govan's Head, is visible from the high ground at Llanmadoc; and Gouanus and Elga, otherwise Gwynwas and Melwas, are said in Tyssilio to have intercepted the virgins sent to Armorica (John Major, l. i. fo. 20).

Whether St. Govan can be identified with Sir Gawaine, the renowned knight of King Arthur's round table, as has been asserted by some popular writers (e. g. Malkin and Roscoe), is rather doubtful.

This stone and other relics of antiquity in the neighbourhood will be illustrated by the Rector, the Rev. J. D. Davies, in his 'History of West Gower,' of which the first part has just appeared, including also the very early quadrangular ecclesiastical bell which was ploughed up in a field in the parish of Llanmadoc, and was given by the Rector to C. R. Mansell Talbot, Esq., and is now preserved in the museum at Penrice Castle. It was made of sheet-iron, and had formerly been covered with some bright shining substance like gold, some portions of which still adhere to the thin corroded shell of the bell. The clapper was attached, but owing to a fracture in the side of the bell its sounding properties are of course destroyed. It is about 6 inches high. This is here mentioned as supplemental to my papers on ecclesiastical hand-bells in the early volumes of the *Archæologia Cambrensis*.

In addition to several cairns to the south of Llanmadoc, there is a tall pillar-stone to the south-west, as marked in the Ordnance Map.

#### PLATE XXXI. Figs. 2, 3, 4.

##### COPED TOMBSTONE, NEWCASTLE-BRIDGEND.

In the *Archæologia Cambrensis*, 1852, p. 156, the late Rev. H. H. Knight published a short note of an ancient monumental stone with early characters which had recently been discovered in the alterations and repairs of Newcastle Church, Bridgend, and which was then placed on the south side of the chancel, outside the church, where the inscription was likely to be gradually effaced by exposure to the weather.

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that name—there being a meadow near the church which goes by the name of 'Swan's Meadow,' or 'Swan's Acre,' to the present day. It need hardly be observed that the stone is many centuries older than the time of worthy Vicar Swan.



No steps were taken to illustrate or elucidate this interesting relic until the zealous Treasurer of the Cambrian Archæological Association, the Rev. E. L. Barnwell, published a notice of the stone in the same work for 1873, p. 193, accompanied by a figure of the stone drawn by Mr. J. T. Blight, in which however, by some oversight, the larger portion of the inscription which extends in two lines down one side of the central stem of the cross was omitted. Mr. Blight's otherwise clever drawing has been copied in the accompanying figure, corrected from sketches and rubbings made by myself in July, 1877.

The tomb-stone measures 6 feet 4 inches long and 15 inches broad at its widest part, the stone gradually tapering to the end. It has suffered much from the weather, many small round holes now occurring on the stone, especially on the side shown nearest the spectator in the accompanying figure, of which however sufficient intervening spaces occur to prove that on this portion of the stone there has never been any inscription. The cross itself forming the summit of the ridge of the coped stone is of the Maltese form, with a central boss and with the ends of the arms gradually widening and marked by oblique incised lines in pairs, the lower limb of the cross terminating in a long and gradually tapering stem of a twisted or rope-like form, the slender lower end being worn smooth. The top of the broad end of the stone has been obliquely chiselled off, the upright end itself as well as the further side being quite plain, but the side of the stone towards the spectator is worked into an arcade of rounded arches much injured.

On the side of the head of the cross towards the spectator is a square interlaced ribbon design, the ribbons formed of double raised lines. The corresponding space on the other side of the head of the cross is almost worn smooth, but a careful rubbing shows the double interlacing ribbons as well as their recurved ends in various parts, so that I do not hesitate to consider that originally it resembled the other side. These interlaced spaces are followed by two transverse lines of inscription, which are so far defaced that I fear it will be impossible to recover their true import. I have drawn them as carefully as possible in figure 3.

Possibly the first line on the left-hand side may have commenced with the word HIC, while the second line seems occupied with the word QVIQVE. The first line on the right-hand side looks something like NIVN, and the second line seems clearly to end with EIVS. The two spaces below the arms of the cross are occupied by two quadrangular ribbon ornaments tied into a simple knot at each of the four angles.

Below this ornament, on the further side of the stone, are two lines of inscription, which are unfortunately so much defaced as to render the reading very difficult. This is especially the case in the portions occupied by what appear to be two proper names. With the assistance of Augustus Franks, Esq., the keen-eyed Director of the Society of Antiquaries (with whom my pleasant acquaintance dates from the first Caernarvon Meeting of the Cambrian Archæological Association in 1848), I think the following may be the possible reading of the inscription:—

CG(?)ER(?)ERT(?) FECIT LAPIDES  
EMIT hU(??) PVM LAPIDES.

The letters of the inscription are very rude, and cannot, I think, be more recent than

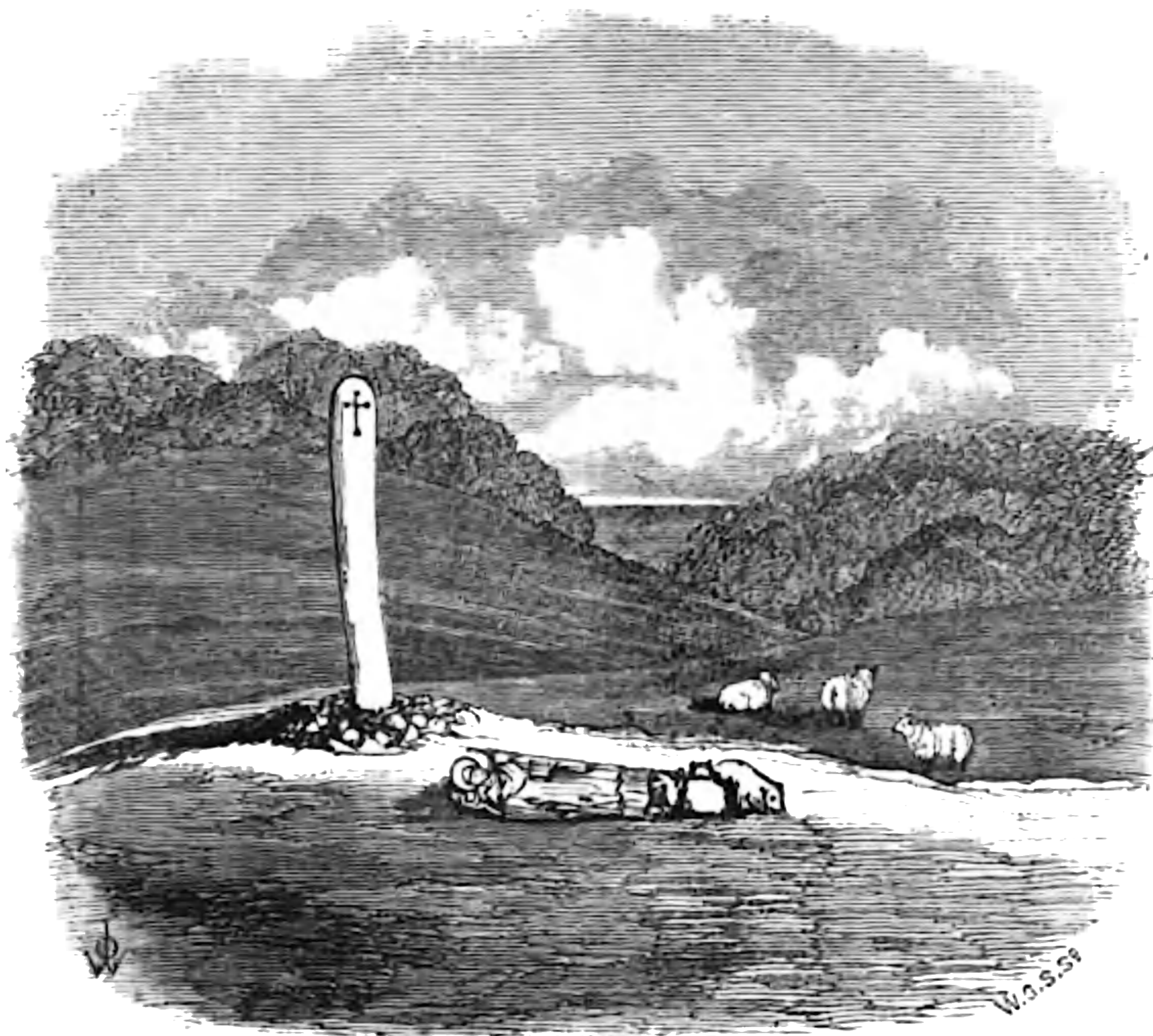


the tenth or beginning of the eleventh century, to which date I believe that the tomb itself must be referred. As noticed above, the quadrangular 4-knotted ornament (which is repeated of a small size at the end of the inscription) occurs on the coped coffin-lid at Llantwit, with the inscription in Lombardic capitals printed in Plate XXX. fig. 3, which can scarcely be referred to an earlier period than the twelfth century.

The peculiar twisted cord-like stem of the cross on this Newcastle stone is of rare occurrence, but is seen on a slab in the churchyard of Llanfihangel Aber Cowen, near St. Clear's, Caermarthenshire, as referred to in my article on Welsh Monumental Effigies, Arch. Camb., 1847, p. 317.

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THE CROSSED STONE AND EFFIGY NEAR NEATH.



In a field in the grounds of Court Herbert, near the abbey of Neath, stood, some years since (and probably still stands), a tall upright maen-hir, raised upon a small mound of stones, doubtless of Pagan origin, but upon which, at a more recent period, the emblem of the cross had been inscribed by early Christian converts, thus rendering it an exponent of the two opposed religions; whilst at its foot lies the sculptured effigy of the founder of the abbey church, the abbot Adam de Kaermarden (who lived at the latter end of the thirteenth century, in the most palmy days of the Romish Church in this country), dragged from its original place in his abbey, of which a Welsh poet, who saw it in all its glory, tells us in inflated language that 'never was there such a fabric of mortal erection, never was there and never will there be such workmanship, which will not perish while the day and wave continue!'—'Sic transit gloria mundi.'



An engraving of the side figure of the effigy of the abbot will be found in Col. G. Grant Francis's 'Original Charters of Neath and its Abbey' (reviewed in *Archæologia Cambrensis*, 1846, p. 469), and of the full figure of the effigy in the same work, 1876, p. 34, from a drawing made by myself.

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## SUPPLEMENTAL NOTES ON THE GLAMORGANSHIRE STONES.

### THE LLANILTERN STONE (ante, p. 7, Plate II. fig. 4).

This stone was first noticed and figured in the magazine called 'Seren Gomer,' vol. v. 1822, p. 53, by Gwilym Morganwg.

### THE KENFIG STONE (Plate XIII. fig. 1, p. 19).

Dr. John Jones (*Hist. of Wales*, pp. 64 and 331) considered this to be a boundary stone indicating the western limit of the seigniory of Cardiff, reading the inscription *PUN PIUS CARANTOPIUS*, i. e. *Principius Carantophus*, Cardiff having been called *Carantophus* by the Normans.

### THE BODVOC STONE (ante, p. 22, Plate XIII. fig. 2).

I am indebted to the Rev. R. Pendrill Llewelyn for pointing out a passage in an elegy on Madoc (who is regarded as identical with Bodvoc) which appears to refer to Llangonoyd (which is a little to the east of the Mynidd Margam) in connection with Bodvoc (or Madoc).

The line as printed in the 'Myvyrian Archæology,' i. 425 (1st Edition, 1801), and i. 285 (2nd Edition by Gee), is—'Leow glew gloywlan gan gwynwyt,' which Mr. Llewelyn suggests should read—'Lleō glewō gloywlan llan gwynwyt.' Dr. John Jones also regarded Bodvoc as identical with Madoc, but he misread the two last lines as 'Pronepos e terra Venedocia'—Here lies Madoc ab Cedydd ab Sern of North Wales. Professor Rhys has suggested to me that the second line of the inscription on this stone should be read *FILIUS CATOTIGIRNI*, the latter being a good Welsh name, the seventh letter being a *g* and not a *s*, as it has been hitherto universally read. It will indeed be seen from my figure that it differs from the two other *s*'s in the 2nd and 3rd lines of the inscription, being somewhat angulated towards the bottom on the right side and widened at the top, whilst the *s*'s are sharply but regularly curved both at top and bottom. The want of a cross top bar in the *g* (which occurs in almost every other Welsh inscription) misled me in this instance into regarding this also as a *s*.

### THE MARGAM CROSS OF ILQUICI (Plate XVII).

Dr. John Jones (p. 331) states that this stone was used as a foot-bridge in front of *Cwrt-y-Defed*, and was dedicated to the Trinity by Resus or Lord Rhys ab Gryffydd. The same author gravely affirms that the Ilci cross at Margam (Pl. XVIII) was erected by Alice, daughter of Richard Clare, Earl of Gloucester (who founded the abbey at Margam), and wife of Cadwaladr ab Gryffydd ab Cynan, about A.D. 1172! (*Op. cit.* pp. 75 and 331).



## BRECKNOCKSHIRE.

## PLATE XXXII. FIG. 1.

## THE PEREGRINUS STONE AT TRETOWER.

From information communicated to me by the late Rev. T. Price of Llanfihangel-Cwm-dô, I was enabled many years ago to find this and the following stone built into walls at Tretower, the present one into the north-east angle of a wall of Ty-llys farm-house, joining the north-east entrance into the orchard of the castle of Tretower. The inscription is in plain Roman capital letters and is to be read PEREGRINI FEC<sup>1</sup>.

The letters are 2 inches high and partake slightly of the rustic form. As the Roman station of the Gaer is but a short distance from Tretower, it is possible that this and the following stone may have been brought from thence, as I am not aware that any Roman remains have been found at Tretower.

The first published notice of this stone appeared in my article in the *Archæologia Cambrensis* for 1851, p. 227.

## PLATE XXXII. FIG. 2.

## THE STONE OF VALENS AT TRETOWER.

This stone, like the preceding, was built into the wall or pillar on the north-west side of the gate of Court-House farm at Tretower, just to the north-east of the castle. The stone was 18 inches long by 5 inches wide. The letters, especially the terminal F(ecit), are Roman capitals partaking of the rustic character.

The inscription commences with a mark like a 7, usual in Roman inscriptions, and is to be read 7 VALENT F. On visiting Tretower during the meeting of the Cambrian Archæological Association in 1876 I was not able to find this stone, nor has Sir Joseph Bailey, resident in the beautiful adjacent Glan Usk Park, been more fortunate, as he has since informed me. It is therefore to be feared that it has been destroyed.

## PLATE XXXII. FIG. 3.

## THE VAENOR STONE.

In Jones's 'Brecknockshire,' vol. ii. p. 624, pl. 6, fig. 5, a description and figure are given of a stone which stood at Vaenor, or Faenor (about 3 miles to the north-east of Merthyr

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<sup>1</sup> I had supposed that the first word is intended for a proper name in the nominative (although, as usual, written in the genitive case), but possibly the inscription is to be read in the plural (as suggested to me by Sir Joseph Bailey, to whom I am indebted for a recently made rubbing of the stone), Peregrini fec(erunt).



Tydvil), within 100 yards of the twelfth milestone on the turnpike-road from Brecknock to Merthyr, as a gatepost in a wall on the right-hand side of the road, and about 50 yards on the other side of the river Llysevoc.

On unsuccessfully searching for this stone, I was informed that it had been accidentally destroyed by workmen at Merthyr Tydvil on its way to the Swansea Museum, whither it was being carried by a Mr. Richards. The first line of the inscription is much defaced, but seems to have read TIR . . . . . vs. It was however read by the late Taleisin Williams as TIBERIUS. The second line, CATIRI, was plainly carved in good Roman capitals. By Hübner it was read Tir . . . . (fili)us Catiri (Inscr. Christ. Brit. p. 19), and by Dr. John Jones Terminus Catiri, the boundary of Cadir. I was informed also that the Rev. T. Price of Llanfihangel-Cwm-dû possessed a rubbing of the stone.

PLATE XXXII. FIG. 4.

THE CATACUS STONE AT LLANFIHANGEL-CWM-DÛ.

In the year 1830 the inscribed stone here figured was built into the south wall of the church of Llanfihangel-Cwm-dû, and close to it a brass plate was affixed in the wall with the following inscription:—

‘CATACUS hic jace[i]t filius Tegernacus.’

‘Here lies Cattoc the son of Teyrnoc.’

‘This stone was removed from a field called Tir Gwenlli, about a mile S.S.W. of this church of St. Michael, Cwm-dû, and placed in this buttress for preservation by the Rev. T. Price, vicar A.D. 1830, having been presented to him for that purpose by the owner, the Rev. T. Lewis. Its original site is not known. 1830.

‘CATAWC AP TEYRNAWC.’

This fact is detailed in the *Cambrian Quarterly Magazine*, vol. v. p. 519. The stone had however been previously noticed by Daines Barrington in the *Archæologia* for 1773, by whom it is stated to have formerly stood at the Gaer (Pen-y-Gaer or Pentre Gaer) near Cwm-dû; and in Gough's *Camden*, iii. p. 103, where it is strangely mis-read as follows:—

EAT×CUS HIC JA·CP

FILIUS PSSESERNACUS.

Thence it was badly copied by Jones in his ‘*Brecknockshire*,’ ii. pl. 12, fig. 1, and p. 499, and it is also noticed by Payne in the *Archæologia Scotica*, iii. 1831, p. 98. The inscription measures about 40 inches by 10, the letters being very irregular in size, and from 2½ to 5 inches in height. They are a curious mixture of capitals and minuscules, several of them being of unusual shape, the C throughout being of the angulated form, the A in the top line with the two oblique strokes extended and crossing above the top of the letter like ×, and with the cross stroke angulated. The t throughout is of the minuscule form, the S always written of a very large size, the h minuscule-shaped, the F almost cursive, the E



square capitals, the G minuscule-shaped with a strong cross top bar, the R of the Anglo-Saxon minuscule form, the N like H, and the A in the second line truncate at the top and with the cross bar straight. From the situation where this stone occurs it might be supposed that we have here the memorial of Cattwg Ddoeth, or the Wise, the founder of many churches in Glamorganshire, Brecknockshire, and Monmouthshire, including that of Llangattock close to Crickhowell, very near to Cwm-dû itself: but that celebrated man is recorded to have been the son of *Gwynllyw* Filwr, whereas on this stone Catacus is recorded as the son of Tegernacus. It is however worthy of notice, with reference to the name of Catuc's father, that this stone was removed from a field called Tir *Gwenlli*, as above stated, and further that this Tegernacus may be identical with the person of the same name upon the Capel Brithdir stone (ante, Pl. XXIV). Several other persons of the name of Teyrnog, or Twrnog, or Tyrnog, are recorded among the Welsh saints (Rees, pp. 211, 276), but they are considered by Mr. Stephens (Arch. Camb., 3rd Ser., vol. viii. p. 130) to be different persons.

The accompanying figure is drawn from a rubbing and a sketch made by myself on the spot—reproduced from my article in the *Archæologia Cambrensis* for 1871, p. 261. An anonymous writer (Arch. Camb., 1872, p. 162) suggests that the inscription on this stone 'is in Latinized Irish-Gaelic, not in Welsh. *Catacus* is the same word as *Cathach*, and *Tegerna[cu]s* is the same word as Tighearnas, and it is of interest to note that we have both names in Catigearn, the assumed commander of the British forces opposed to Hengst and Horsa, and whose remains are supposed to have been interred in the cromlech known as Kit's Coity House, Aylesford, Kent.'

The name of CATUC also occurred upon a stone forming the threshold of the door of Llandefailog Church<sup>1</sup>, which, so far as I could ascertain on the spot, appears to have been destroyed.

#### PLATE XXXII. FIGS. 5, 6.

##### THE CROSSED STONE AT LLANFIHANGEL-CWM-DÛ.

In the churchyard of Llanfihangel-Cwm-dû, on a small mound at the foot of a large yew-tree, stands an erect stone about 1 yard high above the ground, 15 inches wide, and 6 inches thick, on one side of which, upon the flat surface of the stone, is represented a cross of the Latin form, with a tall base and with the ends of each of the four limbs dilated; formed of simple incised outlines. On the other side of the cross the surface has been carved so as to leave a plain wide cross in the centre, with a slightly dilated base; and down the centre of the cross are inscribed the letters + ICIA C E T. From the injuries to the stone it is possible that the first character may be part of a H, whilst the tops of the last two letters € T are chipped off. The very peculiar form of the A, together with the Latinized form of the cross, lead me to infer that the sculpture may be of the eleventh century.

<sup>1</sup> Strange, *Archæologia*, 1779, p. 307; Jones, *Brecknockshire*, ii. p. 174.





# HISTORY

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Camden. My figure is drawn from a rubbing and sketch made by myself on the spot. The letters which remain are excellent Roman capitals.

The stone is further mentioned by Strange in the *Archæologia*, vol. i. p. 294; Jones's 'Brecknockshire,' vol. ii. p. 103, pl. 6, fig. 2; in the 'Beauties of England and Wales,' p. 5; by Gough in his edition of Camden; and in the *Archæologia Cambrensis*, 1872, p. 385.

PLATE XXXIII. FIGS. 2, 3.

THE LLANDEVAELOG STONE.

In the churchyard of Llandevaelog-fach, a little village about two miles to the north of the town of Brecon, is preserved one of the most interesting of the early sepulchral incised slabs now remaining in the Principality. It is of considerable size, being about 7 feet long, by rather more than 1 foot wide, and is built into the west wall of a small square building erected in the churchyard, a little south of the church, being a mausoleum of the former owners of Penoyre. It may be described as consisting of four several compartments: (1) the top of the stone, being occupied by an incised ornamental cross, followed by (2) the figure of a warrior, whose right shoulder has been cut away with a portion of the stone, the figure being surrounded by interlaced ribbon-patterns; (3) a square space, bearing an inscription preceded by a cross; and (4) an oblong space, with a double interlaced ribbon-pattern, of which I believe the lower part is cut away. Being bedded into the wall, I cannot state the thickness of the stone, and cannot consequently judge whether it could ever have stood upright, or was originally intended to be laid flat on the ground, or fixed upright, as now, in a wall. With the exception of the space containing the inscription, the letters of which are incised, the surface of the whole stone is sunk, leaving the ornamental patterns and figure in relief. The incisions forming the design are but of moderate depth, and it is therefore really surprising how well, in so exposed a situation, it has been preserved, withstanding the action of the elements for at least a thousand years.

The cross at the top of the stone is of the calvary form, formed of two parallel raised bands interlaced at the junction of the limbs, the ends of the limbs forming dilated triangular knots, the basal knot being increased in size to give greater apparent support by the band being doubled.

The spaces within the angles formed by the arms of the cross are filled in with interlaced ribbons, which are either doubled or trebled; the middle band of the lower left-hand space appears to have been left entire, instead of being trebled by incision, like the other ribbons in that part of the design.

The warrior in the next compartment is as rude an attempt at delineation as could well be imagined. It is 2½ feet high, with a most ill-shaped head, and disproportionately large left shoulder and small legs. There is no attempt at rounding the limbs, the surface of the stone being left flat, and the parts indicated only by incised lines. In his right hand he bears a thick straight weapon resting on his right shoulder, but of which the upper end has been cut away; in his left hand he also bears a short weapon, slenderer than the other, and which is evidently extended into the ribbon-pattern at his left side. The pattern on the right side of the stone, at the side of the head, is a double interlaced ribbon,



which is not quite regular in its lower part; the ornament on the lower part of the compartment to the right of the figure is a modification of the Z-pattern, which bears so great a resemblance to Chinese work. The left-hand side of the figure is occupied with a single interlaced ribbon-pattern, in which independent circles have been introduced to fill up the design.

The square space below the figure is surrounded by a narrow cable-like moulding, the upper line being bent upwards, following the position of the feet. The inscription consists of two lines of letters, which are to be read—

+ briamail  
Flou

They are of the minuscule Anglo-Saxon, Britanno-Saxon, or Hiberno-Saxon form, the second letter r being of the long-tailed or cursive  $\beta$ -form. The first letter of the second line is injured, and may possibly be a P instead of a F.

From its analogy with Brochmael, Dogmael, &c., I suppose the first line of the inscription to record the name of the warrior<sup>1</sup>. What the second line may mean must be left to the student of the old British language to decipher.

The bottom compartment is occupied by a bold diaper-pattern formed of double interlaced ribbons. The design is irregular at the top right-hand corner, and the bottom has apparently been cut off.

The stone has already been described, and rudely figured, in Gibson's *Camden*, vol. iii. p. 104; Gough's *Camden*, vol. ii. p. 476, pl. 15, fig. 1; Jones's 'Brecknockshire,' vol. ii. p. 174, pl. 6, fig. 1, and by Strange in the *Archæologia*, i., in which the writer supposes it to be of the fifth or sixth century! and to be the work of the Danes!! Until Denmark can produce such monuments as this, we may be content to consider the present memorial as a production of our own early Christian forefathers.

The present stone is almost the only instance occurring in Wales of the figure of the deceased being represented on one of those early slabs, and is valuable, rude as it is, as affording some slight indication of the dress and weapons of a British warrior. It has struck me as possible that the sculptor of this stone might have been led to introduce the figure of the deceased warrior, from the circumstance of the Roman monument in the vicinity, commonly known under the name of the Maen y Morwynion, having full-length figures of the deceased and his wife sculptured upon it.

The representation given in Plate XXXIII. figs. 2 & 3, is reproduced from my article in the *Archæologia Cambrensis*, 1858, p. 306.

#### THE CATUC STONE, LLANDEVAELOG-FACH.

This stone, as already stated (ante, p. 56), was inscribed with the name of Catuc, but is no longer to be found. It is referred to in an anonymous article in *Arch. Camb.*, 1862, pp. 52

<sup>1</sup> Professor Rhys (*Arch. Camb.*, 1873, p. 77) considers this name as identical with that of Briauail (*Liber. Landav.*, pp. 137, 140, 207, and Briavail, *ibid.*, p. 135). Dr. John Jones (*Hist. Wales*, pp. 46, 310) stated that the tombstone has been considered to be that of Brochwel Ysgythrog, but that from the letters 'it is more likely of being the tomb of FIR MAEL, son of Edwal, A.D. 763;' and that the church is dedicated to Maelog ab Caw ab Cawrdaf ab Cradoc Fraichfas, Prince of Brecknock. By Lewis the church is said to be dedicated to St. Tyvaelog.



and 156, as the Cunog stone, and is stated to have been inadvertently (!) built with the letters inwards into the arch between the nave and tower of the church of Llandevaelog-fach.

PLATE XXXIV.

THE LLANYNNIS ORNAMENTED CROSS.

This is one of the most elegant of the early carved stones of Wales. It is inserted in the wall of a cottage called Neuadd Siarman at Llanynnis, 3 miles west of Builth, south of the road to Llandovery, on the opposite side of the river Wye. It is elaborately ornamented with interlaced ribbon-work on two of its sides (the others being hidden by being built into the wall), and the upper part of the stone formed into a cross with dilated ends and with a raised edge extending all down the stone, divided on each edge into five compartments by knots. The centre of the cross forms a boss, which has evidently been ornamented, but is now much weathered and indistinct. My drawing has been carefully made with the camera from a rubbing made by myself. It had been previously engraved in Jones's 'Brecknockshire,' ii. pl. 8, fig. 1, from a drawing by the late Rev. T. Price of Llanfihangel-Cwm-dô, but is there represented too short. The stone is 57 inches long and from 8 to 12 inches wide.

PLATE XXXV. FIGS. 1, 2.

THE LLANTHETTY STONE.

These figures represent a stone built into the wall of the church of Llanthetty, a village 6 miles north-west from Crickhowell, near the road to Brecknock, on the opposite bank of the Usk. The east end of the stone, 20 inches long and 5½ inches wide, is ornamented with straight lines bent at right angles, forming a slight kind of Greek fret. The north-east end of the stone is very rudely inscribed—

+ GURdon  
—+  
wacerðoœ

The letters are very irregular and ill-shaped, the G and R of the genuine Anglo-Saxon form, and the s at the beginning and end of the second line prostrate. There is a depression in the stone between the G and U, and a slight oblique depression between the o and R, but as the letters are cut uniformly deep, these impressions cannot be regarded as letters, as they are doubtfully read by Hübner ('Fuit-ne Giurdan?' *Inscript. Brit. Christ.*, p. 16, No. 42). The stone is not given in Prof. Rhys's recently published Lectures.

PLATE XXXV. FIGS. 3, 4.

THE INSCRIBED STONE AT LLANGORS, NEAR TALGARTH.

I am indebted to the Rev. D. Lewis of Llangors, Talgarth, for a notice and rubbing of an early inscribed stone, of which no representation has hitherto been published, and



which was discovered when the old chancel-arch of the church was pulled down. It is 2 feet in length, 10 inches in width, and  $2\frac{1}{2}$  inches in thickness. On the face is a rudely-designed cross, formed of double incised lines, the head of the cross being inclosed within an ill-cut circular line. On either side of the stem of the cross are rude attempts at interlaced ornamental ribbon-patterns much defaced, apparently from the irregular surface of the stone. On the right edge of the stone are two inscriptions, in early characters, probably of the ninth or tenth century (if not earlier). They are evidently to be read—

+ gurci  
+ bledru(?)s

and are two distinct proper names cut in different characters and in very different sized letters, those of the first word occupying the whole width of the edge of the stone, whilst those of the second word are only about  $\frac{3}{4}$  of an inch high, being exactly of the size of the detached figure given below fig. 3. The first word offers a certain analogy with 'gurmarc' of the Penarthur inscription in Pembrokeshire, whilst the second word is a curious mixture of small and capital letters, the b and e being minuscules, the l, d, and s capitals, and the r of the true Anglo-Saxon form, whilst the following letter is doubtful. (J. O. W. in Arch. Camb., 1874, p. 232.)

The name Gurci is preceded by a small +, and Prof. Rhys (Arch. Camb., 1875, p. 370) states that this is also the case with the second name; but in two rubbings before me I cannot satisfactorily perceive the second +. He also asserts that the second name is bledrus, and not bledrys, as I had read it in 1874. There is, however, a circular chipping in the stone cutting off the bottom of the penultimate letter, which may be either u or y.

The late Mr. R. Rolt Brash (Arch. Camb., 1874, p. 335) recognises the first word of this inscription as a well-known Irish name in the genitive case, Curc or Corc, a celebrated Munster king Corc having lived in the fifth century, and a writer of the same name is asserted in the 'Annals of the Four Masters' as having been one of the compilers of the 'Book of Rights.' It also occurs in several Ogham inscriptions mentioned by Mr. Brash. Prof. Rhys, however, states that Gurci is a common Welsh name, occurring frequently in the 'Liber Landavensis' under the forms of Guorcu, Gurcu, Guurci, Gurci, and later it became Gwrgi (Arch. Camb., 1875, p. 186), all which Mr. Brash (Op. cit., 1875, p. 285) considers as unmistakeably showing the Gaedhelic origin of this common name. The name Bledruis is stated by Prof. Rhys (Arch. Camb., 1873, p. 106) to occur in the 'Liber Landavensis,' pp. 211, 212; and in the same volume, 1873, p. 207, the same writer states that one of Howel Dda's advisers was Bledrws vab Bleidyd, and in the 'Myvyrian,' p. 549, Bledrws tywysawc Kernyw is mentioned.

#### PLATE XXXVI. FIG. 1.

##### THE INSCRIBED AND OGHAMIC STONE AT TRALLONG.

The church of Trallong, between Brecon and Devynock, having been rebuilt about twenty years since, a stone was found at the side of one of the windows of the old church bearing an inscription with a cross and a series of Oghamic characters on one of its edges. The



inscription had been built inwards, and consequently its existence was unknown until thus suddenly brought to light. One end of the stone had been broken off and some of the Ogham letters injured, but, on the whole, it was in a state of excellent preservation. This information and figure are derived from the memoir which the late Rev. H. L. Jones published on this stone in the *Arch. Camb.*, 1862, p. 52, in which it is stated that the stone was carefully placed within the church in the part at the west end screened off as a vestry; but in the same work (1872, p. 389) it is mentioned that the stone had been moved, (it is hoped only temporarily,) by the Rev. Garnons Williams to his grounds at Abercamlais for the convenience of the members of the Cambrian Archæological Association during the Brecon Meeting in 1872.

The stone is about 6 feet long and 18 inches wide at the upper part, but tapering down to a point at the lower, uniformly about 6 inches thick, and is from one of the hardest beds of the Old Red or Silurian series. The cross within a circle, with the lower limb extending downwards to about the length of the cross itself, is formed of double fine incised lines cut with great precision, and still quite sharp, as is also the inscription,—

CVNOCENNI FILIUS

CVNOCENI HIC JACIT<sup>1</sup>.

The letters are carefully formed, evenly spaced, of nearly equal size, and not much debased, resembling those of the Sagraus stone at St. Dogmael's, and which is assigned by the Rev. H. L. Jones to the period between the fifth and seventh centuries. It will be noticed that the first name is written with two N's at the end, and terminates with the letter I, apparently in the genitive, which occurs in many of the Welsh stones, the next word, FILIUS, showing however it to be in the nominative. In the second line the first name is repeated, but only with one penultimate N, the false Latinity of the terminal word IACET showing that the knowledge of the sculptor was defective.

The Oghams are equally clear and well defined, and are to be read as usual in the opposite direction to the Roman letters, as shown in the detached figures below the stone in Plate XXXVI. They were read by the Rev. H. L. Jones as there represented, with doubts as to two or three of the equivalents of the central letters,

CUNACENNI(?) FI(?) ILFFETO

the first word being identical with the first of the Roman inscription, except that A is inserted in place of O, a peculiarity of which a similar instance occurs in the Sagraus stone.

The identical name of the father and son does not appear to occur in the Welsh records, but the Rev. H. L. Jones considered it to be connected with CYNOG, who is said to have met with his death at Merthyr Cynog, a few miles off.

The bilingual character of this stone renders it of great interest with reference to the question of the origin and date of the Ogham letters.

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<sup>1</sup> In the second line there is an oblique impression on the stone at the bottom of the second c, which gives it the appearance of a g.



In a paper on the Ogham Stones of Wales (*Arch. Camb.*, 1869, p. 162) the late R. R. Brash considers that the broad end of the stone was manifestly the bottom when used as an Ogham monument, but was certainly made the head when it was turned into a Christian monument by the engraving of the cross upon it. The stone was selected and inscribed with a Gaedhelic inscription, as usual, on the angle, and leaving a space at the broad end of about 16 inches to secure it in the ground; subsequently a Roman inscription, embodying a portion of the Gaedhelic one, was inscribed on the stone as it stood, from the top downwards, as we find the custom in all such examples, after which the cross was engraved on the broad part and the stone reversed. The Oghams were read by Mr. Brash 'CU NACEN NI FI IL FETO,' i. e. 'Cu Nacen, a warrior pierced (by) many wounds, (lies) beneath in silence;' 'a rendering in accordance with our knowledge of the Gaedhelic language, and without violence to the original, neither adding to, taking from, or altering a single letter.' In the same work, 1871, p. 327, Mr. Brash adds that although the word NI does signify a warrior, it is here the genitive case of the preceding proper name. He further mentions the discovery in the cave of Dunloe, near Killarney, of another Ogham stone bearing the name Cunacena, 'another link in the chain of evidence which connects the province of Munster with South Wales at a remote prehistoric period.'

Prof. Rhys, however, read the 'Celtic letters Cunacenni Viilveto; the latter has as yet not been explained' (*Early Inscr. Stones of Wales*, p. 9). Subsequently he admits this reading to be incorrect, and that it 'can only be Cunacennivi Ilveto, where Cunacennivi may be regarded as the equivalent of Cunacenni filius Cunaceni, and Ilveto as an epithet not rendered in the Latin version, the same person being commemorated in both.' (*Arch. Camb.*, 1875, p. 371.) A third reading is also suggested by Prof. Rhys (*Arch. Camb.*, 1874, p. 92), that the FIIL is the Oghamic equivalent of the FILII of the Roman inscription.

#### PLATE XXXVI. FIGS. 2 & 3.

##### FRAGMENTS AT YSTRADGYNLAIS CHURCH.

The first of these stones (fig. 2) forms one of the steps of a staircase on the south side of the church of Ystradgynlais, in the Vale of the Tawe, at the south-west angle of the county of Brecknock. It measures 4 feet long and 8 inches wide. The letters are large and coarsely cut, measuring about  $3\frac{1}{2}$  inches in height. There appears to be a crack across the stone between the first and second letters. The inscription, in its entire state, has, as it seems to me, been intended to be read ADIVNE: from its standing thus alone I take it to be a sepulchral slab inscribed with a name terminating not in the genitive I as usual, but in E, probably intended for the diphthong æ, and thus indicating a female as intended to be commemorated. The first stroke of the A and V are nearly upright, the curved stroke of the D is slightly detached at each end from the upright first stroke, as are also most of the strokes of the other letters. I suppose this inscription to be not much more recent than the sixth or seventh century.

The second of these stones (fig. 3) is built into the outside of the east wall of the same church, near the south-east angle. The inscription is simply HIC IACIT, but it cannot have



been part of the preceding inscription, as the letters are much smaller (being only  $2\frac{1}{4}$  inches high, and much better formed). Possibly some other part of the inscription is built into the church walls, with the letters placed inwards. The inscription is in good Roman capitals, except the terminal  $\tau$ , which has a more minuscule form, the bottom of the vertical stroke being a little angulated to the right; the  $\Lambda$  has the cross bar angulated, and the usual false Latinity IACIT is adopted. These peculiarities indicate a somewhat more recent date than that of the Roman occupation of the Principality.

## PLATE XXXVI. FIG. 4.

## THE ABERCAR STONE.

In one of my rambles in Brecknockshire I found this stone (to which I had been directed by the late Taliesin Williams of Merthyr Tydfil, and which had not previously been recorded) forming the lintel of a beast-house at Abercar, on the west side of the road from Brecon to Merthyr, about 100 yards north of the thirteenth mile-stone from the former place and two miles south of Capel-Nant-ddû. The adjoining farm-house abuts on the turnpike-road, on the south side of a small rivulet, and a long barn and cow-house close adjoining are on the north side of a small brook (Cwm-Car) which crosses the road.

The stone has one end built into the wall, so that the beginning of the inscription containing the name of the person commemorated is hidden, and the stone is cracked across the middle of the doorway (the inscription being on the under-side of the stone). Since my visit, the doorway, as we learn from Prof. Rhys, has been walled up, and a building made adjoining it ('Inscribed Stones of Wales,' p. 9). The visible part of the inscription is—

S  
CVRI IN HOC TVMVLO

The letters are tolerably good Roman capitals, with the exception of the minuscule  $h$ ; the  $u$  is written  $v$ , and the  $m$  with the first and last strokes splaying outwards beneath. The exposed part of the stone is 32 inches long, and the letters about 2 inches high. (J. O. W. in Arch. Camb., 1858, p. 162.)

## PLATE XXXVII. FIG. 1.

## MAEN MADOC.

A strange inscription upon a tall stone (as represented by Strange in the *Archæologia*, vol. iv. tab. 1, fig. 3, and in Gough's *Camden*, ii. pl. 14, fig. 3, copied in Jones's 'Brecknockshire,' ii. pl. 12, fig. 2, without any attempt at its elucidation) led me to hunt for the Maen Madoc in one of the bleakest and most unfrequented parts of South Wales in September 1846. The Roman road called Sarn Helen or Lleon joins the ordinary road from Devynock to Ystradfellte, about  $1\frac{3}{4}$  miles to the south of the Maen Llia, a great block of stone marked on the Ordnance





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to the stone in July, 1877) shows an oblique stroke on the right side of the first letter of the upper line, which I had thought might be a P, making it a R, as has been suggested by Prof. Rhys (*Arch. Camb.*, 1874, p. 332), who further suggests that the first name seems to be RUGNIAVTO, with the top of the T very faint, but he does not think it can be Rugniavio. The stone is however so imperfect in this part that only guesses can be made as to its true reading. I cannot however believe the two marks following the A (the second of which is upright) to be intended for U, because that letter is clearly made of the V form in both rows of letters.

The ornamental details represent two crosses with equal-sized limbs, both of rather elegant design, although it is to be regretted that the mason, in order to fit the stone for its required position, has chiselled off part of the patterns on one side. This however is not to be wondered at in a district where the mutilation of sepulchral slabs was in times past carried on to such a disgraceful extent as I have nowhere else witnessed.

PLATE XXXVII. FIG. 3.

THE VAENOR STONE.

In the middle of the last century an inscribed stone marked with a cross of very unusual form (copied in the accompanying figure) stood in the highway-road in the parish of Vaenor, 3 miles north of Merthyr Tydfil, and was described by E. Llwyd in Gibson's *Camden*, vol. ii. p. 6, and in Gough's *Camden*, vol. ii. p. 476, pl. 14, fig. 7, whence it was copied by Jones in 'Brecknockshire,' vol. ii. p. 623; the last-named author not having succeeded in finding the stone. In 1846 I visited the neighbourhood to search for it without success, so that it is probably destroyed. The cross, of the Latin form, surmounted by a second cross bar (probably intended for the Titulus), is enclosed within a space formed by two straight incised lines, extending down the sides of the stone and preceded by a transversely-oval space traversed by a straight cross line.

The inscription in my Plate is copied from Gibson's *Camden*, and is as follows:—

+ IN NOMINE di fumi +ILUS.

On comparing this inscription with that at Llantwit given in Plate VII, and that of the Margam cross, Pl. XIV, fig. 2, it will be evident that the commencement of it should be read IN NOMINE DEI SUMMI<sup>1</sup>. Whether the following letter be intended for a prostrate T or F, or whether it is the more ancient form of H, or whether, as represented in Gough's *Camden*, there is only a single I between the M and the L, is, it is to be feared, no longer possible to determine.

In this inscription the M is represented in two early forms in use in Anglo-Saxon

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<sup>1</sup> This disposes of a suggestion made in a communication which I received from Dr. Hübner: 'Potest etiam cogitari de Sumi (si quidem tale nomen ferri potest) fil[i]us Siti.''



and Irish MSS. of the seventh and eighth centuries (see my article on the forms of this letter in *Arch Camb.*, 1846, p. 303). The first s is of the minuscule Anglo-Saxon form, whilst the second is a good Roman capital s.

## PLATE XXXVIII. Figs 1 &amp; 2.

## TY ILLTYD, OR ILTUD.

This picturesque cromlech or low tumulus stands within the parish of Llanhamllach, on a farm called Mannest Court. A lane runs out of the east side of the Brecon road about 200 yards from the church, and gradually ascends the hill which rises from the river Usk. After ascending about half a mile due east from the church, the farm-house is reached in a grove of fir-trees, and opposite to the farmyard gate of this house is a foot-path to the northwards across the fields, in the second of which, sheltered by a large and very ancient yew-tree, a mound (about 4 yards high, 50 feet long, and 25 feet broad) is found, within which is a kistvaen or chamber open on the north side, by which a person is able to creep into the cell. The top stone is oval and flat,  $2\frac{1}{4}$  yards long by  $1\frac{1}{4}$  yards broad, and slopes towards the north, on which side the earth has been removed, the tops of the other stones being level with the surface, and on that to the west is inscribed the date 1510. On creeping into the cell with some difficulty, I found a number of small crosses and other marks scratched on the inner surfaces of the upright stones; they vary from 2 to 4 inches in length, placed quite irregularly, and not in a line as represented in Gibson's *Camden*, ii. p. 6, pl. 14, fig. 8, and Gough's *Camden*, ii. p. 476; they have the appearance of having been scratched with a nail or other similar instrument; and it has been suggested that they have been made by some ascetic person who, as a penance, resorted to this narrow and secluded cell. That they are not coeval with the monument itself will I think at once be admitted. Figures of some of these markings given by myself (*Arch Camb.*, 1852, p. 273) and the Rev. H. L. Jones (*ibid.*, 1867, p. 353) are given in the accompanying Plate. The inner chamber is about 6 feet long by 5 feet wide, and about 3 feet high, and it is on the right-hand slab that the cross-like marks occur, with the letters H D at the upper end. Those on the left-hand slab are chiefly letters, viz. H and D joined together, and then H R E, with a cross between H and R which almost looks like a rude E. The end of the chamber is closed by a large transverse slab like the others.

The kistvaen is usually denominated the house or hermitage of Illtyd, Illtid, Iltud, or Iltutus, Ty Illtyd. Within a few paces of it was a circle of stones called Maen Illtid, some of which were remaining in Llwyd's time.

The situation where this monument stands is a remarkable one, being in the centre of an amphitheatre of high hills, the Brecon beacons being the most conspicuous to the west, so that the Druidical rites practised at Ty Illtyd might be observed and telegraphed for a great extent of country from the various stations on the summits of these elevated spots. The reader is further referred to the Rev. H. L. Jones's memoir on this monument in *Arch Camb.*, 1867, p. 347.



## PLATE XXXVIII. FIGS. 3, 4, 5.

## THE STONE OF JOANNES MORIDIC, LLANHAMLACH.

Llanhamlach, Llanhamllêch, Llan-Amlêch, or Llan-Ammwlch, is a beautifully situated parish about 4 miles to the east of Brecknock. The church is dedicated to St. Peter, and I found the old Rectory house to the south of the church in a ruinous condition, as described in my article in the *Arch. Camb.*, 1852, p. 274. 'It appears,' says Lewis, 'to be of very ancient date, probably coeval with the settlement of the first Norman family, for besides the Norman arches which constitute the doorways and the stone mullions of the windows, several stones have been found in the walls ornamented with the Norman or Saxon scrolls.' Of these peculiarities I found only the round-headed door on the north side of the house and square-headed windows built with large blocks of stone, as shown in the illustrations of my article above alluded to. On the east side of this building was another square-headed window, the lintel of which was formed of a long narrow stone ornamented on the outer edge with an interlacing double ribbon-pattern (fig. 4), whilst on the inner edge is the inscription represented in fig. 5:—

iohannis moridic surexit hunc lapidem.

The letters of this inscription are of an early character, resembling those generally termed Anglo-Saxon uncials and minuscules. The R is of the  $\rho$  shape, the S Roman, the D and T uncials, the remainder being Roman minuscules. Such letters indicate a date prior to the introduction of the Gothic angulated letters by the Normans in the twelfth and thirteenth centuries, whilst the manner in which the name Johannes is spelt, with a penultimate I instead of E, is an early Anglo-Saxon and Irish peculiarity. The term surexit used instead of crexit, and the word lapidem instead of crucem, are also to be noticed<sup>1</sup>.

The under-side of the stone, as fixed in the top of the window at the time of my visit, exhibited a variety of patterns, chiefly of an interlacing character with a square cruciform design in the middle. Since my visit the stone has been rescued from its former position, and it has been found that the upper part of the design consists of a cross of the Latin form, each limb formed of three incised lines which are dilated at the ends, on either side of which is represented a human figure most rudely delineated, with raised arms and outspread fingers, as in the attitude of prayer, and a long shirt-like garment reaching down to the knees. The

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<sup>1</sup> The fact of this inscribed stone having been built into the Norman vicarage is a proof of its higher antiquity than that building, and the name Moridic appears in the *Liber Landavensis*, pp. 263, 264. The present Bishop of St. David's, the Very Rev. W. Basil Jones, at the Meeting of the Cambrian Archæological Association at Brecon in 1853, objected to my explanation of the word 'johannis,' and noticed the difficulty of the double name 'Johannis Moridic' occurring at so early a period, suggesting that the original inscription ran thus—'Pro salute Johannis,' &c. I know nowhere of such a formula having been adopted in Wales. Would it not rather have been 'Orate pro anima johannis,' &c.? But (1) the letters are too old for such a formula; (2) the word is clearly a nominative in conjunction with Moridic; (3) the nominative Johannis, from the Greek *Ἰωάννης*, (with  $\eta$  to distinguish it from the spelling with the short penultimate Greek letter  $\epsilon$ ,) was in common use in our early MSS.; and (4) the neighbouring Llanfrynach stone shows a similar form of the name.



figure on the left side of the cross is smaller than the other on the right side, the latter of which has a large circle between the arm of the cross and the head of the figure, two smaller circles over the shoulders, and two upon the breasts of the figure, from each of which last-mentioned circlets three small straight lines extend downwards. 'At first sight,' says Prof. Rhys, 'they seem to stand under a cross, but I am not certain that it is not the apple-tree with Adam and Eve beneath it; at any rate, above the lady's shoulders there are two or three small circles which may be an attempt at representing apples' (Arch. Camb., 1874, p. 332). As a small part of the basal portion of this cross was visible whilst in its former situation, and closely resembled the same part of the Llandevailog cross (Pl. XXXIII. fig. 2), I felt satisfied that the whole represented a cross with figures of the Virgin Mary and St. John standing at its sides. The Rev. J. Howell, Rector of the parish, kindly furnished me with rubbings of the stone in June, 1877, enabling me to complete my figures. I presume, notwithstanding the larger size of the figure on the right-hand side, that the peculiarities of the ornament over the shoulders and on the breasts indicate a female, and it is probable that a larger size was given to this figure in order to express a greater amount of reverence to the mother of the Redeemer than was due to St. John.

PLATE XXXIX. Figs. 1, 2, 3.

STONES AT LLANFRYNACH.

I am indebted to W. L. Banks, Esq., of Brecon, for a notice and rubbings of the two interesting stones here represented, which were discovered in 1855 on taking down the parish church of Llanfrynach (Llan-vrynach, or the Church of St. Brynach, an Irishman who is said to have accompanied Brychan Brycheiniog into Wales in the fifth century). This parish lies about three miles to the south-east of Brecknock, and was a place of Roman occupation. The long stone (figs. 2 & 3) was found in the foundation of the church, below the surface and beneath the door leading from the chancel to the vestry. It is 6 feet long, 8 inches wide, with the upper surface covered with sculpture of a character closely resembling that of the Llanhamlach stone. At the upper end is a small Greek cross; below which is a human figure with the arms raised and fingers extended upwards towards the cross. At the sides of the legs, and for nearly 3 feet down the stone, is interlaced ribbon-work. Below this is a larger Greek cross formed of incised outlines, and the remainder of the lower part of the face is filled with ribbon interlacement, terminating with two triquetra-ornaments and a small bird. On the reverse side, and immediately opposite to the larger cross, are the letters *iohiꝛ* in Anglo-Saxon minuscule characters, which are the abbreviated form of the word *Johannes*, misspelt, as usual in some of our early MSS., *Johannis*: the whole leading to the conjecture that this stone was the work of the sculptor of the Llanhamlach stone. As to the execution of the design, it is to be remarked that the double knot in the ribbon-work at either end of the large cross is not so regularly interlaced as in the older stones, neither is the pattern of the interlacing beneath the human figure so regular and symmetrical as usual. On the left side also, the pattern is eked out by a waved line parallel with the outer edge of the ribbon itself—a



peculiarity which I have not elsewhere seen. The larger cross is peculiar in its shape, with four small impressions opposite the origin of the arms, where the inner angles are cut off. (J. O. W., Arch. Camb., 1856, pp. 51, 139.)

The detached figure 1 represents a fragment found at the same time as the longer slab, having a smaller cross rudely represented on it, with portions of two letters, co, upon it. And it appears that the workmen in taking down the old church found a third stone of considerable size, with an inscription running down it for about 2 feet; but being unable to make anything of it, they again interred it in the foundations of the new church.

PLATE XXXIX. FIG. 4.

THE CROSSED STONE AT LLANSPYDDID.

On the south side of the churchyard of LlanSpyddid, two miles south-west from Brecon, is the crossed stone represented in the accompanying figure from the drawing by the Rev. H. L. Jones (Arch. Camb., 1861, p. 207), verified by a sketch by myself made in 1846 with a rubbing of the stone. It is said to have originally been 7 or 8 feet high, but it was broken, and the upper fragment is alone preserved<sup>1</sup>, being 28 inches above ground, 14 inches wide, and about 4 inches thick. The present state of the stone shows two very simple crossed circles of very unequal size, one above the other, the upper one surrounded by four small circles, and the lower one having a still smaller one at the intersection of the limbs. Popularly this stone is called the Cross of Brychan Brycheiniog, a famous chief of early Welsh history, but the grounds for attaching this name to it are uncertain. The church is however dedicated to St. Cadog, the reputed son of Brychan. It is certainly of early date.

PLATE XXXIX. FIG. 5.

THE CROSSED STONE FORMERLY AT PEN Y MYNNID.

In Gough's Camden, ii. pl. 14, fig. 4, and in an article in the Archæologia, vol. iv. p. 8, by Strange, a notice and figure are given of a stone standing, in the middle of the last century, at a little distance from the Caer Madoc, near Ystradfellte on Pen y Mynnid (represented in the accompanying figure 3 from Gough's figure). The stone appears however to be lost, as Jones simply reproduces the former delineation in his 'Brecknockshire,' ii. p. 644, pl. 12, fig. 3, as does also Hübner (Inscript. Christ. Britann., p. 18, No. 51). It appears to have been a long square block, having a cross with equal arms inscribed on one of its faces within a circle, the lower limb being carried to a considerable distance down the stone in two straight incised

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<sup>1</sup> In the Arch. Camb., 1853, it is stated that this cross was accidentally broken some years previously by a fire being kindled near it, but that the fragments were then put together. When seen by myself and the Rev. H. L. Jones it was in the condition represented in my Plate.



lines. In the spaces between the arms of the cross are small circular impressions, arranged so as to form four triangles, each composed of three impressions. On the margin of this side of the stone are a few marks, which may either have been Oghams, or possibly represented the letters I V L.

PLATE XL. FIGS. 1 & 2.

THE PATRISHOW FONT.

These figures represent the curious font in the small but very interesting church of Patrishow, on the eastern confines of the county of Brecknock, about 6 miles to the north-east of Crickhowell. The font is large and circular, with a narrowed circular base resting on a broader circular block. Its upper part measures 34 inches in its external diameter, the basin being 20 inches in diameter with an excavated drain. The outside of the body of the font is quite plain, but upon the flat ridge of the top of the font is the inscription—'Menhir me fecit i(n) te(m)pore genillin,' consisting of rudely-formed letters of irregular size, being for the most part Anglo-Saxon minuscules. On either side are two holes for the staples for the cover, and also two semi-foliated ornaments, extending into a line which runs all round within the outer edge and encloses the inscription.

From Jones's 'Brecknockshire' we learn that Cynhyllyn, or Genyllin Voel, the only son and heir of Rhys Goch, was Lord of Ystradyw, as well as Prince of Powis, in the middle of the eleventh century, and that the church itself was consecrated by Herwald (who was consecrated Bishop of Llandaff in 1056) under the name of Methur Issur, evidently corrupted from Merthyr Ishaw, or St. Ishaw the Martyr. Hence we learn that the font is coeval with the dedication of the church in the year 1060, and this is of considerable importance, as we have in this inscription round its top a very different style of letters either from the debased Roman capitals of the Paulinus and other earlier stones, or the Hiberno-Saxon characters of the Llantwit and other similar monuments. The system of contracting the words, wherever possible, had also commenced.

The foliated ornaments on the rim suggested a later date to the font than is here proposed to the Editors of the *Archæologia Cambrensis* (1856, p. 287), where my original article appeared; in reply to which I cited many instances of similar foliated ornamentation in Anglo-Saxon MSS. of the end of the tenth and eleventh centuries, in a foot-note to my article above referred to.

PLATE XL. FIGS. 3, 4, 5.

THE FONT OF BRECON PRIORY CHURCH.

Amongst the various objects of interest in the priory church of Brecknock, which has been lately restored in an excellent style, chiefly through the energetic action of J. R. Cobb, Esq., none exceed the ancient font represented in the accompanying figures, now standing in



the centre of the west end of the nave. The diameter of the bowl is 2 feet 10 inches, and the height, exclusive of the plain base on which it has been fixed, 2 feet 8 inches. The bowl is externally carved above and below with a fascia of interlaced ribbon-work, the middle portion of the bowl divided into nearly circular compartments formed by curved ribbons, pearly down the centre of each, springing from the ears and mouths of large monstrous heads of beasts, with erect mains and large tongues or beards. The four circles still remaining (for the font has been injured and partially repaired with plain cement work) contain a large head with a gigantic tongue and topknot, a bird resembling a very lame duck, a dog biting the end of his long tail, and a honeysuckle flower-like ornament. The narrowed stem on which the bowl rests is ornamented with an arcade of small interlacing arches and a flowing foliated arabesque. The rim of the font was inscribed all round the circumference, but portions have unfortunately been broken off and replaced by stucco, and even the portion which remains is very indistinct and can only be thus partially deciphered:—

ENSIESTV . . . . . qdAINdiquicque VE . . . FE SVSCIPITIS FEREOS.

PLATE XLI. FIGS. 2 & 3.

THE DEVYNOK FONT.

This font with its base is 2 feet 10 inches high, 20 inches in diameter at the top, the basin being 14½ inches in diameter. The bowl is 7 inches high, the plain circular stem in two compartments about 22 inches, and each of the sides of the square foot 26 inches long. The bowl is ornamented with a row of small raised oval pellets, below which is a row of large quatrefoil ornaments with intervening raised pellets. The base is sculptured at each of its angles into raised trefoils. The rim is ornamented with a series of zigzags, much defaced and obliterated with whitewash, except in one part near where the staple for the lid was fixed, where there is an inscription represented in fig. 3, which I am entirely incapable of deciphering, or even of determining whether it may not be intended to be read in an inverted position. The characters are sufficiently deep and clear, so as not to admit of any doubt as to most of their forms.

PLATE XLI. FIG. 4.

THE ALTAR TOMB OF ST. AVAN.

In the churchyard of Llan Avan Vawr (6 miles west of Builth) is a plain oblong altar tomb, the top formed of very hard stone, with a deeply-cut inscription to the memory of St. Avan, the patron saint of the church—

HIC IACET SANCTUS AVANUS EPISCOPUS,

the letters being capitals of the Lombardic type slightly ornamented, and consequently not older than the end of the thirteenth or fourteenth century. I have given a copy of this





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plate). With the exception of the *d* in the second line, which is of the minuscule form, and the long-tailed *p*'s, the whole is written in tolerably good Roman capitals. The first word in the second line I take to be intended for *Pueri*<sup>1</sup>, used instead of *fili*, a most unusual formula, each of the three words in the first line also affording a grammatical error; the first name being a nominative but with a genitive termination, the second word without the commencing *n*, and the third word with an *i* instead of *e*.

About ten years ago the stone was removed from its former situation to Glan Usk Park, the residence of Sir Joseph Bailey, M.P., about two miles west of Crickhowell, where it now stands in the midst of a small clump of trees about three furlongs to the east of his house, and where it was visited by the members of the Cambrian Archæological Association at the Brecon Meeting in 1872, and again at the Abergavenny Meeting in 1876, when they were most hospitably received by Sir Joseph Bailey.

With respect to the Oghamic marks, Messrs. T. Wright and C. Roach Smith (Journ. Brit. Arch. Association, Feb. 1847) suggest that the stone has been chipped along this edge, and that the marks which remain are portions of a series of numerals giving the age of the deceased!! In the *Archæologia Cambrensis* (1869, p. 153) Mr. Brash clearly proved these marks to be Oghams, but his figure of them in p. 154 by no means corresponds with the true position and form of the marks. These he partially corrected in his article on this stone (*Arch. Camb.*, 1871, p. 158), showing that the marks on the stone, reading upwards from the bottom (and which are reproduced in the lower row of outlines in my plate as far upwards as the letter *R* in *TRILVNI*), clearly represent the Oghamic characters for the word *TVRPILI*; whilst he adds, with reference to the name *DVNOCATI*, that the word *NOCATI* occurs on an Ogham stone found at Whitefield, Co. Kerry, now in the Museum of the Royal Irish Academy, the prefix *DV* wanting on the Irish stone being usual before Gaedhelic names, as in *Dunan*, *Duinneachaidh*, which last he affirms is the *Dunocat* of the Welsh monument and must be so pronounced.

On the other hand, Prof. Rhys asserts that the word *Dunocati* becomes *Dincat* in the *Liber Landavensis*, pp. 194, 217.

It is surprising that Mr. Brash overlooked the Ogham marks at the top of the stone terminating, or rather commencing, opposite the *P* at the beginning of the second line. These are added on my plate at the left-hand end of the stone from sketches and rubbings by myself and Mr. Robinson of Cardiff, one of the Secretaries of the Cambrian Archæological Association<sup>2</sup>. Prof. Rhys (*Arch. Camb.*, 1874, p. 19) gives these upper marks as equivalent to *Lluni*, the remains of *Trilluni*, which occurs as *Triluni* in the Roman letters.

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<sup>1</sup> See Hübner, *Ins. Christ. Brit.* p. 15, no. 34, on Professor Rhys's suggestion that the word *Pueri* should be read *puveri*, a linguistic modification of *pueri* (*The Inscribed Stones of Wales*, p. 11, 1873), where the other words of this inscription are commented on.

I am not certain as to the correctness of the marks given in the left-hand curved part of the detached lower outline.



## PLATE XLII. FIG. 1.

## THE CASSIANUS STONE.

This military stone stood, before the year 1767, on the top of Trecastle Hill, having been dug up near a spot called the Heath Cock (Black Cock, Jones) whilst making the turnpike road across the hill. It is figured in Gough's Camden, vol. ii. p. 473, pl. 14, fig. 1 (here copied), and is given by Strange in the *Archæologia*, vol. iv. p. 7, and in Jones's 'Brecknockshire,' pl. 12, fig. 4, p. 667. The inscription was read—'IMPERATORI NOSTRO MARCO CASSIANO LATINO POSTUMO FELICI AUG.' In these works it is stated to have been removed to Llandeilo-fawr, 'at the expense of a Mr. Latham, a supervisor of excise, where it was seen by Sir Richard Hoare, but was then so mutilated and defaced that only the words Imp'. and Cassiano were then legible.' At the meeting of the Cambrian Archæological Association at Llandeilo in 1855 the stone was not found, nor have I been able to obtain any precise information respecting its present situation, although Mr. William Rees (*Arch. Camb.*, 1854, p. 131) states his belief that it was built into the wall of Dynevor Park, in which situation one of my correspondents states that it was standing in 1824.

It is No. 1161 in Hübner's *Inscript. Brit. Lat.*, being confused with his No. 1162, which latter is misstated to have been found on the top of Trecastle Hill.

## PLATE XLII. FIG. 2.

## THE CAPEL COELBRYN STONE.

This stone was found by the side of the Roman road between Capel Coelbryn and Mynidd Hirr, or the long mountain, which road Mr. Strange (*Archæologia*, vol. iv. p. 7) supposed led from Nidum or Neath into Brecknockshire. It was a military stone, and was so much defaced that only MARC was read by Mr. Strange, and which was read in Gough's Camden, pl. 14, fig. 2 (here copied), as IMPC. This stone was not found by Mr. Jones ('Brecknockshire,' vol. ii. pl. 12, fig. 5), nor have I been able to obtain any information respecting it.

## PLATE XLII. FIG. 3.

## THE ROMAN STONE, BATTLE.

I am indebted to Mr. G. E. Wheatly Cobb, son of J. R. Cobb, Esq., the distinguished antiquarian of Brecon, for an account and rubbing of a portion of one of the finest Roman stones found in this country, which was ploughed up in a field at Battle, in 1877. It is here reduced by the camera. The fragment is 22 inches high and 16 inches wide in the middle. The letters vary in size, those of the top line being nearly 3 inches high, and those of the bottom line 1 inch.



They are very sharply incised and beautifully formed. It has been submitted to Prof. Hübner and the Rev. John Wordsworth, by whom the following reading has been suggested:—

DIS . MAN(*ibus*) C. JULI.  
 CANDIDI. TANJI  
 NI FILI EQ(*uitis*) (or *decurionis*) ALAE  
 HISP(*anorum*) VETTON(*um*) C(*ivium*) R(*omanorum*) IVL(*ius*)  
 CLEMENS DOMIT(*ius*) VALENS H(*eredes*) F(*ecerunt*)  
 ANNORUM XX STIPENDIORUM III H(IC) S(ITVS) E(ST)

‘The names added in italics are of course conjectural, and rather examples of what may be for the most part than what is actually most likely; but the *Alæ Hispanorum Vettonum* is certain. Cf. the Diploma of Malpas, Inscr. No. 1193, and the Stones of Bath, 52, and Bowes, 273, in vol. vii. of the *Corpus Inscript. Britann.* The date suggested is the end of the first or beginning of the second century.’

The place where this stone was found was not more than a mile from the Roman monument called the Maiden Stone (supra p. 57, Pl. XXXIII. fig. 1). The remains of a Roman encampment, where fragments of military weapons and several coins have been found, are still discernible near the church of the parish, where is also a long upright stone or *maen-hir*.

#### PLATE XLII. FIG. 4.

#### THE LLYWELL STONE.

Archæologists are indebted to the Rev. Lewis Price, Vicar of Llywell, for the discovery and preservation of a very remarkable ornamented stone inscribed with Ogham letters on the edge. In May, 1878, it was standing on the road-side leading from Trecastle to Glasfynydd ready to be used as a gate-post. It was found in a huge heap of stones in the vicinity. The stone has been examined by Mr. G. E. Robinson, one of the Secretaries of the Cambrian Archæological Association, who forwarded rubbings and notes of it to Professor Rhys, which have been placed by the latter in my hands.

The face of the stone is covered with incised markings of a very unique character, as may be seen in my figure reduced by the camera. The design is quite unlike that of any Anglo-Saxon, Celtic, or Irish stone or MS. with which I am acquainted. In the upper part appears a St. Andrew's cross with circles, and in the right-hand upper corner is a figure which may be intended either for a bird (owl?) or a man. The other figures are irregular as well as partially defaced, so that I can make out no very decided pattern.

Many of the Ogham marks are very indistinct, especially the vowel points. Mr. Robinson states that the latter are seldom shown actually on the edge of the stone, being generally small pit-marks barely to be seen or felt on the under face. Having, however, carefully examined every group of marks in company with Mr. Lewis Price, the Vicar, he is confident that they are accurately given in his drawing from which my figure is copied; only the



markings which Prof. Rhys and I were not able to make out in the rubbings are indicated on my plate by dots. Mr. Robinson thinks he can make out MAQOT? BONI, which may be another form of the Cilgerran Macutreni, the o being faint in both cases. He is also convinced that the Ogham letters and ornamentation are of the same date and cut by the same tools; the latter he is disposed to attribute to the 'eighth century, perhaps later.' I must confess, with regard to this last suggestion, that the want of similarity of this ornamentation to any eighth-century work renders its date extremely doubtful; indeed, the irregularity of the design seems to me to be nearer to that of some of the Brittany and other rude Celtic monuments.

## PLATE XLII. FIG. 5.

## THE LLANGAMMARCH CROSSED STONE.

In the *Archæologia Cambrensis* for 1853, p. 140, a cross is mentioned as existing at Llangammarch, and in the accompanying figure I have represented a crossed stone with certain additional markings, formerly built into the churchyard wall of that parish, kindly furnished me by John Davis, Esq., of Glancwmddwr. The circle of the cross is 16 inches across, the crossed bar being 2 inches wide. The stone was built into the west wall of the church when the latter was restored a few years ago.

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In addition to the preceding Brecknockshire stones, several others have been more or less unsatisfactorily mentioned, of which I think it desirable to preserve the record in these pages.

LLANGENEY or LLANGENAU in the Hundred of Crickhowell.—The late Rev. H. L. Jones mentions (*Arch. Camb.*, 1851, p. 82) that he had been informed on the spot that an early inscribed stone near Llangenau 'had disappeared quite lately.' (The village of Llangeney near Crickhowell is evidently here alluded to, and it is possible that the stone mentioned was the Turpillus stone, which at one time stood in a field on the confines of Llangeney and Crickhowell parishes. Or is this the 'stone' close to Crickhowell given in the Ordnance Survey Map, of which no account has been published?)

PENMIARTH (near Crickhowell).—An inscribed stone is stated to exist at Penmiarth in the *Archæologia Cambrensis*, 1853, p. 140. I have, however, been unable to obtain any information as to its existence from the Rev. R. Raikes of Penmiarth or any other local antiquary.

LLANVIHANGEL CWM DU.—In his Memoir on the Roman Station called Pentre Gaer at this place, published in the *Archæologia Scotica*, iii. p. 97, and *Journ. Arch. Institute*, xxxiii. p. 269, the Rev. H. T. Payne states that in a field upon the opposite side of the lane from the encampment, the foundations of some ancient walls had been found, and that among the rubbish were found bricks marked with letters and numerals, and also a square stone tablet bearing an inscription, all of which were treated as rubbish and carted away.

GLAN USK PARK, near Crickhowell.—The *Archæologia Cambrensis*, 1853, p. 323, states that



during the Meeting of the Cambrian Archæological Association at Brecon in 1853, the chapel then recently erected in Glan Usk Park by Sir Joseph Bailey to the memory of his eldest son was visited, 'and a few steps further on, the party reached an upright inscribed stone, of which the characters are now nearly illegible, but bear some resemblance to the following' (copied in Pl. LI. fig. 1):—

7/1λ/1δΛ<sup>1</sup>

At the Abergavenny Meeting of the Association in 1876 several of the members visited Glan Usk Park by the kind invitation of Sir J. R. Bailey, and inspected the Turpillus stone then lately removed to a clump of trees east of the house, and another stone which is placed on rising ground on the west side of the river and by the side of the carriage-road running south from the drive from the Tretower gate to the house. This is a broad flat stone about 5 feet high, and with a very rough surface, of which I made two rubbings, there being certain irregular markings, some of which look like letters, running lengthwise down the front of the stone, but I entirely failed in tracing any resemblance to the inscription given above or to decipher any part of the markings. There is still another stone at Glan Usk, mentioned by Mr. Worthington Smith in his amusing Sketch of the Association Excursions in 1876, 'which is plain, and a mile from the house<sup>2</sup>.' This we did not visit. Is it possible that this last-mentioned stone is the one near the chapel bearing the supposed letters given above?

**ABERCWMLAIS.**—Professor Rhys gives, in a Note published in the *Archæologia Cambrensis*, 1875, p. 193, the following account of a stone supposed to have an inscription on it:— 'You start from Abercamlais near Brecon up the Camlais valley, and when you have got three or four miles from Abercamlais, as you turn to Mynydd Illtyd, the stone is on or near the road. There used to be a mound there called Y Castell.' I have not been able to obtain a corroboration of this statement.

**LLANWRTHWL.**—In the churchyard of Llanwrthwl, near Rhaiadr, is a large stone about 6 feet in height, of which the upper part appears to have been broken. From its situation it may probably be the shaft of a cross, though by some it is supposed to be of Druidical origin.

On Rhôs Saith-maen, or the 'Seven Stone Common,' in the same parish, are some stones very irregularly placed, but whether they are military, sepulchral, or Druidical remains cannot be precisely determined.

**DYFFRYN.**—'On a stone in Dyffryn was a remarkable figure, a rubbing of which was shown to Mr. Lukis (by Mr. W. W. E. Wynne, at the Bangor Meeting in 1860), as well as to another competent authority in his own country: but these gentlemen were not agreed as to whether the figure was the result of art or nature.' *Arch. Camb.*, 1860, p. 370.

<sup>1</sup> From the form of the character like a V placed on its side commencing this inscription, I was induced to suppose that it was a Roman centurial stone (*Arch. Camb.*, 1853, p. 332).

<sup>2</sup> *Gardener's Chronicle*, Sept. 2, 1876.



## CARMARTHENSHIRE.

THE members of the Cambrian Archæological Association who attended the Meeting at Llandeilo Vaur in 1855 will remember with pleasure their visit to Dolaucothy House and their hospitable reception there by Mr. and Miss Johnes, and their examination of several interesting inscribed stones now deposited in front of the house, and which formerly stood at Pant-y-polion.

## PLATE XLIV. FIG. 1.

The most important of these stones is—

## THE GRAVE-STONE OF PAULINUS.

In its present condition the inscription on this stone is not so perfect as it was in Bishop Gibson's time, when the whole was legible, as follows:—

SERVATVR FIDÆI  
 PATRIEQ SEMPER  
 AMATOR HIC PAVLIN  
 VS IACIT CVLTOR PIENTI-  
 SIMVS ÆQVI.

(Gibson's Camden, ii. p. 27; ditto Ed. ii. 1722,  
 vol. ii. p. 746. Gough's Camden, iii. p. 139.)

My figure shows the present state of the stone, some portion of the letters in the four bottom lines having become defaced. Sufficient however remains to prove the correctness of the reading given by Bishop Gibson, if we except the last three words, which we must now take on credit.

It will be seen that the inscription is entirely in Roman capital letters (about 3 inches high), with a tendency to the character termed *Rustic* by palæographers, which is especially visible in the letter F in the top line. The conjunctions of the letters E and R, V and A, and A and E in the top line, and A and V in the third line, will be noticed, especially the reversed form of the first E (E), to accommodate it for conjunction with the next letter R. Moreover, in its original state, the V and L in the word 'cultor,' the M and V in the word 'pientissimus,' and the A and E in the last word 'æqui,' are represented as conjoined, the second stroke of the V in 'cultor' forming the down-stroke of the L, and the first and last strokes of the M being oblique (M), so as to adapt the last stroke for the first stroke of the adjoining V. In addition to this, the form of the L and I at the end of the third line, and the prostrate form of the I at the end of the fourth line, as given by Gibson,



merit notice; the whole being of a debased Roman character, free from the slightest admixture of British or Saxon forms.

This is important to be noticed in connexion with the history of the stone and the person commemorated by it in such glowing terms. A guardian of the faith, an unchanging lover of his country, and a true friend of justice, we need scarcely wonder that such a man should have left a fame behind him not easily to be effaced, and which has, as usual, been evinced by his name having been given to the locality of his labours; Pant Polios, corrupted into Pant-y-Polion, being the spot where the stone originally stood: the saint himself being commemorated on November 22nd, under the name of Polin Esgob.

The entire inscription, as suggested by Rees in his *Essay on the Welsh Saints* (p. 188), consists of two hexameter lines—

‘*Servator fidei, patriæque semper amator*  
*Hic Paulinus jacet, cultor pientissimus æqui,*’

and which belong to a period when Latin versification was more corrupt than at the time of the departure of the Romans from Britain. ‘The last syllable of *patriæque* is an error in prosody, unless the author intended the *u* for a vowel, and so formed the end of the word into a dactyl. In the second line he appears to have had for his model the poets before the Augustan age, who frequently omitted the final *s* and allowed the vowel preceding to assume its natural quantity; the last *u* in *Paulinus* is therefore short. The *u* in *pien-tissimus* must have been quiescent, in which case the vowel before it would be short, as in *pietas*, from whence the word is derived.’ (Rees, l. c.)

From the notices of Paulinus in the lives of St. David written by Giraldus Cambrensis and Ricemarchus<sup>1</sup>, and the life of St. Teilo written by Galfridus, we learn that St. Paulinus or Pawl-Hen or Polin was originally a North Briton, and that he probably resided for some time in the Isle of Man. His next residence was at Caerworgorn in the monastery of Iltutus. He afterwards founded a similar institution at Ty-gwyn ar Dâf, the White House on Tave, in Carmarthenshire, of which he is styled the bishop, and which became famous and was attended by SS. David, Teilo, and others. In the life of St. David by Ricemarchus St. Paulinus is described as having been the disciple of St. Germanus, to have been a scribe, and to have taught St. David to read, who in return miraculously cured Paulinus of blindness. (Rees, *Lives of Cambro-Brit. Saints*, pp. 122, 424.) From the same life we further learn that St. Paulinus was at the synod of Llandewi Brevi for the confutation of the Pelagian heresy, generally assigned to the year A.D. 519, and that it was by his advice that St. David was summoned to attend the synod. (Rees, *Camb. Br. Saints*, pp. 137, 411, 440.) St. Paulinus is moreover the patron saint of Capel Peulin, a chapel subordinate to Llandinga, Carmarthenshire, called *Capella Sancti Paulini* in one of the charters of the abbey of Strata Florida, and which is very near to Llan Dewi Brevi, the scene of the synod above mentioned.

See also the ‘*Cambrian Biography*,’ and the ‘*Cambrian Register*,’ iii. 38, in which

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<sup>1</sup> See *Arch. Camb.*, i. 117.



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## PLATE XLVI. FIG. 2.

## THE CYNFIL GAYO INSCRIPTION.

This stone forms the cill of the west door of the church of Cynfil Gayo, near Dolaucothy House. It is a slab of indurated schist, and portions of the face have scaled off, defacing the most interesting portions of the inscription. It bears in the form of its letters a striking resemblance to the Talorus stone at Dolaucothy House. The name in the upper line appears to have commenced with a long-tailed letter, possibly P or R, followed (perhaps with the intervention of another letter) by an E; the next curious shaped letter resembling at first sight an F, but which I rather consider to be a g of the debased form, as it disagrees with the F at the beginning of the second line, and the short middle bar is very indistinct and may be accidental. The second line is to be read FILIVS NV . . . INTII. (J. O. W., in *Arch. Camb.*, 1856, p. 321.) Prof. Hübner (p. 30, No. 84, not 48) gives the reading 'Regin . . . filius Nu[v]intii,' after 'Rhys, quem sequor;' but Prof. Rhys (*Arch. Camb.*, 1876, p. 244) reads the last word as Nu[v]inti. In the drawing sent me by the Rev. H. L. Jones the final duplicated I is not given, but in the rubbing it appeared clear.

## PLATE XLIII.

## THE LLECH EIUDON, NOW AT GOLDEN GROVE.

The earliest notice which I have been able to meet with concerning this stone is contained in Gough's edition of *Camden* (vol. ii. p. 508; Ed. ii. vol. iii. p. 141), where the letters of the inscription alone are given, without any representation of the stone itself. It was first mentioned in the *Archæologia Cambrensis* by the late Rev. J. Jones (Tegid), N. S. vol. v. p. 303, where the inscription is given in the following manner:—

e J H J O n

The stone itself is mentioned as standing alone in a field on the farm of Glan Sannan in the parish of Llanvynydd, near Llandeilo-fawr, Carmarthenshire. It is called by the common people Llech Eidon, and the tradition is that a saint of that name was buried beneath it. The correct reading of the inscription was subsequently given by me in *Arch. Camb.*, 3rd Ser. vol. i. p. 64, and in the same volume (p. 303) it is further noticed as bearing a strong resemblance to the cross at Carew in the style of its ornamentation; and it is further observed that with the exception of the loss of the summit, which was probably cruciform, it is in excellent preservation. In the third volume of the third Series of this work (p. 318) it is further recorded that this stone, which had been visited by the members of the Cambrian Archæological Association whilst standing in its original situation on a small cairn of stones in a field near Abersannan, 'had been removed by the Earl of Cawdor to the lower or American garden at Golden Grove, and erected with all suitable precautions in an admirable situation.'



It can now be seen to its very base ; being firmly fixed in a stone socket, and the socket of the cross on the top has been filled with cement, to obviate the action of frost. A bronze plate, fixed in the turfy mound against its eastern side, commemorates its ancient site and its removal. We would recommend his lordship to place a rude unhewn stone upright on the original spot, to show that it was a monumental site, for though this sculptured stone is too valuable to have been left in so exposed a situation, still the cairn at its foot has yet to be explored, and such a stone as we allude to would sufficiently preserve the identity of the spot. While upon this topic, we may express a conjecture that, perhaps, the name *Eiudon* may prove to be a contracted form of two words *SCI* and *VON*<sup>1</sup>.

Previously to the removal of the stone from its original situation I had visited, drawn, and rubbed it, and with the view to the identification of its site (which, unless marked in the manner suggested above, will soon be lost, as the cairn of stones will doubtless be gradually dispersed and carried away), it may be worth recording its precise site. After passing through a lane running close to the small new church built by Mr. Green, with its square tower, we entered another road at a mill, and crossed the Sannan brook by a bridge at a distance of about 100 yards to the N.W. Here a lane runs parallel to the Sannan on the western side of the latter, and after traversing it for about half-a-mile we came to Glansannan farmhouse ; nearly opposite to which, on the eastern side of the Sannan, is a lane running eastwards, at right angles to the Abersannan lane. We waded through the little river and traversed this lane for a short distance, and found the stone in a small triangular enclosure at the south end of the third field on the south side of this cross lane. We learned on the spot that the tradition was that a battle had been fought there between the Romans and Britons, and that the stone had been erected to the memory of a Roman soldier, which we of course reasonably doubted. As the stone stood in the field the lower portion of the ornament was buried, only the upper row of the bottom square compartments on the inscribed side being visible. Its height above ground was then 5 feet 10 inches, but now that the whole of the worked part is seen it is rather more than 6 feet ; the width, at about 1 foot from the top, is 1 foot 9 inches. The inscribed side faced the north in its original position.

I am indebted to the Rev. James Allen for rubbings of the stone and photographs of the inscribed side, from which (together with my own rubbings and drawings) the accompanying engraving has been executed. This photograph was made after the letters had been whitened with chalk, and represents the loop of the initial e as complete, although my own drawing shows it slightly open ; the whole however clearly reads—

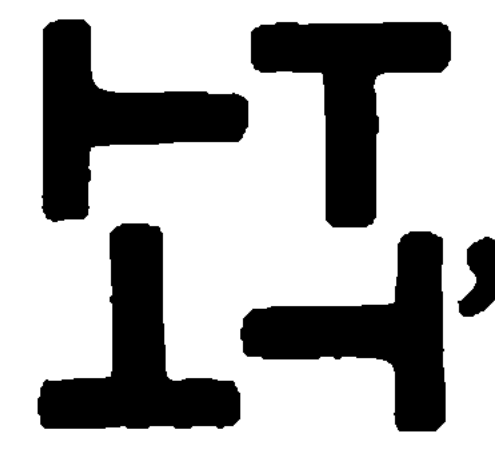
e i u d o n

The letters are four inches in height and are of a rude minuscule character. The

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<sup>1</sup> I can find no saint of this name. Is it possible that the stone may commemorate the warrior and Saint Iddon ab Ynyr Gwent, who made a grant to Llandaff of 'Lanarth with all the landes there and Llantelio Porth-halawg and certain lands at Llantelio Cressenny, all in thankfulness to God for a victory obtained against the Saxons, and who appears to have been contemporary with St. Teilo.' Rees, *Welsh Saints*, p. 234.



ornamentation of the stone, as will be seen from the engraving, is of a very bold and effective character, especially on the inscribed side, which is more classical than that of the opposite side, which is divided into three compartments by two transverse bars, each about an inch wide, and extending across all the four sides of the stone. The interlacing of the ribbon in the upper compartment of this side is very intricate and irregular in its knotting, whilst that of the middle division is quite simple, each side of the square consisting of twelve loops. The bottom division of the un-inscribed side represents a curious pattern, formed of a series of fillet crosses arranged diagonally, each united to the four adjacent crosses (or at least to so much of them as could be introduced into the space) by straight raised lines interspersed with raised pellets, forming a charming diaper design capable of extension for larger spaces. The same design occurs on some other of the Welsh ornamented stones. The design in several of the compartments of the inscribed side of the stone, formed of a series of T's arranged thus , is very Chinese in its character, but is found on many of the ornamented stones in South Wales. To give this pattern, however, its proper effect the double outline strokes of the T's must be of the same width as the inclosed portion of the letters and also as the open spaces between the letters. Laid down in this manner in, for instance, small square tesserae or tiles, it forms a beautiful geometrical pattern.

The preceding account is copied from my memoir in the *Arch. Camb.*, 1871, p. 339. A subsequent writer in the same work, 1872, p. 163, objects to the inscription recording a proper name, and suggests that it should be read as 'eju[s] don[avit]; say, of him who gave it;' i.e. the memorial stone of the founder; a most improbable conjecture.

#### PLATE XLIV. FIGS. 2 & 3.

##### THE LLANDEILO CROSS.

The accompanying engravings represent the two faces of a small sculptured stone cross recently discovered at Llandeilo, for the following particulars concerning which, as well as for rubbings thereof, I am indebted to our indefatigable member, Col. George Grant Francis, of Swansea. The information which he communicated respecting it is as follows:—

'While digging the foundation of the present church, in the chancel, the workmen came upon two slabs, the smaller of which has been missing ever since, the other has a cross inscribed on the obverse and reverse sides interlaced with chain (or rather ribbon) work, and measures 2 feet 4 inches in height by 1 foot 10 inches in width. The pedicle or lower portion, which was fixed in the earth, was accidentally broken in attempting to remove it. It is now deposited in the nave of the church. This stone cross is supposed to have been a production not later than the tenth century.'

It will be perceived that the ornamentation on both faces of the cross is very simple in its character, corresponding with that upon many other of the sculptured stones of Glamorgan-shire. It does not seem indeed that the arms of the cross have ever been connected by a raised circle (producing a wheel cross which is the more common form), indeed the four



bosses on what may be supposed to have been the front face prevents such a supposition. In this respect therefore, as well as in the graduated outline of this cross, we have a marked deviation from the other early crosses of South Wales. The knot-work in the centre compartment of the back face is rather more irregular than ordinary, and there appears some confusion in the interlacing of the left-hand extremity of the front face. The outline also of the panels, especially the central one on the reverse, is rude and irregular. It is probable that the cross was a sepulchral one, and was formerly fixed upright in the churchyard. It is not indeed improbable that the shaft, which is stated to have been accidentally broken, contained some inscription which is now lost. It is also to be hoped that the smaller slab mentioned in the preceding extract from Col. G. G. Francis's communication may be recovered. (J. O. W. in Arch. Camb., 1859, p. 136.)

## PLATE XLV. FIG 1.

## THE LLANSAINT STONE.

Shortly after the Carmarthen Meeting of the Archæological Association in 1875 my attention was called by Col. G. G. Francis to a stone in the wall of Llansaint Church, on the top of the hill between Kidwelly and Ferryside, which was not visited during the excursion to the former place. Col. Francis sent me a copy of a sketch of the stone made by his brother in 1846, and the Rev. Aaron Roberts has kindly furnished me with a rubbing of it. The stone is 4 feet 5 inches long and 8 inches wide, and the inscription in Roman capitals is to be read—

VENNISSETL—

FILIVS ERCAGN—

The lower edge of the stone is broken through half the letters, but sufficient remains to show that the first word was FILIVS.

Prof. Rhys (Arch. Camb., 1877, p. 141) suggests that 'the last name *Ercagni* survives as *Erchan* in *Rhos Erchan*, the name of a farm near Aberystwyth, and *Vennisetli* analyses itself into *Venni* and *setli*, of which *venn-* must now be *gwyn* or *gwen*, white; and *setl-i* must be our *hoedl*, life; in fact the whole name appears later as *Gwyn hoedl*;' so that Mr. A. Roberts renders the inscription *Gwen hoedl fâb Erchan*.

## PLATE XLV. FIG. 2.

## THE CORBAGNUS STONE.

Lying close to the door of a cottage called Pantdeuddwr, about half a mile from White Mills, near Felin Wen, Abergwili, and used for whetting purposes, the Rev. Aaron Roberts discovered this inscribed stone, of which he kindly furnished me with rubbings, and by whom it was mentioned in the Arch. Camb., 1876, p. 236. According



to tradition the stone formerly stood inside a chapel a few fields off on Hen Llan Lands. The inscription is written in rude Roman capitals of irregular size, with the *g* of the semi-minuscule form without a top cross bar (a form which seems to have prevailed in this neighbourhood), and is to be read—

CORBAGN┐

FILIVS A . . . . .

The father's name is illegible. The first letter is *A*, the second looks like *e* and has been read *C* and *L*, followed by marks which Prof. Rhys fancied might be *h*, which suggested to him the *ALHORTI* of the Llanaelhaiarn inscription in his note in the *Arch. Camb.*, 1877, p. 137; where he has also entered into a lengthy discussion as to the origin of the name Corbagni, and its analogues in the Welsh, Irish, and Cornish languages.

PLATE XLV. FIG. 3.

THE GELLI-DYWELL STONE.

I am indebted to the Rev. B. Williams of Cearth for first calling my attention to this stone, and to a notice concerning it which appeared in the *Gentleman's Magazine*, 1776, p. 310, signed <sup>by</sup> J. J., Haverfordwest (Dr. J. Jones), and to a reply to his query in the same volume, p. 508, from 'An Admirer of Antiquity,' in which it is stated that the stone then stood on the lawn of Capt. Lewes's house in Carmarthenshire (but Dr. Jones spoke of it as being in a field near a gentleman's house in that county); and he further asks whether the inscription does not apply to Gwrgan Fordwch, King of Gwent.

From a notice on this stone by Mr. G. E. Robinson of Cardiff, one of the Secretaries of the Cambrian Archæological Association (*Arch. Camb.*, 1876, p. 141), accompanied by a figure of the stone, it appears that the stone is now to be found within the private grounds of Gelli-Dywell mansion, about two miles from Newcastle-Emlyn, on the Carmarthenshire side of the Teify. It is a conical, ice-worn boulder of the mill-stone grit, a 'sarsen stone,' having all its angles rounded, but with one flattened side, on which the inscription is cut in clearly defined but debased Roman capitals, which are to be read—

CVRCAGN┐

FILI ANDAGELL┐

Mr. Robinson suggests that the omission of the *Hic jacet* here and on some other stones does not point to a later chronological date, but rather to the caprice of the men who cut them. He also notices the identity of the name with that of the lost *Curcagnus* Llandeilo stone mentioned by Edward Lhuyd.



PLATE XLV. FIG. 4.

THE LLANBOIDY STONE.

This stone is built into the south wall of the church of Llanboidy, just above the ground. It is in a very defaced condition, and the letters cannot be made out without much uncertainty. The upper line is the best defined, the first letter being a *M* of the square Anglo-Saxon form, with three upright strokes and a top cross bar; the second letter is a large *A* with the cross bar angulated; the third and fourth *v* *o*, followed by what looks like a minuscule *h*, and this by an *o* or possibly a *c*. The second line commences with the word *FIL-*, and the remainder of this and the following lines are read by Prof. Rhys *LVHARCH- COCC-*, the third letter *H* being regarded as a *N*, and the word *cocci* being equivalent to *coch*, 'red,' not unfrequently used as an epithet (*Arch. Camb.*, 1875, pp. 361-409). A cast of the stone placed in a better position than that of the stone itself might possibly afford a more decided reading of the letters than I was able to make.

In the churchyard of Llanboidy, near the south-west end of the church, stands a flat stone of which the surface is worn smooth, but on which Prof. Rhys 'could barely trace the letters *rv*, but with the aid of the camera Mr. Worthington Smith made it into *rvm*, which at once reminds one of the epitaphs *POBIVS hic in rvmlulo jacet*, etc. The letters are in point of form much older than those on the Mavohi stone.' *Arch. Camb.*, 1875, p. 361. I must admit that I could not determine these letters.

PLATE XLV. FIG. 5.

THE ULCAGNUS STONE.

In the churchyard of Llanfihangel-ar-Arth (or, as it is sometimes written, *yr-Eroth*, or *Ierverth*), Carmarthenshire, is the rude stone standing near the west end of the church, here represented from a sketch kindly furnished by Miss Dora Jones in 1859. The stone itself appears to be a block of an elongated triangular shape, coming to a sharp point or edge at the top, with the face which bears the inscription flat and slanting. The inscription, written in Roman capital letters, extends about 2 feet in length, the letters being about 2½ inches high, and is to be read—

HIC IACIT  
VLCAGNUS FI(LI)VS  
SENOMAGLI.

In Gibson's *Camden* (vol. ii. p. 510) the inscription is read, 'Hic jacit *Ulcacinus filius Senomacili*,' the fifth letter of the second and the seventh letter of the third lines having been mistaken for *C* and *I* conjoined; they are, however, certainly Roman capital *G*'s, without a top bar and with the tail elongated, as was often the case, the letter thus approaching its minuscule or cursive form, as commonly adopted in this part of Wales.



The formula of this inscription is rather unusual, the first name being in the nominative case, whilst the word *filius* (also nominative) is curiously contracted into *fius*.

Both the names on this stone are met with on other stones. Thus 'at a spot a few miles from Padstow' is a slab of granite, apparently of the Romano-British period, now used as a gate-post, 6 feet long by about 13 inches by 10 inches square, inscribed—

VLCAGNI FILI SEVERI

(Kent, in *Journal of Archæological Association*, i. p. 49, and *Journal of Archæological Institute*, ii. p. 77, in which latter a woodcut is given of the stone, showing the G of the same shape as in the Llanfihangel stone, but the A has the cross stroke angulated like a V.)

The other name *SENMAGLI* occurs on one of the Gwytherin stones—

'Vinnemagli fili  
Sinemagli.'

(J. O. W. in *Arch. Camb.*, 3rd Ser. vol. iv. p. 406.) Whether, however, this *Sinemaglus* be identical with the Llanfihangel *Senomaglus* (in which case *Ulcagnus* and *Vinnemaglus* would be brothers) must be matter of conjecture. (J. O. W. in *Arch. Camb.*, 1871, p. 258.)

#### PLATE XLVI. FIG. 1.

#### THE SEVERINUS STONE.

In Gibson's *Camden*, p. 627 (and Gough's *Camden*, ii. p. 510; ed. 2, iii. p. 141), this stone is described as standing on the roadside at Llan-Newydd (leading from Carmarthen to Cynvel). It was described as a rude pillar, flattish, 5 or 6 feet high, and about 3 feet broad, inscribed—

SEVERINI  
FILI SEVERI

A pitched battle is stated to have been fought in this place about the year 72, between the Britons and the Romans under the command of Severinus, son of Severus, the Roman governor of Britain, who then resided at York. Severinus is supposed to have fallen in this battle, and to have been commemorated by this sepulchral stone; but the later editor of *Camden* suggests that it is the epitaph of some person of Roman descent, but of a later period; an opinion supported by the formula of the inscription<sup>1</sup>.

In 1859 I searched in vain for this stone in the place indicated in *Camden's Britannia*, and subsequently learned that the stone had been removed and set up in the garden of *Traws Mawr*, a farm belonging to the late Captain David Davies. During the Meeting of

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<sup>1</sup> Sir Gardner Wilkinson (*Arch. Camb.*, 1871, p. 141) contends against this being an inscription to a Roman general, as some have imagined, because of the absence of a prænomen.





# HISTORY

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parish, although only rebuilt in 1820, is about to be removed, the population having long migrated to some distance from it. The stone lies within 30 or 40 yards of the churchyard wall, and not far from the holy well called Ffynnon Canna, in which miraculous cures were affirmed to have been effected, the principal maladies thus supposed to have been cured being the ague and intestinal complaints, the patient being required to throw a number of pins into the well, in which he was then to bathe, and afterwards to sit as long as possible on this block of stone, which is a lump of granite, rough on its outside but with the scooping or seat smooth like a varnished surface. It has on its left side an inscription, which Mr. Barnwell has with justice read as formed of the word CANNA, the name of the cousin and sister-in-law of St. Illtutus or Illtyd of Llantwit, in the sixth century. 'The characters are roughly cut, and are in Roman capitals of a very late character. The first three letters are plain enough, the c being somewhat of a debased form and the second limb of the a longer than the first; the fourth letter seems an imperfect N joined on to the final a, which is without its transverse bar. It may indeed be read CANVN, the letter N being reversed; but connected as it is with the Saint, there can be little doubt but that, however rude and irregular the letters may be formed, we may read CANNA. This relic, bearing the name of a saint and connected with such a tradition, is probably unique of its kind.'

Prof. Rhys (*Arch. Camb.*, 1875, p. 360) and a contemporary anonymous writer in the *Saturday Review* (in a paper entitled 'Cambrians at Caermarthen') endeavoured to throw doubts on this inscription as 'altogether suspicious and unsatisfactory,' and 'as proving too much to be really genuine.' Another subsequent writer (*D. M.*, in *Arch. Camb.*, 1875, p. 376) contends, as it seems to me triumphantly, for its genuineness, and suggests the advisability of its being protected from destruction.

#### PLATE XLVII. FIG. 1.

#### THE CARREG FYRDDYN OGHAM STONE.

During the year 1876 I was favoured by the Rev. Aaron Roberts with a notice and rubbings of a stone called Carreg Fyrddyn, distant about  $\frac{3}{4}$  of a mile from the Corbagni stone and nearer to Abergwili, on Ty Llwyd farm. It is marked on the Ordnance Map as Carreg Myrddyn, on a field on the Towy side of the railway. The stone is irregular at the top, where the south-east angle is truncate or forked. In the accompanying figure I have represented the Ogham letters to the best of my ability as shown in the rubbing. There appear, as Mr. Roberts suggests, to be a good many consonants together and no vowels in one part, and in another part he reads a bala bala. It would be advisable to procure a cast of this stone for examination in different positions.



## PLATE XLVII. FIG. 2.

## THE LLANWINIO STONE.

In 1867 Col. G. Grant Francis communicated to the Society of Antiquaries of London<sup>1</sup> a figure and description of a stone about 4 feet high and 15 inches wide, found in 1846 in digging the foundations of a new church at Llanwinio Carn, and subsequently removed to Middleton Hall near Llandeilo by Mr. Ab. Adam, and which bears on its face an incised cross within an oval and an inscription which was read—

BIAD—  
ACIBOÓIBE      a  
VE

From communications and rubbings received from the Revs. D. H. Davies and Aaron Roberts, and Col. G. G. Francis, it appears that the stone is in excellent preservation; and from a careful examination of them the accompanying figure has been reduced by the camera. I have consequently no hesitation in reading the inscription as

BIVAD—  
FILI BODIBE VE

the v and a in the first line being conjoined, and the first character in the second line, which at first sight looks like a, being composed of the letters fi conjoined; the seventh letter in the second line is doubtful, but it seems more like a d than a g.

The Ogham inscription on the left side is read AFFI BOGIB . . . and that on the right commences BE, unless a stroke of the second letter has been omitted, when it would read BL. Prof. Rhys (*Arch. Camb.*, 1876, p. 246) reads the Oghams

AVVIBOCIBA  
ATTEH

or, if the latter be read upwards, BEVVU, but admits that he cannot believe in these readings. In the same work, 1877, p. 140, he 'guesses,' from an inspection of the rubbings exhibited at the Abergavenny Meeting, the inscription to be

BLAD—  
FILI BODIBEVE

and adds that as a part of the stone is lost the Ogham is incomplete, but what remains is tolerably clear and makes

AWWIBODDIB  
BEWW . . . . .

<sup>1</sup> Proceedings, Ser. II. 3. 1867, p. 446.



his reason for now reading d d instead of c being thus stated: 'I fancy we have here the same name which in the other version appears as only BODIBEVE. Further, if we begin by reading the Ogham on the right edge,—which is contrary however to the analogy of other Ogmic inscriptions of the kind,—we have *Bew w(i) a wwi Boddibeww(i)*, where *awwi* is the same word which occurs as *awi* in Irish Ogham and in Old Irish as *áue*, a grandson; whence the epitaph would mean (the body of) Bew, grandson of Boddibew,' which however does not agree with the Latin *Fili*.

## PLATE XLVII. FIG. 3.

## THE LLANDAWKE STONE.

Some years ago this stone stood in the churchyard of Llandawke, whence it was removed to form a step to the south door of the church; during the Meeting of the Archæological Association in August 1875 and visit to Llandawke, it was raised, and has, it is to be hoped, been properly secured from further injury.

The inscription is written in debased Roman capitals, and with the exception of the S reversed and the tenth letter of the lower line, which appears partially defaced but is evidently a B, is to be read—

BARRIVEND—

FILIVS VENDVBARI<sup>1</sup>

the words HIC IACIT in letters of smaller size on the edge of the stone being apparently an addition.

A description with a rude wood-cut of this inscription by A. J. K. appeared in the Gentleman's Magazine for January, 1838 (vol. ix. p. 44), in which the writer suggests that the stroke before the initial B denotes an abbreviation, and further that the word *Barryvend* is perhaps some British variation of the name Baruch, a British saint of the seventh century, who was buried in the island of Barry, which from that circumstance is stated to have received his name! Barrivend, he adds, if it may be read as a contraction, may express Baruch vendiguid (or the blessed). I apprehend that this stone cannot be more recent than the sixth century.

The Rev. E. L. Barnwell having communicated to me a rubbing and drawing which he had received from a lady, I was enabled to give a figure and description of the exposed surface of the stone in the Arch. Camb., 1867, p. 343, with the exception of the Hic jacit and lateral Oghams, which were not represented in the rubbing or drawing.

Prof. Rhys called attention in the Arch. Camb., 1874, p. 19, to the fact of the existence of Oghams on the stone which had not previously been observed. These he reads, on the

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<sup>1</sup> Mr. Barnwell suggests that these two names show the origin of the custom of the son taking the father's name as a prefix which still occurs in some parts of Wales, which makes the son of John Williams to be called William Jones.



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## PLATE XLVIII. FIG. 2.

## THE CROSSED STONE AT LLANFIHANGEL AR ARTH.

This stone is placed against the church wall, and it is to the kindness of Miss Dora Jones, sister of the Bishop of St. David's, that I am indebted for a drawing and rubbing of it. It is a plain Latin cross marked with small crosses at the intersection of the limbs, and with a small very faint cross line scarcely visible for the titulus at the top. It rests upon a small transverse stroke, which is also marked with crossed lines, and below this the cross is extended by a line to the base of the stone. It has no vestige of an inscription upon it. Possibly the markings may indicate two separate crosses.

## PLATE XLVIII. FIG. 3.

## THE CROSSED STONE AT LLANGLYDWEN.

This stone stands in the churchyard and has been irregularly shaped into the form of the cross, being 3 feet 7 inches high (above ground), with the face ornamented with a cross with broad equal-sized limbs carved within a broad circle, the diameter of the latter being 15½ inches. It has a very venerable appearance, and is unquestionably of very early date.

## PLATE XLVIII. FIG. 4.

## CROSSED STONE AT CAPEL BACH, NEAR ABERGWILI.

A sketch and rubbing of this stone were sent to me in 1876 by the Rev. Aaron Roberts. It stands at Capel Bach ffos y Gest near Abergwili, and is 4½ feet high and 3 feet broad. There was formerly a church at this place, and the crossed stone now forms a stile from the churchyard to the adjoining field and facing the main entrance. It will be seen from my figure that the cross is quite a plain Latin one, the limbs being united by an incised line forming a depressed circle, the larger diameter of which is 16 inches.

## PLATE XLVIII. FIG. 5.

## THE LAUGHARNE CROSS.

This small ornamented wheel-topped stone has lately been discovered in digging a grave in the picturesque churchyard of Laugharne. It is about 30 inches high, the upper part forming a circle about 10 inches in diameter, within the circumference of which is a cable moulding which extends down each side of the stone, which is at the bottom about equal to the diameter of the top, the sides gradually converging to the lower part of the head. Within the cable moulding of the head is a cross of the Maltese form, the centre forming a slightly raised circle, the arms of the cross slightly dilated outwardly, the spaces between the arms



being filled in with the triquetra pattern. The basal part of the cross is slightly elongated and widened, so as to form a loop for the insertion of the upper part of a broad interlaced ribbon pattern, which extends down the shaft, the interlacement appearing incomplete both at the top and bottom.

It is difficult to fix a date for this stone, but I apprehend it would range from the tenth to the twelfth century. (J. O. W., Arch. Camb., 1876, p. 195.)

PLATE XLVIII. FIG. 6.

THE LLANGUNNOR CROSSED STONE.

This stone (for a rubbing of which I am indebted to the Rev. Aaron Roberts) is built into the porch of the church, and is not more than 19 inches high. It consists of a plain incised Latin cross with dilated ends to the limbs, inclosed by incised lines following the outlines of the cross, and terminated below in a short slender stem which is forked at its lower extremity.

PLATE XLIX. FIG. 3.

THE SEPULCHRAL STONE OF EGLWYS VAIR A CHURIG.

I am indebted to Miss Protheroe of Dól-Wilym for my knowledge of this very curious stone, which is admitted into this work on account of its very unusual character, as well as from the inscription, which from what remains of it could not have been in black letter, to the period of the use of which (thirteenth to the sixteenth century) the details of the stone might appear to belong. The raised portion of the stone, containing the bust and arms apparently of a female figure, are very much rubbed; the right hand is applied to the breast, and the left hand is held upward, and appears to hold an apple, ball, or possibly a flower-pot, resting on a square compartment, of which there is one on each side of the head, that to the left being ornamented with an elegantly designed figure of a plant, above which is a large foliated arabesque design, unfortunately greatly broken and incomplete. Below the bust the slab is greatly defaced, but appears to have borne an inscription, of which only the following letters can be indistinctly traced—

ΠΛΝΤ ΙΔ  
ΠΛΝΙ

PLATE XLIX. FIG. 4.

THE CURCAGNUS STONE FORMERLY AT LLANDEILO VAWR.

The only notice of this stone is preserved in the correspondence of Edward Lhwyd, in one of whose letters, published in the *Archæologia Cambrensis*, 1858, p. 345, dated from Llandeilo Vawr, on December 20, 1697, he gives a figure (here copied), and describes it as 'a stone by the churchyard in this town—



JACET CURCACINUS  
VRIVI FILIUS.'

The eleventh letter of the upper line is however not intended for CI conjoined, as read by E. Lhwyd, but a minuscule-formed G without a top bar and with a tail, of which numerous instances have been already pointed out in the stones of this county.

PLATE L. FIG. 1 a, b, c, d.

THE LLANARTHNEY STONES.

These figures represent portions of a highly ornamented but broken wheel cross which twenty years ago were built into different parts of the churchyard wall, one portion being close to the steps leading into the churchyard on the south side, and another on the north side of the north wall of the churchyard, about six yards to the west of the stile leading into the adjoining field. The stones have been greatly injured and defaced, and having been removed, rest at the present time against the south side of the tower. The large wheel of the cross rests upon a narrower base, the middle of which seems to have been ornamented with a ribbon pattern, and the sides with an inscription of which I could only unsatisfactorily make out the letters represented in figures a and b. The words *elm* and *merci* might possibly be portions of a Norman-French inscription,—‘*Deu del alme eit merci.*’ In which case, however, it must be considered that the inscription is of a much later date than the cross itself. Moreover, the late Rev. H. Longueville Jones favoured me in 1855 with a rubbing of the plain fragment of the stone, ‘which proves to be the foot of the cross. The name is gone, the words *Fecit crucem* alone remaining.’ My own sketch of the latter stone shews the letters *acet* and *it*, but the stone is so much injured that I cannot be sure of its correctness.

PLATE L. FIG. 2.

THE PARCAU STONE.

The first notice of this stone was given by Edward Lhwyd in Gibson’s Camden, p. 627, and Gough’s Camden, ii. p. 510 (ed. ii. vol. iii. p. 141), together with a figure, the inscription being read, C MENVENDANI FILI BARCUNI, i. e. (sepulchrum) Caii Menvendani filii Barcuni. It is numbered 2777 by Orellius.

It was found in the parish of Hen Llan Amgoed, a mile and a half from the Whitland station, in a field belonging to Parken called Parc Maen, ‘the field of the stone,’ and near to Kevn Varchen. It has now been placed upright in the middle of an adjoining field about a furlong distant N.E. from the farm-house, where it was visited during the Meeting of the Cambrian Archæological Association at Carmarthen in 1855.

An elaborate memoir on this stone was published by Sir Gardner Wilkinson in the *Archæologia Cambrensis* in 1871, p. 140.

In the same volume, p. 256, I published a figure from a rubbing of this stone, with a description.





# HISTORY

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The inspection and rubbing which I made of the stone during the Carmarthen Meeting only indicate this terminal — very faintly, but on a subsequent visit to the stone made by Prof. Rhys with better light (Arch. Camb., 1877, p. 138) he became convinced of its existence, and has moreover made some philological observations on the stone in Arch. Camb., 1875, p. 359.

In an extended article in the local newspaper called ‘The Welshman,’ published at Carmarthen on August 20, 1875, the connexion is suggested of this Caturugus with Cadwr son of Ednyfed son of Maccsen Wledig, an early British bishop, and of Vernacus with St. Bernach the confessor, whose life is given in the Welsh MS. Society’s publications, an abbot commemorated on the 7th of April, who sailed from Brittany to Milford, and subsequently settled at Coed Henllan in the middle of the sixth century (to which date this stone may be referred).

PLATE LI. FIG. 6.

THE TACITUS STONE.

This military stone was described by Edward Lhwyd in a letter to the Rev. John Lloyd, dated Llandeilo, Dec. 20, 1697, published in the Arch. Camb., 1858, p. 346. It was found at the time it was discovered built into the corner of a small farm-house at Dinevwr (Dynevwr), but is now apparently lost. The inscription should be read—

IMP. C. M. CL. TACITO  
P. F. INVICTO AVG.

(Imperatorī Cæsari Marco Claudio Tacito Pio Felici Invicto Augusto), being the only known instance of an inscription to the Emperor Tacitus having been found in Britain.

PLATE LI. FIG. 7.

ROMAN STONE AT CARMARTHEN VICARAGE.

This fragment is built into the wall of an outhouse of the vicarage of Carmarthen. It is inscribed in fine Roman capitals, of which there only now remain—

O RP NATO

as shown in my figure made from a rubbing taken by myself. But in its perfect state in 1855 it appears to have read ‘bono r. p. [reipublicæ] nato,’ as we read in the ‘Beauties of England and Wales,’ No. 18, p. 354: ‘Several other vestiges of the Roman occupation of Caermarthen have of late years been brought to light. The Rev. W. H. Baker, the present very respectable and learned Vicar of St. Peter’s, has in his possession two Roman altars in a very perfect state. One has a depressed patella for the oblation, on the upper surface; the other is a cube measuring 18 inches each way, having the following inscription on one of its sides—BONO RP NATO. Some coins of the lower empire have also occasionally been met with.’



In an article on some neglected Roman inscriptions by W. Thompson Watkin, Esq. (Journ. Arch. Inst., xxxi. p. 345), the author states that he has reason to believe that this Carmarthen inscription has been lost, as the Rev. L. M. Jones, the present Vicar of St. Peter's, informed him that only the small uninscribed altar is preserved at the vicarage. It is however built into the wall of an outhouse and partly broken, as shown in my drawing (the fragment being still 18 inches high, and 18 inches wide at the bottom, with the letters 4½ inches high).

Of the date of this stone nothing can be said with certainty, but the Rev. J. C. McCaül, LL.D., who has paid some attention to the subject, says (speaking of this class of inscriptions), in the Canadian Journal, vol. xii. pp. 116, 117,—‘I have never met with an example of *natus pro bono reipublicæ* or *generis humani* before the time of Constantine.’

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In addition to the preceding Carmarthenshire stones, notices have been published of the following, which are now lost or imperfectly known.

CARMARTHENSHIRE.—In the Gentleman's Magazine for August, 1770, p. 392, the following passage occurs:—‘There has been lately discovered in the county of Caermarthen the foundation of an ancient temple with an altar entire, on one side of which appears a cornucopia, and on the other an augural staff. By the inscription it appears to have been dedicated to Fortune.’

No locality is given of this discovery, but near Llandeilo Vawr, on the line of the Roman road, is a place called Treffortune, and the road passes towards Llwyn Ffortune, where the remains of the road are to be seen in a sunken track across the farm, at which place a vase full of Roman coins was found, containing those of Domitian, Probus, Aurelian, Constantine, Constantius, and Carausius (Rees, Arch. Camb., 1873, p. 130). An enquiry was made as to this Roman altar by Mr. W. Thompson Watkin (Arch. Camb., 1871, p. 205). The same writer has subsequently stated (Journ. Arch. Institute, xxxiii. p. 269) that he is in possession of evidence which negatives the existence of such a stone: and he has been so good as to direct my attention to the Gentleman's Magazine, 1744, p. 165, where a Roman temple and altar, the description of which precisely corresponds with that given above, are stated to have been found ‘in the town of Huthersfield, Yorkshire.’

CARMARTHEN.—In a cellar in the house of an ironmonger in Carmarthen the Rev. Aaron Roberts has found a stone inscribed with the letters F'ICs, which may possibly be a contraction of the word *filius*.

CILGWYN.—In the Archæologia Cambrensis (1859, p. 151) is an enquiry by ‘M. A.’ concerning ‘the inscribed stone’ or ‘St. Paul's marble,’ removed about thirty years previously from Myddfai to Cilgwyn. This stone is also mentioned by W. Davies in his guide-book to Llandeilo Fawr, in the notice of which (Arch. Camb., 1858, p. 427) the stone is alluded to as a ‘modern (?) inscribed stone.’ I have not been able to obtain any information as to this monument.

BRECHFA and LLANFIHANGEL KWCH GWILI.—Inscribed stones at both these places have been mentioned, but I am informed by the Rev. Aaron Roberts that they are modern antiques of the ‘Bill Stumps’ class.



CAYO.—Roman tiles were found here in 1831, with many other Roman remains, and said, no doubt erroneously, to bear the inscriptions H MI and I. VV. (Lewis, Top. Dict. Wales, ed. 1850, art. Cayo; and Journ. Arch. Institute, xxx. p. 269.)

LLANFIHANGEL ABER COWIN.—In the Gentleman's Magazine for 1837 (vol. viii. N. S. p. 575, and vol. xi. p. 114) three remarkable coffin-lid slabs are described as Pilgrim stones bearing semi-effigies of a remarkable character and crosses apparently of the thirteenth century.

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## P E M B R O K E S H I R E .

### PLATE LXII.

#### THE GREAT CROSS IN NEVERN CHURCHYARD.

THIS beautifully carved and inscribed cross is equalled only by two other crosses in Wales, namely, that at Carew, in Pembrokeshire, and the Maen Achwynfan, near Newmarket, in Flintshire, all of the three exhibiting the same general form and features.

My first acquaintance with this cross, which stands near the south side of the church, extends back to the incumbency of the Rev. J. Jones (Tegid), my visit to whom recalled scenes of former Oxford days, and who subsequently furnished me with the following admeasurements of the cross. Height from the surface of the ground to the top of the shaft, 10 feet; narrowed top of the shaft, 10 inches; height of the cross, 2 feet and  $\frac{1}{2}$  an inch; breadth of the shaft at the base, 2 feet 3 inches; in the middle, 2 feet; at the top, 22 inches; width of the cross, 2 feet and  $\frac{1}{2}$  an inch. The shaft is formed of a squared block of stone, the base having a slightly widened portion, and the top narrowed obliquely on the west face; the north and south sides are not quite so wide as the east and west faces.

Partial representations of this cross having only been published<sup>1</sup>, its four sides were for the first time given to the public by myself, reduced by the camera from careful rubbings made with the assistance of Tegid himself. It will be seen that each of the two principal faces, east and west, has a narrow space above the two lower ornamental compartments inscribed with letters, easily decipherable, but not so easily intelligible. That on the east side has the letters

h .<sup>α</sup> e<sup>N</sup> h .

thus arranged; whilst that on the west is inscribed—

d n f

---

<sup>1</sup> Gentleman's Magazine, vol. iii; Journal of Archæological Association, vol. i. p. 145; Journal of Archæological Institute, vol. iii. p. 71.



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another modification of these diagonal designs, and is of common occurrence on the Llantwit and other early decorated stones.

The head of the cross is of elegant proportions, the four arms of equal size, short, widened at the ends, with the spaces between the arms sunk, the depressed parts with a raised boss in the centre of each, as is also the case with the centre of the cross itself, which is ornamented with an interlaced ribbon pattern, as is also the narrowed space at the base of the cross.

With reference to the date of this cross, it is difficult in the absence of direct evidence to arrive at anything like a precise idea. I have stated that both in its palæographic and ornamental characters it agrees with the Llantwit stones and MSS. of the seventh and eighth centuries, but its general form agrees rather with that of the later Irish crosses; and as in such outlying districts as Nevern it is likely that little change was made until the Norman period led to the introduction of Gothic art, it is not impossible that this cross may be as recent as the tenth, eleventh, or early part of the twelfth century. I do not think a more modern date can be assigned to it than the latter of these periods, but would rather refer it to the former.

'The church of Nevern,' as we learn from Fenton's 'Pembrokeshire,' 'is dedicated, as are most of the churches in this district, to St. Byrnach, who flourished in the sixth century, and was a contemporary of St. David. He is reported to have lived an eremetical life in the neighbourhood of a certain mountain<sup>1</sup> of Cemaes, where legend says he was often visited by angels, who spiritually ministered to him, and that the place was thence denominated "Mons Angelorum," which could be no other than that which is now called Carn Engylion, or as it is corrupted Carn Englyn, overhanging the principal church of all those consecrated to him, and which in compliment was founded near the palace of the Regulus of the country, probably Meurig, one of Arthur's courtiers, who is said to have held his sanctity in such veneration, that he gave him all his lands free to endow his churches with.' (p. 542.)

Fenton adds the following notice of a legend respecting this cross:—'George Owen has a whimsical reference to this stone, when talking of the patron day of this parish, the 7th of April, on which day the cuckoo is said to begin his note, saying—"I might well here omit an old report as yet fresh, of this odious bird, that, in the old world, the parish priest of this church would not begin mass until this bird, called the 'citizen's ambassador,' had first appeared and began her note on a stone called St. Byrnach's Stone, being curiously wrought with sundry sorts of knots, standing upright in the churchyard of this parish: and one year staying very long, and the priest and the people expecting her accustomed coming (for I account this bird of the feminine gender), came at last, lighting on the said stone, her accustomed preaching-place, and being scarce able once to sound the note, presently fell dead. This vulgar tale, although it concern in some sort church matters, you may either believe or not without peril of damnation.'" (p. 542.)

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<sup>1</sup> 'The chief resort of the hermit-saint is supposed to have been at a place above Cerni Meibion Owen, in the mountain by the road side, where there is a well compassed round with a curtiledge of stone wall five or six feet thick, called Buarth Byrnach, Byrnach's fold.'



The west side of the Nevern cross was very inaccurately figured in the *Journal of the British Archæological Association*, vol. i. p. 145. The west side was first figured by myself in *Journ. Arch. Institute*, 1846, p. 71, vol. iii, and *Proceed. Oxford Archit. Society*, May 15, 1861, and all the sides in my memoir in *Arch. Cambrensis*, 1860, p. 48. It is formed of a single stone, except the cross at the top, which had formerly been fixed with an iron spike. The shaft is 10 feet long, but, according to the parish clerk, it is buried six feet in the earth; the cross at the top is 2 feet 10½ inches high. In the first-mentioned work, vol. i. p. 320, the Rev. J. Jones (Tegid) published drawings of the two inscriptions.

## PLATE LI. FIG. 2.

## THE LOST WHEEL-CROSS AT NEVERN.

In Gibson's *Camden*, p. 639, and Gough's *Camden*, ii. p. 521 (ed. 2. vol. iii. p. 151), mention is made of a stone said to be pitched on end in Nevern Church, 2 feet high, round at the top, with a series of letters round the top of a form unlike that of any of the other early inscriptions, and what might at first be mistaken for Runic or Bardic letters. These are represented in my plate as given by Gibson. It is No. 105 in Prof. Hübner's work, p. 37, in the Appendix to which, p. 90, he ingeniously suggests the reading

ſ/OIIIANNE

i. e. S(anctus) Io(h)anne(s). In company with Tegid I searched in vain for this stone.

## PLATE LI. FIG. 8.

## THE VITALIANUS STONE.

In Gibson's *Camden*, p. 638 (Gough's *Camden*, ii. p. 521; ed. 2. vol. iii. p. 151), a stone is described as standing on the north side of the church of Nevern, 2 yards high, triquetrous in form, and inscribed in Roman capital letters

VITALIANI

EMERET . . . .

the A and L in the upper line being conjoined and the N reversed. Tegid and I searched in vain for this stone as stated in the *Archæologia Cambrensis* (1860, p. 52), where it was added that some years previously a cross (possibly one of two described above) had been moved from Nevern to Cwm Glöyn, a farm two miles distant, by Mr. Owen. Here ten years later it was discovered by Prof. Rhys, who has placed in my hands the rubbing from which my figure is drawn, the letters being between 3 and 4 inches high and occupying 17 inches along the front of the stone.



From the rubbing it appears that the second name should be read *EMERITO* rather than *EMERETO* as given by Prof. Rhys (*Arch. Camb.*, 1873, p. 387, and 1874, p. 20). The stone is now used a gate-post as you turn from the Cardigan road to go to Cwm Glöyn farm, and I respectfully submit that it ought to be restored to Nevern churchyard, from which it had been sacrilegiously stolen, notwithstanding Prof. Rhys's doubt that the stone had ever stood in Nevern churchyard. He adds that an Ogham inscription most accurately cut and spaced, reading *VITALIANI*, exists on the angle on the right, near the top of the stone.

Dr. Ferguson, who had also visited the stone, states that the *Vitaliani* of the Latin text is certainly echoed by an Oghamic *Fitaliani*, from which he had obtained a cast (*Arch. Camb.*, 1874, p. 331).

Prof. Rhys's rubbing, from which my figure was made, showed no traces of these Ogham letters.

PLATE LI. FIG. 4.

ROMAN INSCRIPTION IN NEVERN CHURCH.

Whilst engaged with Tegid in hunting for the two last described stones in Nevern church we found a fragment of a Roman inscription built into the inside of the south wall of the church, measuring 14 inches by 5, and inscribed with the letters *TH—WI—MI—IM*, of which I can offer no explanation. The *w* in the second line has the two middle strokes crossed at the top, the two *m*'s have the two middle strokes only reaching half the length of the side strokes, and the *i* in the third line is well tipped at top and bottom as well as dilated in the middle. The letters are nearly 3 inches long. I can find no previous notice of this stone (*J. O. W.*, in *Arch. Camb.*, 1860, p. 52).

PLATE LXI. FIG. 4.

THE WHEEL-CROSS IN NEVERN CHURCH.

The interior of the church of Nevern contains another early relic of British Christianity, in a large slab now used as part of the pavement on the north side of the chancel, inscribed with a Maltese cross (with equal short limbs dilated at the ends, inscribed within a circle), the two outer incised lines forming which are extended downwards, below the bottom arm, so as to form a long stem or shaft to the cross. The diameter of this cross is 28 inches, and the width of the stem running down the middle of the slab is 10 inches. Numerous other instances of similar incised crosses occur in Pembrokeshire and Cardiganshire.





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NOGTIVIS FILI  
DEMETI.

The Oghams are carved on a very symmetrically cut angle of the face of the stone. If read from the bottom they seem to form the word OGTENS, which would reduce the initial of the Roman inscription to H instead of N.

The stone is a fine monolith of greenstone, 6 feet high above the ground, with two holes for hinges of a gate. I am indebted to Mr. Romilly Allen for careful drawings and rubbings of this stone, which have been used with his own engraving in preparing my figure.

PLATE LII. FIG. 1.  
THE CALDY ISLAND STONE.

It appears to have been a very prevalent custom among the early Christians, both in Great Britain and Ireland, to establish their communities upon small islands adjoining the coast, where, free from the chances of sudden attack, they could pursue the quiet objects of their existence unmolested and undisturbed. The great establishment of Lindisfarne on the Northumbrian coast, of various religious establishments on Ireland's Eye, the Skellig, and other small islands on the coast of Ireland, may be cited as instances of this practice, whilst Bardsey Island, the chapel island of St. Tecla at the mouth of the Wye, Barry Island on the Glamorganshire coast, Ramsay Island near St. David's, and Caldy Island near Tenby, have been more or less celebrated in Wales for the religious establishments which have existed upon them.

On the last-named island are still the ruins of a priory, founded in the twelfth century. Here however, as at Bardsey, proof of the religious occupation of the island at a period long antecedent to any indication afforded by the architectural peculiarities of the existing ruins has been obtained in the discovery of an inscribed slab of stone, dug up in the ruins of the priory, subsequently used as a window-sill, and which, in 1810, was found in Mr. Kynaston's garden (Fenton's Pembrokeshire, p. 458), for an excellent rubbing of which I am indebted to Mr. Mason of Tenby. And it is here proper to remark upon the value of these rubbings, since Mr. Mason informs us that during the short period which has elapsed since the rubbing was made the stone itself has been rendered much less legible than it then was, from exposure to weather since its removal to its present position, having been built into the wall of the chapel on the suggestion of the Rev. Mr. Graves. The stone is a red sandstone, 5½ feet high and 16 inches wide, the top of the incised cross reaches to the top of the stone, and with the inscription itself occupies three feet of the upper part, leaving the remaining lower portion plain, apparently for the purpose of being affixed in the earth similar to the head-stone of a modern grave.

The inscription on this stone is a very remarkable one, not only on account of its palæography, but also of its orthography and formula.

Its Christian character is at once shown by the plain Latin cross, a foot in height, incised on its upper portion. The extremities of the two limbs of the cross, which remain



perfect, are dilated and somewhat furcate. The simple plainness of this cross offers a remarkable contrast with the usual style in which this sacred emblem is represented, the most elaborate interlaced patterns being ordinarily employed upon it in stones contemporary with the one before us. Although offering a certain amount of regularity to the eye, the letters themselves of the inscription are for the most part rudely formed, and about  $2\frac{1}{2}$  inches in height, with very little space left between the lines. With much trouble I have been enabled to read every letter, and beg to offer the following as the true reading of the inscription:—

& fINGNO CR  
 UCIF in ILLam  
 FINGFI rogo  
 omnibus am  
 mulantibus  
 ibi exorent  
 Pro anima  
 catuoconi

i. e. Et signo crucis in illam finxi rogo omnibus ambulatibus ibi exorent pro anima Catuoconi.

Notwithstanding the conjunction 'Et' at the commencement of the inscription, which might be supposed to indicate it to be the continuation of a paragraph commenced on the other side of the stone, I am inclined to think, from the evident faults both grammatical and orthographical in the inscription, that we have before us the whole, and that the meaning of the introductory formula is an entreaty, to all passers-by, in the name *both* (et) of the Cross itself and of *Him* who was fixed thereon, to pray for the soul of Catuoconus. The word 'fingsi' (finxi), it is true, might be supposed to allude to a figure of the Saviour sculptured on the cross, as in one or two rare instances in other parts of Wales, as at Llangan, but this stone bears the plain cross, and cannot therefore be supposed to have been surmounted by a sculptured crucifix. We have before us also a very early instance of the supplication of prayers for the soul of the deceased, and the word employed for that purpose, 'exorent,' is a very unusual one in these Welsh inscriptions. This branch of the subject offers interesting material for enquiry in connexion with the question of the age of the inscription itself. Of Catuoconus, the person here recorded, is it possible that that name was the Latinised form of the name of St. Cathan or Cathen, son of Cawrdaf ab Carodog Fraichfras, founder of Llangathen, Carmarthenshire, and from whom the Hundred of Catheiniog in the same county is supposed to derive its name? Mr. Fenton (l. c.) suggests that the stone is that of one of the early priors named Cadwgan, but the stone is far too old for such an appropriation.

Independent of the form of the cross, the formula, orthography, &c. of the inscription and the name of the person commemorated therein, and the locality of the stone itself, we have its palæographical peculiarities to assist us in arriving at the age of the inscription; and from these I do not hesitate to consider this stone to be not more recent than the ninth,



and possibly as old as the seventh century. With the exception of the simply-formed I, C, R (in the first line only), O and F, which are Roman capitals (and even of these, the lower oblique right-hand stroke of the R not carried down to the line, and the upper cross-stroke of the F forming an angle at its origin with the top of the upright stroke, indicate an approach to the minuscule forms of these two letters), the whole of the inscription is in that curious mixture of minuscule and uncial letters transformed into capitals which became general soon after the departure of the Romans, and which is found in all the oldest inscriptions and manuscripts both in Great Britain and Ireland. The conjoined et (&) in the first line and ex in the sixth line are especially interesting from their agreement with such ancient documents; the a like two c's conjoined together, the b slightly variable in form and sometimes scarcely distinguishable from the g, the best formed one being in the fourth line; the e like a c, with a central cross bar free at its extremity; the F almost F-shaped, and not carried below the line; the g especially remarkable, particularly in the first line, where it is reduced in size from the proximity of the foot of the cross; the l formed like a L, with the angle rounded off and the top of the first stroke inclined to the left, although in the fifth line it almost looks like a c; the m invariably m-shaped; the n either like a capital N but with the oblique stroke reversed, or like a H; the p P-shaped, and not carried below the line; the R either R-shaped or like a cursive n, with the second stroke carried down obliquely nearly to the bottom of the line; the s f-shaped, but not carried above the line; the t like a c with a transverse bar at the top, and the u invariably u-shaped. All these peculiarities indicate the occurrence of a period between the departure of the Romans and the time when this stone was sculptured. But I think, from a comparison of this inscription with other early monuments, both lapidary and manuscript, in England, Wales, and Ireland, that we cannot err in affixing to it the date given above. (J. O. W., Arch. Camb., 1855, p. 258.)

On the upper left hand of my figure will be seen six short oblique strokes which have proved to be Oghams, as noticed by the late Rev. H. Longueville Jones (Arch. Camb., 1869, p. 262); and Professor Rhys (*ibid.*, 1874, p. 19), who has examined the stone more recently, 'found traces of Oghams all round the upper part of the stone, but as it is fixed in a wall he could make but little of it.' He, however, considers that the Latin inscription on the stone is a continuation of the Celtic one, in consequence of the former commencing with the word et, although 'those who believe the Celtic method of writing to have been exclusively pre-Christian will have other accounts to give of this matter.' In his Lectures he however reads the Ogham as MAGOLITE BAR—CENE (List of Inscriptions, Pembrokeshire, No. 78).

The late excellent antiquary, Albert Way, Esq., has given in the Arch. Camb., 1870, pp. 122-140, a description of a remarkable alabaster reliquary found in the island of Caldy (communicated by Mr. Edward Kynaston Bridger, cousin to the late Mr. Corbet Kynaston), about 8 inches long by 2¼ inches high. It is in the shape of a small mediæval altar-tomb, with a recumbent figure on the top, which may be assigned to the latter half of the fifteenth century. Mr. Way has completed the account of this relic by a notice of other remains on Caldy Island, including the inscribed stone above described, of which he has reproduced my engraving.



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stone altar is preserved, the upper surface of which bears the inscription represented in its partially defaced condition by the late Rev. H. Longueville Jones (*Arch. Camb.*, 1861, p. 137). It is of the old red sandstone formation, inclining to split off in laminæ, which has injured some of the letters, the inscription reading—

CAMV . . . . ORIS—  
 FILI FANNVC—

‘The missing letters may have been LL or CL, but there is some degree of uncertainty about them<sup>1</sup>.’

A plaster cast of this stone had been exhibited at the Archæological Institute of Great Britain in November, 1851, by the Rev. J. M. Traherne, in the notice of which the reading was given CANTORIS—FILI FANNVCI or FANNACI (*Arch. Camb.*, 1852, p. 70). The elongated s in the first line and the debased H-shaped N’s in the second line merit notice, and led with other characters to the stone being regarded as not later than the seventh century.

PLATE LIII. Figs. 1, 2.

THE CILGERRAN STONE.

This stone stands erect on the south side of the church within the churchyard of Cilgerran, 2¼ miles S.S.E. from Cardigan. It measures about 8 feet high, by a foot and a half wide, and about the same thickness. It is formed of the hard greenstone of the neighbouring Preseleu hills, and half of its length was buried in the ground and had to be excavated. It is to be read—

TRENEGUFFI FILI  
 MACUTRENI HIC IACIT

The letters are very irregular in size, some being 2 and others as much as 4½ inches in height. They are of a mixed character, showing quite a different style of writing from that of many of the Carmarthenshire stones. Thus the sixth letter of the first line is a minuscule g with a transverse top bar, the ss are f-formed, the H in the second line is an angulated minuscule. The initial T is semi-uncial, with the bottom of the vertical stroke bent to the right. Every E has the middle bar greatly elongated. The terminal T is quite minuscule, with a dash for the top cross stroke. The U of the second line might possibly be read LI conjoined.

---

<sup>1</sup> In his account of the Fardel stone given by Mr. H. L. Jones (*Arch. Camb.*, 1862, p. 142) he has given the reading of this stone as CAMVLORISI FILI FANNVCI, a sagacious reading, fully confirmed by the discovery of the leaden coffin at Rhyddgaer, Anglesea, on which the name CAMVLORIS occurs (*Arch. Camb.*, 1878, p. 136). The father’s name, Fannuci, also possibly occurs on the Fardel stone, as noticed by the Rev. H. L. Jones (*ut supra*).



Mr. J. R. Phillips has suggested to me that the *Macu* at the beginning of the second line may be a duplication of the word *fili*, adding that a farm-house in the parish is called Penallt Trene—Trene's Hill—not Macutrene; the Rev. D. Evans giving the name of the farm Penallt-Treini, the first word being the common prefix to the name of the first builder of the house, as Penallt Cadwrgan, Penallt Hywell, both in this parish. (Arch. Camb., 1859, p. 340.) It will be further noticed that the word Trene, portion of the son's name, is involved in the Treini forming part of the father's name.

On the north side of the stone, that is, on its north-east edge (for the inscription faces the east), there is an Ogham inscription running all down the edge.

The rubbings which I received, and from which my figures here reproduced were made (Arch. Camb., 1855, pp. 9, 10), do not exhibit these incisions very clearly, but there are two groups of five oblique dashes of equal length near one end, and towards the other end are two similar dashes preceded by a single one; there are also traces of another pair still lower, and the edge of the stone seems to be notched all the way down.

Prof. Rhys (Arch. Camb., 1874, pp. 18, 20, 21) gives the reading of the Oghams of this stone as clearly *Trenagusu maqi maqitreni*. In the same volume (p. 334) he gives the last Ogham word as *Maqitreni*.

In a paper read by Dr. Samuel Ferguson before the Royal Irish Academy, the writer dwelt on the colloquial form of the name *Trenus* in the Ogham text of the Cilgerran stone as contrasted with the expanded *Trenegussus* of the Latin, showing that ceremonial forms of name were not peculiarly Oghamic (Arch. Camb., 1874, p. 92).

In the middle of this side of the stone is a rudely-formed plain cross, with the arms of equal length slightly incised.

Mr. Whitley Stokes in his 'Three Irish Glossaries' (p. iv, note) refers to this stone, the locality of which he incorrectly gives at St. Dogmael's.

### PLATE LIII. FIG. 3.

#### THE CLUTORIGUS STONE AT LLANDYSSILIO.

This stone was recorded by Lewis (Top. Dict. Wales, under the name of the Village), and was more fully described and figured by myself in the *Archæologia Cambrensis* for 1860 (pp. 53—55) from rubbings which I had recently made and from drawings sent me by the Rev. H. L. Jones.

The inscription was read by Lewis—

LUTORICI FIL. PAULIN MARINILATIO.

The stone is of irregular form, 3 feet wide in the broadest part, and 3 feet 9 inches high. A portion of the upper face has scaled off, the scaling commencing with the first letter, which a careful examination of the margin shows to have been a c, followed by the letters LUTORIG, and a very indistinct upright terminal i. The third letter may possibly be u. The rest of the inscription is plain, the whole being—



CLUTORIGI<sup>1</sup>

FILI PAVLINI

MARINILATIO

the second and third letters of the name Paulini are conjoined, as well as the first and second letters of the third line. The whole of the letters are rather rude Roman capitals, except the G, which is of the uncial form. They are about four inches in height. The meaning of the third line is doubtful. There is here no 'hic jacit,' so common on these monuments, and the words of the first and second lines are in the genitive case<sup>2</sup>: and as probably MARINI was a second name of Paulinus, we might suppose the LATIO to be a nominative to the name of Clutorix, whose burial was doubtless here recorded. But we have so repeatedly shown this formula of the genitive case requiring the word 'corpus' to be understood as the wanting nominative, that we might infer the same here also. The word LATIO has also no existence. Possibly it may be intended for LATEO, and to imply (notwithstanding the faulty Latinity and spelling) that the body of CLUTORIX was lying concealed in the adjacent grave; or, as suggested to me by the Rev. J. Hingeston, the name may have been intended to be used in the first person, I, CLUTORIX, lie here concealed (in the grave<sup>3</sup>). Leaving this difficult word, we must notice the name of the father of the person recorded, namely PAVLINVS, a name famous in the early religious history of the neighbourhood. There is, however, but little recorded of him in the Lives of the British Saints, although his name occurs on several of the Welsh stones. In the first Life of St. David (Rees, Cambro-British Saints, p. 405) Paulinus is said to have been a disciple of a bishop at Rome. In the Latin Life, however, contained in the Cotton MS. Vespasian A. xiv, from which the MS. Titus D. xxii. seems to have been transcribed and amplified, Paulinus is described as a scribe and as 'discipulum Sancti Germani episcopi, qui in *insula quadam* gratam Deo vitam agebat.' Possibly his foreign education and insular life may have suggested the additional name MARINI. A footnote to Mr. Rees' translation adds that Paulinus or Pawl Hen appears to have been a North Briton and one of the founders of the monastery of Tŷ-Gwyn-ar-Daf or Whiteland Abbey, Carmarthenshire. Paulinus became the master of David, and subsequently the former was afflicted with the loss of his sight, which we are told was restored by David after the other scholars of Paulinus had failed. Subsequently (ibid., p. 411) we find Paulinus in his old age at the synod of Llandewi Brevi speaking of St. David as a comely and virtuous young man who was always accompanied by an angel, and who he consequently recommended should be called upon to assist at the synod. Some other notices of this saint will be found in Rees' Essay on the Welsh Saints, pp. 187, 188.

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<sup>1</sup> Or possibly CLOTORIÇI. The name is considered by Professor Rhys (Arch. Camb., 1873, p. 77) to be identified with the names Clotri (Lib. Land. pp. 168, 169) and Clodri (pp. 175, 176).

<sup>2</sup> The Rev. D. H. Haigh insists that these names terminating in I on the Welsh stones are not in the genitive case (Journ. Kilkenny Association, September, 1858). He has surely overlooked the word 'Fili,' which settles the question.

<sup>3</sup> The grammatical errors in the Latinity of many of the Welsh stones have been repeatedly noticed in the course of this work, and will admit the suggestion of almost any amount of error.





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ends. The whole is very slightly incised, or the surface of the stone has been so much reduced that the incised lines forming the pattern are now but faintly seen except by the slanting rays of the sun. There is no straight incised lines forming the stem of the cross as in the Nevern slab. It is most probable that this was originally a sepulchral slab. (J. O. W. in Arch. Camb., 1860, p. 57.)

## PLATE LIV. FIG. 1.

## THE BRIDELL OGHAM STONE.

This stone stands erect in the churchyard of Bridell, near Cardigan, partly shaded by a venerable yew-tree to the south of the church. It is from the porphyritic greenstone formation of the Preseleu hills, tapering uniformly to the top, nearly covered with a thin grey lichen, and having on its northern face an equal-armed cross with the limbs rounded at the ends and inscribed within a circle, being evidently of a very early character<sup>1</sup>. Along the north-eastern angle of the stone are a series of Ogham markings extending from the bottom almost to the top of the stone, for the most part in excellent preservation.

The accompanying figure is copied from the illustration of the stone given by the Rev. H. L. Jones in his account of it published in the *Archæologia Cambrensis*, 1860, p. 314. This figure was made after repeated examinations of the stone by Mr. Jones, and my own sketch of the stone and its Oghams agrees with that of Mr. Jones. There are, however, several difficulties in deciphering these Oghams which led Mr. Jones to defer attempting a reading of them. The late Mr. R. R. Brash, M.R.I.A., visited the stone in 1870, and published a memoir on it in *Arch. Camb.*, 1872, p. 24. He considers that the difficulty pointed out by Mr. Jones, arising from the prolongation of some of the upper and crossing consonants to an angular projection on the eastern side of the stone, giving some countenance to the idea of a second line of inscription, does not in reality exist, and that there is no second line of inscription intended; indeed, had a continuation of the main line of Oghams been required, it would as usual have been carried on to the north-west or right-hand angle of the stone. The Oghams occupy 5 feet 3 inches of the north-east angle, and are read by Mr. Brash—

NEQA SAGROM MAQI MUCOI NECI

Neqa Sagrom the son of Mucoi Neci;

the identification of the first name being confirmed by the Sagramni of the bilingual monument at Llanfechen and the Sagramni of the Fardell stone.

Dr. Samuel Ferguson (*Proc. Royal Irish Acad.*, vol. xi. p. 48) reads the Oghams as NETTASACHROHOCOUDOCOEFFECI, i. e. '*Netta Sagro hoc* or *Sagromoc oudoco effeci*,' there having been a Bishop Oudoc of Llandaff in the seventh century; which reading is controverted by Mr. Brash (*loc. cit. supra*) at great length.

<sup>1</sup> Mr. Brash does not consider that this represents a cross, or that it is of remote antiquity, but that it is a mediæval quatrefoil, not older than the thirteenth century.



In a subsequent note (Arch. Camb., 1872, p. 355, and see Arch. Camb., 1874, p. 92) Dr. Ferguson partly admits the incorrectness of his reading, especially as regards the Oudoc part of the inscription as pointed out by Mr. Brash, but adduces other peculiarities in support of other portions of his reading. To these again Mr. Brash replied in Arch. Camb., 1873, pp. 103, 285, especially insisting on the prefix Nec instead of Netta.

Prof. Rhys (Arch. Camb., 1873, pp. 76, 197, 386, and 1874, p. 90) adopts the reading of the Oghams—

Nett a Sagrom Maqui Mucoi Greci ;

and subsequently (Arch. Camb., 1874, p. 21)

Nettasagru maqi Mucoi Brecei ;

thus thinking 'both Neci and Greci unwarranted;' and in another note (Arch. Camb., 1874, p. 175) the Professor has found a solution of the difficult word *mucoi*, which, under the more ancient forms 'maccu' and 'mocu' and the modern Welsh 'macwy,' is to be translated 'grandson.'

#### PLATE LIV. FIG. 2.

##### THE BILINGUAL STONE AT ST. DOGMAEL'S.

This stone has acquired a celebrity from having been the first discovered in Wales on which the debased Latin inscription was repeated in Celtic in Ogham characters, and having thence been 'considered by Professor Graves, the first authority on the subject, to be as valuable a key to the latter mode of writing as the Rosetta stone was to Egyptian hieroglyphics.' The stone was first made known by the Rev. H. Longueville Jones at the Rhyl Meeting of the Cambrian Archæological Association in 1858 (Arch. Camb., 1858, p. 461). The stone was long used as a foot-bridge at St. Dogmael's Abbey, and is recorded by W. Gambold in Gibson's Camden, p. 638 (Gough's Camden, ii. p. 522; Ed. 2, iii. 152), where the inscription is given as *Sasrani fill Cunotami*. The name Cunotamus is regarded as the Latinised form of Cuneddaf, Kynedha, Kynodha, Cunedda, or Cunetha (A. D. 560), a prince of North Wales, who is stated to have given to his son Ceredig (from whom Cardigan takes its name) a large district in Cardigan and Pembrokeshire, so that the account to a certain extent seemed confirmed by finding in this district the tombstone of one of his brothers. There was a tradition in the neighbourhood that a mystical white lady constantly passed over the stone when used as a bridge at 12 o'clock at night.

In 1858 the stone was standing in a wall adjoining the Vicarage of St. Dogmael's, but on taking down the wall the stone fell and was broken into two pieces, as shown in the figure. The stone had about the end of the seventeenth century been examined and sketched by Edward Lhwyd, the antiquary, who had marked several of the Oghams in his original unpublished sketch, still preserved at Oxford. The Latin inscription is entirely composed of Roman capital letters of a rather narrow form, varying in height, some in the upper line being nearly 6 inches high: those forming the word *fili*, in their much narrower form, in the bar of



the *r* appearing on the left side of the upright stroke, in the upper bar being rather oblique with the end elevated, and in the upright stroke of the *l* elevated a little above the adjoining letters, approach the rustic form. The first *s* is ill formed, with the lower half much larger than the upper, agreeing with many other stones in this respect. The third letter *g*, formed of a semicircle with a short oblique tail scarcely extending below the line, and the *m* in the second line with the first and last strokes splayed outwards, are the only ones which offer any peculiarity, and in these respects they agree with many of the oldest Roman monuments. Hence, were we not guided by the formula, the comparative rudeness of the letters, and the fact of the inscription being carved lengthwise along the stone, we might refer this inscription to the Roman period, so complete is the absence of those minuscule forms of letters occurring in many early Welsh monuments indicating a later period, and in which scarcely any of the letters retain the capital Roman form. Under these circumstances I think we are warranted in assigning a date to this inscription not long after the departure of the Romans, whilst the writing still remained unmodified by a communion either with the Irish or Anglo-Saxon scribes. (J. O. W., Arch. Camb, 1860, p. 133.) The inscription is therefore to be read

## SAGRANI FILI CVNOTAMI

and the Ogham inscription, as read from the bottom upwards and from left to right, being thus—

## SAGRAMNI MAQI CVNATAMI

the word MAQI, or MAC, forming the equivalent of the Welsh MAB and of the Latin FILIVS, the only other variations being the introduction of the *m* into the first name and the substitution of *a* for *o* in the second. The Ogham mark for the *a* between the *r* and *m* is cracked right in twain so as scarcely to be perceptible.

At the Meeting of the Archæological Association at Cardigan the stone was visited, and the Rev. H. J. Vincent of St. Dogmael's, one of the local secretaries for Cardiganshire, undertook the fixing of the stone in the interior of the parish church or some other equally secure situation. (H. L. J. in Arch. Camb., 1860, p. 136.)

My figure of this stone is copied from that published by the Rev. H. L. Jones in his article last quoted, with the assistance of rubbings and sketches made by myself.

The Rev. Robert Williams of Rhyd-y-croesan published an enquiry into the names of the persons commemorated on this stone in the Arch. Camb., 1860, p. 244.

The name of Sagrani commemorated on this stone is evidently found also on the Fardel stone, of which an account and figures are given by Mr. Smirke in the Journal of the Archæological Institute, No. 70, and by the Rev. H. L. Jones (Arch. Camb., 1862, p. 138), on one side of which occurs a name which has been read SASRAMNI by Mr. Smirke, and doubtingly by Mr. Jones as GAGRAMNI. The first letter is a semicircle with a long oblique tail set on at an acute angle, whilst the third is very similar, but with the tail set on less acutely. The fourth letter is a *p* of the Anglo-Saxon minuscule form; the following strokes resemble *hvi*, and I regard them as *n* (of the not unusual Irish and Anglo-Saxon form), *v* and *f*, this letter in p. 137 being represented as slightly *s*-shaped, but quite straight in p. 138. Notwithstanding the irregularity of the first and third of these letters, I would read this name on the Fardel stone as SAGRANVS.



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more elaborate than the western side, showing that its present position, facing the western end of the church, is that for which it was designed. The slightly enlarged base of the cross on this eastern side exhibits an unusual angulated and interlaced ornament, of which the late Mr. Petrie has given an example from Glendalough in his work on the Round Towers, and others occur on the Scottish crosses; whilst in the upper part of the shaft the interlacement is carried up into a remarkable arabesque of intertwining stems ending in bunches of berries.

The head of the cross is formed of four equal-sized arms, of the Maltese shape, ornamented with interlaced ribbons, and having a boss in the centre, and the spaces between the arms pierced. The whole of the cross has a narrow raised cable-like line, with oblique impressions along the outer margin.

The peculiar foliated ornamentation of this cross united to the more ancient interlaced patterns induce me to think that it is not of an earlier date than the eleventh or twelfth century. (J. O. W. in Arch. Camb., 1864, p. 328.)

By some writers this stone has been noticed as the coffin of a British prince. It lay long concealed under a gallery at the west end of the church.

#### PLATE LVI. Figs. 4, 5, 6, 7, 8, 9, 10.

##### THE SMALL PENALLY ORNAMENTED FRAGMENTS.

In the Journal of the Archæological Institute, vol. i. Proceedings, p. 384, October, 1844, the late Albert Way, Esq., published two figures of two fragments of carved stones, which he regarded as portions of the same cross, and which were employed as jambs of the fire-place in the vestry; these, by permission of the Vicar, were taken out. The face of one of these fragments, represented in my fig. 7, is ornamented with interlaced ribbons (each formed of three longitudinal divisions); below which is an inscription in Hiberno-Saxon minuscule letters—

hec est crux quam ædifica  
vit mail downnac l . . . . τᵢᵢᵢ . . . .

The back of this fragment is represented in fig. 8, and is occupied with a densely interlaced triple ribbon-pattern formed into two great transverse knots. The narrow edges of this fragment, figures 9 and 10, are ornamented with interlaced ribbons and the Chinese Z-like diagonal pattern.

The other fragment was considered by Mr. Way as part of the same cross as the preceding, and of one side of which he gave a figure ornamented with the diagonal Chinese-like T-pattern (see my fig. 5), whilst its other face is ornamented with knots of interlaced ribbons (fig. 4), which can scarcely be a continuation of the ornament on the other fragment above the inscription, as the ribbons here appear to be simple, and not divided into three threads as in the other. The edge of this fragment (fig. 6) shows the Chinese Z-like pattern.



The inscribed stone is 12 inches wide and 10 inches high, rather narrowing gradually in its upper part, whilst the other fragment is 13 inches high and 9 inches wide.

From a letter from Mr. J. Romilly Allen to myself, dated May 10, 1878, it appears that the inscribed fragment above described is no longer to be found at Penally; the other fragment still remaining at the rectory. I find however, in the account of the Tenby Meeting of the Cambrian Archæological Association in 1851 (*Arch. Camb.*, 1851, p. 340), it is stated that the *inscribed* Penally stone was exhibited in the temporary museum at Tenby (it is not stated by whom), but in a preceding page, 338, it is stated that a rubbing of the same fragment was exhibited by Mrs. Gwynne. Is it possible that the inscribed fragment still remains at the Tenby Museum, or is it now in private hands? In either case, it ought to be restored, and fixed with the other fragment in the walls of Penally Church or elsewhere, so as not to hide the carving on both sides of the stones.

## PLATE LVII.

## THE GREAT CROSS AT CAREW.

This magnificent cross now stands raised upon a solid stone base by the side of the road in the village of Carew near the toll-gate, and as the adjoining road has been lowered and is rather narrow, the cross, being 14 feet high, towers majestically above the thoroughfare, serving at the same time as an excellent situation for bill-stickers, who use it for their advertisements, and so hide the beauty of the sculpture, rendering necessary an occasional cleansing of the stone, as was recently done by a female relative of mine. The east side of the stone has been incorrectly figured both by Fenton<sup>1</sup> and Donovan<sup>2</sup>. Of the west side, containing the still undeciphered inscription, a careful figure was given by myself in the *Journal of the Archæological Institute* in 1846, vol. iii. p. 71. The cross is about 1 foot thick and 14 feet high, the dilated base being 48 inches across, the middle portion of the cross being 30 inches wide, and the diameter of the wheel-cross at the top is 26 inches; the latter stands on two gradually diminishing steps. The head of the cross is pierced with four holes, like many of the Irish crosses, and on the east side is inscribed with a cross, each limb being formed of three incised lines, the outer ones recurved at a sharp angle at their extremities. On the west side (which has been more weathered) the design is nearly defaced, although a small portion of a ribbon-interlacement can be observed on this side. The two chief faces of the base of the cross are divided into compartments, each with a different style of interlaced ornament, of which an inspection of the figures will give a clearer idea than a detailed description. On the upper part of the east side (fig. B) will be observed the curious pattern formed of groups of four T's arranged with the bottoms of the down-stroke radiating into a geometrical pattern; which also occurs on the west

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<sup>1</sup> Fenton's *Pembrokeshire*, Plate 3.

<sup>2</sup> Donovan, *Tour in South Wales*, Plate 2, opposite p. 216, and p. 296.



side just below the wheel of the cross. The middle portion on this side has a modification of the curious Chinese pattern, in parts of which the sculptor had made several mistakes in the carving. This design, which also appears on the south and east sides of the Nevern cross (Plate LXII), is in fact a slight modification of a series of fillet crosses united together by straight raised connecting bars.

In the lower dilated part on this west side is a fascia inclosing a very classical fret; and below the middle are two transverse spaces, each measuring 11 inches by 6, the right-hand one being quite plain, and the left-hand one having an inscription which has not hitherto been satisfactorily explained. This I have given separately in fig. E, copied from my drawings and several rubbings. The letters of this inscription are incised, whilst the ornamental patterns are in relief. The letters are very irregular, and seem to represent—

maygit  
entre (or eutre)  
cette >

but several of them are so ill-shaped, especially the third in the top line, the fourth in the second line, and the terminal portion of the third line, that nothing positive can be said of them.

It is remarkable that a not quite correct copy of this inscription has been found in Ireland on a block of sandstone at Fethard Castle, belonging to the Carew family; for a rubbing of which, forwarded to me in 1863, I was indebted to Messrs. W. R. and Robert King. This inscription measures 23 inches by 13, and reads—

maφ3it  
eutpe =  
cet . t . f x

the lower ends of the terminal x being curved up to the left, the outer one uniting to the lower limb of the left-hand stroke like a 8.

It is evident that this Irish inscription has been carved from an inaccurate copy of the Welsh one. It is given almost correctly by Hübner (*Inscrip. Brit. Christ.* p. 34, no. 96), from the communication of the Rev. James Graves, of Stonyford (*Arch. Camb.*, 1876, p. 245, No. 96). The smaller figures represent the ornamental designs on the narrow edges of the cross.

#### PLATE LVIII. Figs. 1 & 2.

#### CAPEL COLMAN CROSSED STONE.

I am indebted to Mr. W. D. Jones of Llaneyall, near Newcastle Emlyn, for rubbings and drawings of a stone which, at the date of his communication in 1859, stood as a gate-post between 100 and 200 yards from the churchyard of Capel Colman, seven miles south of





# HISTORY

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## PLATE LVIII. FIG. 5.

## THE LLANERCHLWYDOG CROSSED STONE.

In the churchyard of this parish (near Pontfaen and Llanllawer) are two upright stones nearly buried in the soil, which are commonly said to mark the grave of St. Llwydog. One of these stones bears on its northern side a cross cut in low relief, of unusual shape, having the arms of nearly equal length formed of single lines, with a small circle in the centre at their junction, the whole surrounded by an incised line following the shape of the enclosed cross, and forming in fact a larger cross. (Rev. H. L. Jones in Arch. Camb., 1865, p. 182.)

In Fenton's Pembrokeshire, p. 570, these two stones are stated to mark the grave of St. Clydawc, the patron saint of the church.

## PLATE LVIII. FIG. 6.

## THE PENPRISK CROSSED STONE.

This stone was found by the Rev. J. H. Vincent of St. Dogmael's and H. Longueville Jones embedded in a newly-built wall on a farm at Penprisk, tradition of its previous separate existence having reached the ears of those gentlemen, who at the Cardigan Meeting of the Cambrian Archæological Association in 1859 hunted for it, almost unsuccessfully, one end only of the stone being then visible in the wall. The tenant of the farm, however, with liberal feeling had that part of the wall taken down, when the cross was discovered on the hidden part of the stone, the face of which is greatly worn, and the cross itself formed of four broad equal arms with a circle in the centre of their junction inscribed within a rudely-formed double circle of incised lines, the bottom part being flattened and resting upon a short oblong stem.

My figure is copied from that published by the Rev. H. L. Jones (Arch. Camb., 1861, p. 208).

## PLATE LIX. FIGS. 2 &amp; 3.

## THE CLYDAI STONES.

The churchyard of Clydey or Clydai, six miles to the south-west of Newcastle Emlyn, has two early inscribed stones built into its wall, which were first described by myself in the *Archæologia Cambrensis*, 1860, p. 223.

The SOLINUS STONE, Plate LIX. fig. 3, is built into the churchyard wall, just outside the lych-gate at the east entrance, and is inscribed in debased Roman capital letters—

SOLINI

FILIVS VENIONI

the only peculiarities worthy of note being the circumstance of the lower part of the s being extended below the line, whilst the i's following the letters F and L are also carried below the



line, their tops not extended above the transverse strokes of the preceding letters, giving an appearance of irregularity to the lines; the letter D in the second line is reversed, and the terminal I in both lines is erect and not horizontal, as is often the case. It will also be observed that whilst the word FILIUS appears in the nominative case, the preceding word SOLINI would seem to be in the genitive, unless we adopt the opinion that SOLINI and not SOLINUS was the name of the deceased. The name of the father of the deceased is here seen to be VENDONVS, which gives us a clue to the correct reading of the Devynock stone (ante, p. 65), the LI at the beginning of the second line of which is evidently part of the word FILLI, the remainder reading VENDONI, instead of LIVENDONI, as previously surmised.

Mr. Brash (Arch. Camb., 1874, p. 278) mentions that Solinus was one of the companions of Palladius (see Annals of the Four Masters, A. D. 432), but adding that the name is frequent in Irish history and hagiology under the forms of *Sillan* and *Siollan*, and that in the patronymic we recognise the Gaedhelic form *Fintan* or *Findan*, and the Gaulish form *Vindona*. (Orel. 2019, Carinth.)

## PLATE LIX. FIG. 2.

## ETTERNVS STONE AT CLYDAI.

The second Clydai stone is built into the north wall of the churchyard as a post for a sun-dial, the top having been injured, the stumps of the four iron pins which secured the dial plate being still in the top. It is very rough on its surface, but its edges exhibit traces of Ogham notches, although it is evident that the top of the stone, along which these markings evidently extended, has been broken off and injured. It is about 4 feet high by 1 foot wide. The inscription is in debased Roman capitals, but the formula is irregular, the reading being evidently

## ETTERNI FILI VICTOR

The first stroke of the initial E of the first word is so much destroyed that I was induced (A. C. 1860, p. 225) to regard its three transverse bars as belonging to a reversed æ, of which the upright stroke was part of the much injured second letter τ. I consequently misread the first word as æTERNI. The R's are very ill formed; the first I in FILI also is attached to the lower cross bar of the F and also forms the down stroke of the L. On the two long edges of this stone are Ogham letters, here given from a sketch by the late Rev. H. L. Jones, as the day when I visited the stone was not at all favourable for their examination, neither are they clearly defined in the three rubbings of the stone made by the last-named gentleman and myself now before me.

The two names on this stone merit a passing remark. The first, Etternus, gives us the true reading of the Llannor stone (Arch. Camb., 1st Ser., ii. pp. 203, 204), and likewise shows that the word 'Eternali' on the Bodvoc stone (ante, p. 24) is also a proper name. The name Etern-o appears as Etern in the Liber Landavensis, p. 240.

Prof. Rhys (Inscribed Stones of Wales, 1873, p. 5, and Arch. Camb., 1874, p. 21) reads the Celtic characters on this stone as ETTERN[U] V[IC] TOR.



The late Mr. R. R. Brash having, however, visited this stone, observed (Arch. Camb., 1873, p. 286, and 1874, p. 279) that what remains of the Ogham reads as follows: on the top left-hand angle ETTERN, the N close to the present top of the stone; on the opposite angle, reading from the top downwards, TOR, the T being close to the top; and suggested that the whole might be read ETTERNI MACVI FECTOR, the Celtic equivalent of the Roman letters. Mr. Brash also states (Arch. Camb., 1874, p. 279) that the name Ethern appears in the Martyrology of Donegal (p. 139) as Ethern, Bishop of Domhnach-Mor-Mic Liathbhe in Mughdorna. He also adds other Cymric and Irish equivalents. Prof. Rhys, however (Arch. Camb., 1873, p. 387), objects to Mr. Brash's use of F instead of V in the word FICTOR.

PLATE LIX. FIG. 1.

THE DUGOED STONE.

This stone is preserved at the farm of Dugoed<sup>1</sup>, one mile to the north of Clydai church, from the churchyard of which it was taken, and to which it ought to be restored. It is now built into the footsteps leading to the granary in the farmyard, where I found it during the Cardigan Meeting of the Archæol. Cambrian Association, and published the first account of the stone in the Arch. Camb., 1860, p. 227. The upper part of the stone is ornamented with a cross with dilated ends to the four equal arms inscribed within a circle, the curved lines separating the arms interlacing in the middle of the cross. Two deeply-incised longitudinal lines extend two-thirds down the face of the stone, where they meet a transverse line, apparently forming the stem and base of the cross, although the stem does not arise from the centre of the lower limb of the cross. There are some other shorter horizontal and perpendicular lines (exclusive of the Ogham marks on the left edge of the stone), which appear to be destitute of any meaning. The lower end of the stone is buried in the ground, but I believe there are no more letters than are shown in my figure, which are clearly

DOB

FILIVS EVOLENC—

with certain markings after the B which may possibly be intended for letters. If, as may be conjectured, the cross with its double-lined stem and transverse-lined base is a subsequent addition on the stone, some of the older letters may have been cut through, as indeed seems to have been the case with the E in the second line: since I apprehend the name of the father (*Evolenci*) is identical with that of *Evolenggi* on the Llandyssilio stone (ante, p. 113), rather than that it is to be read VOLENCI, as I at first supposed (Arch. Camb., 1860, p. 228<sup>2</sup>).

Mr. R. R. Brash, after carefully inspecting the stone, which is 4 feet 3 inches long, 11½ inches wide at bottom, 14 inches at top, and from 3 to 4 inches thick, reads the lines—

<sup>1</sup> This is written Tygoed in my article in Arch. Camb., 1860, p. 227.

<sup>2</sup> In the Arch. Camb., 1875, Professor Rhys reads the last word EVOLONG—. The second o in this word is, however, clearly an e, and there is no trace of a tail to the supposed g, as pointed out by Mr. Brash (Arch. Camb., 1875, p. 285), by whom my reading Evolenci is maintained.



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that Mr. Robinson has apparently mistaken as the tail of the G an impression in the stone, and that the other Oghams beyond those given in my figures are so faint as to have led me to overlook them, both in my inspection of the stone and in the various rubbings before me in which they do not appear.

## PLATE LIX. FIG. 4.

## THE ST. NICHOLAS STONE.

This stone in its present state would present great difficulty in any attempt to decipher it, but it fortunately happens that an engraving of it before it was broken and portions of it lost, was given by Mr. Fenton in his History of Pembrokeshire, p. 28. The stone was at the time of the publication of that work used as a stile in the hedge of the churchyard at St. Nicholas. The extent of the fracture may be judged from the word *HIC* at the end of the second line and the syllable *cit* at the beginning of the third line, showing that the two letters *ja*, being the commencement of the word *jacit*, are now lost, and the same number of letters are lost at the end of the first line; and this appears to be the case from the engraving in Fenton's volume, where the inscription is misrepresented entirely in well-formed equal-sized Roman capitals, its reading being however correctly given as follows:—

TVNC CETACE VX  
 SORDAARIHICIA  
 CIT. —+

These letters, of which no attempt at explaining them was given by Mr. Fenton, appear to me to be capable of being read as follows:—

TUNC CETACE UX—  
 SOR DAARI HIC IA  
 CIT.

the third word *UXSOR* being evidently an orthographical error for *UXOR*. The only remaining difficulty will then rest upon the first word *TUNC*, to be treated either as an adverb or as the commencement of the female name *CETACE*. In the former view the unusual character of the formula may be matched by the word *IAM* in the Brochmael inscription at Pentre Voelas (Arch. Camb., 1847, p. 30); the latter view may perhaps be supported by the discovery of some female name in the early records of Wales. Professor Rhys, however, Notes on the Inscribed Stones of Wales, p. 6, considers the proposal to reduce the *tunc* to an adverb to be uncalled for.

The present inscription affords another instance of the great respect paid to their female relatives by the early Christians in Wales. The cross inscribed on the stone would appear to be even more ancient than the inscription, as the letter *H* in the second line has its second stroke shortened to prevent it from running into the left arm of the cross. Possibly this



circumstance may throw a little light upon the employment of the adverb *TUNC* in the present case<sup>1</sup>.

With the exception of the letter *τ*, which occurs in the first and third lines of the inscription, and which is of an uncial form, it will be observed that all the letters are Roman capitals, tolerably well formed, although irregular in size. We may therefore, I think, safely refer its date to a period but little, if indeed at all, more recent than the departure of the Romans from the Principality.

The letters average  $3\frac{1}{2}$  inches in height; the entire stone being 30 inches long and 12 inches wide. The engraving has been made from a drawing by the camera lucida from a rubbing kindly communicated by Mr. Mason of Tenby. (J. O. W. in Arch. Camb., 1856, pp. 49-51.)

PLATE LX. FIG. 2.

THE GURMARC INSCRIPTION.

My attention was first directed to this stone by the Rev. J. Jones (Tegid). It is marked with a wheel-cross of not inelegant design, and bears an inscription in Anglo-Saxon or Hiberno-Saxon minuscule letters. It is now used as a gate-post at the entrance of the farmyard called Pen Arthur, half a mile north of St. David's, lately in the occupation of Mrs. Roberts. It was stated to have been found on a moor not far distant from its present locality<sup>2</sup>, and the tradition current among the country people is that the stone commemorates a battle fought in the neighbourhood about some lands to which the Cathedral of St. David's laid claim. As placed at present the inscription is uppermost, and in this reversed position our late friend, in his zeal for the Hebrew origin of Welsh literature, fancied he saw a very clear Hebrew inscription. By placing the drawing however in its proper position, we have treble evidence that the stone is a genuine early British Christian production. In the first place, the ornamental figure represents and is intended as a symbol of the Crucifixion, although all the four branches of the cross are of equal length; secondly, we find on the upper right-hand angle the letters *Xp̄s*, which are the ordinary Greek mode of contraction of the name of Christ, and which was adopted and kept up throughout the middle ages by the Latin Church; whilst the inscription beneath the cruciform ornament is cut in letters of the peculiar character which was common throughout the Anglo-Saxon period in England, Wales, and Ireland.

The drawing has been taken by the camera lucida, from rubbings kindly communicated by John Fenton, Esq., and Mr. Mason of Tenby, and it will be seen that the cross is not quite correct in its drawing, whilst the ribbon-like ornament within the outer circle is quite peculiar, and seems intended to represent a rope or twisted cable. The name inscribed

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<sup>1</sup> Dr. John Jones (Hist. Wales, p. 340) made a wonderful translation of this inscription, which he read 'Tunece taceux sordaar hic jacit, i. e. Be uncovered and silent, the Chamberlain lies here. Penforst signifying in Welsh "Chief Knight or Master of the Ceremonies."!!

<sup>2</sup> More recent information states that this and the two other stones next described were originally placed upright around a holy well two fields distant from the farm-house of Pen Arthur (Arch. Camb., 1864, p. 352).



beneath the cross is Gurmarc (Зурмарк). Of its date it is difficult to speak with anything like precision. I apprehend, however, that it may range between the eighth and eleventh centuries. The diameter of the cruciform design is 25 inches, and the average height of the letters is 2 inches. (J. O. W. in Arch. Camb., 1856, p. 51.)

PLATE LX. FIGS. 3 & 4.

THE TWO CROSSED STONES AT PEN ARTHUR.

My attention was directed to these two stones by the Rev. Canon James Allen, Chancellor of St. David's, during a pleasant visit after the Carmarthen Meeting of the Cambrian Archæological Society, and by whom careful drawings and rubbings have subsequently been forwarded to me. With the Gurmarc stone these two monuments are said to have originally been placed upright round a holy well at two fields' distance from Pen Arthur farm-house. One of these stones (fig. 4) has an ornamental cross with equal-sized arms formed of a pattern of diagonal lines bent at different angles and terminating in small triangular incisions, the interspaces forming a never-ending labyrinth, the whole surrounded by a circular cable-like border. The cross is 15 inches in diameter, and the stone is now fixed at the base of the fence-wall on the east side of the road, not 100 yards from the farm-house of Pen Arthur.

The other of these two stones (fig. 3) is ornamented with a cross somewhat smaller than the preceding, the outer circle being only 12 inches in diameter. The cross itself is formed of interlaced ribbons, each having a longitudinal incised line and arranged so as to form a continuous figure, the angles of which meet in the centre of the cross; the whole surrounded, as in the other two stones, with a cable-like circular moulding. This stone stands at present close within the entrance of a field on the east side of the road, a short distance north from the farm-house of Pen Arthur, being fixed on the north side of the southern fence wall or hedge of the field, the entrance to the field being close to the south-west corner of the field. Neither of these stones bears an inscription.

PLATE LXI. FIG. 6.

THE PEN ARTHUR LATIN CROSSED STONE.

This stone, for a knowledge of which, accompanied by rubbings and drawings, I am also indebted to the Rev. Canon Allen of St. David's, stands close to the Pen Arthur farm-house, forming the gate-post of the field close within which the last described stone is found, the present cross not having been observed until last year, when the bank which had previously concealed it was repaired. The cross itself is found on the west face of this western gate-post into the field, and is 15 inches high and 9 inches wide, formed of triple incised lines, the middle one in each limb being forked at its extremity, and the outer lines following the lines of the middle strokes at the distance of an inch apart. It is desirable that these four Pen Arthur stones should be rescued from their unseemly position and removed to the cathedral of St. David's, where a lapidary museum might well be formed.





# HISTORY

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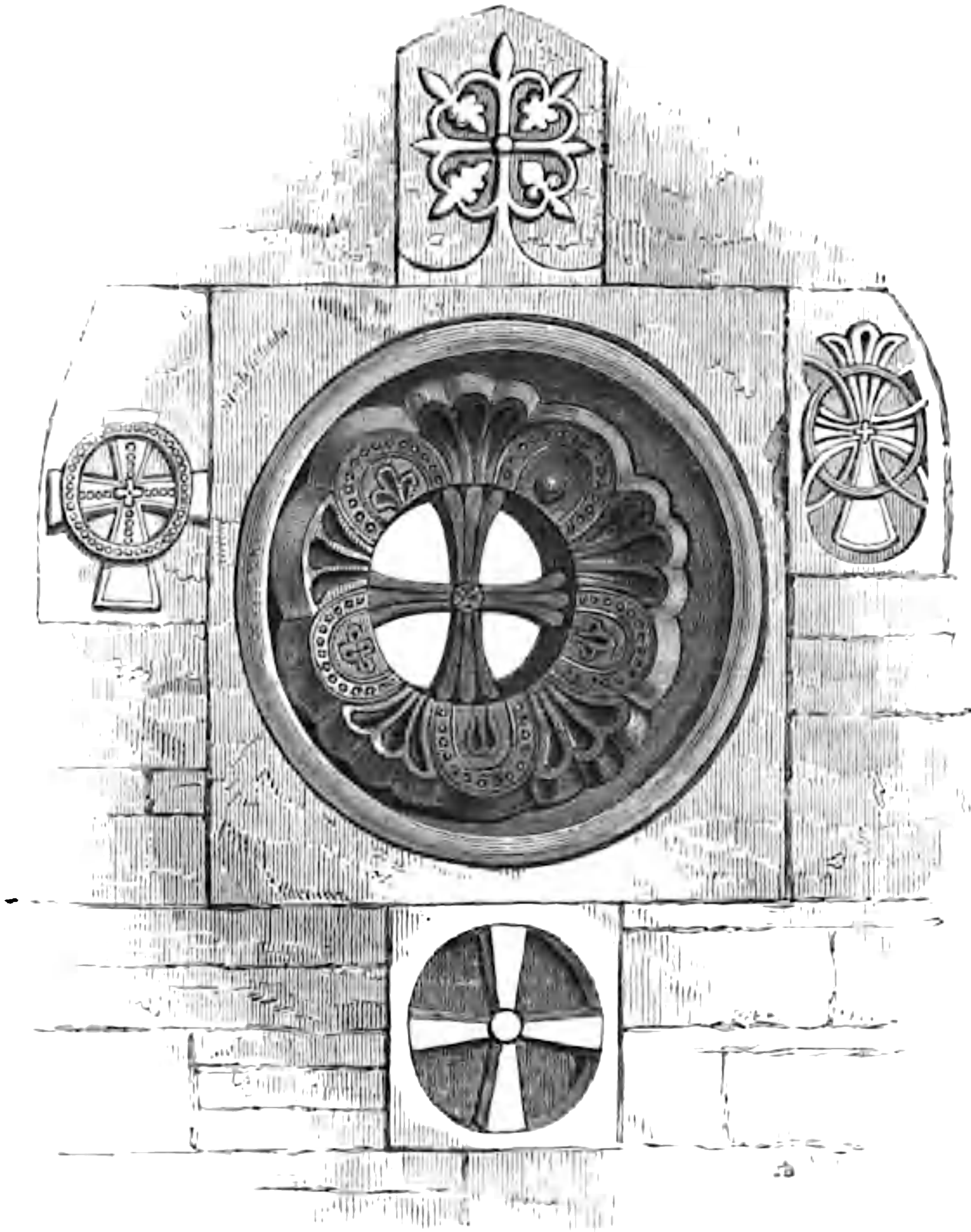
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## THE PIERCED CROSSES IN ST. DAVID'S CATHEDRAL.



In 1866 a series of four beautifully ornamented crossed stones which had been walled up were found surrounding a much larger central one deeply sculptured and fixed within a niche on the west side of Bishop Vaughan's Chapel in St. David's Cathedral immediately behind the high altar, which was visible through the four pierced holes in the central cross, which was at such a height from the ground as to be level with the eyes of a man of ordinary size. It has been considered that these crosses are of different dates, the oldest being the one beneath the large cross, whilst that above it is the most recent. From the ornamentation of the central and two lateral crosses I apprehend that they must be referred to the Norman period. I know nothing more beautiful in work of that period than the central cross. The mouldings of the arched recess beneath which these crosses were found correspond with the work of Peter de Leia (1180). These crosses were first described by the Rev. E. L. Barnwell (*Arch. Camb.*, 1867, p. 68).



## PLATE LXV. FIGS. 3 &amp; 4.

## MUTILATED STONE IN ST. DAVID'S CATHEDRAL.

These two figures represent a stone block at present standing in the north transept of St. David's Cathedral, about 2 feet 8 inches high. In its present condition it is cylindrical, with the base slightly dilated, the top hollowed into a circular basin, whence it was probably used as a holy water stoup. It is evident however, from the slight and unintelligible remains of an inscription in one part and of an ornamental interlaced pattern in another portion of the circumference, that the stone had originally formed the quadrangular base of a cross, and that all the angles had been rounded off in order to give it a cylindrical form.

I am indebted to the Very Rev. James Allen (now Dean of St. David's) for drawings from which the accompanying figures have been made.

## PLATE LXIII. FIG. 4.

## FRAGMENT OF AN ORNAMENTAL CROSS IN ST. DAVID'S CATHEDRAL.

This elegantly ornamented fragment has lately been found during the restoration of St. David's Cathedral, and this figure is reduced from rubbings made by myself and Miss Dora Jones, sister of the Bishop of St. David's, and others kindly sent me with a drawing by the Very Rev. Dean Allen. The fragment measures about 26 inches high by 16 inches. It is now preserved in Bishop Vaughan's Chapel, which I would suggest might well be adapted for a Lapidarian museum, where the many fragments of sculptured stones found in the cathedral and in the neighbourhood, including the Pen Arthur stones, might safely be preserved. The fragment here represented evidently contains two of the limbs of a cross, two of the semicircular spaces between the limbs of the cross (the upper one only partially) being shown in my figure. The interlacement appears to be not quite regular in some parts, possibly owing to the injury of the stone; and I cannot clearly determine the intention of the spiral objects represented on the lower right-hand space, somewhat resembling wings.

## PLATE LXIII. FIG. 1.

## CROSSED STONE, NEWPORT.

The large stone represented in this figure, 6 feet high by 2 feet 10 inches wide, lay in the churchyard at Newport face downwards, but on turning it over in 1877 the incised cross on its underside was discovered. It is here represented from a photograph exhibited in the temporary museum at Lampeter in August 1878.



## PLATE LXIII. FIG. 3.

## THE CROSSED STONE AT ST. NUN'S CHURCH.

The ruined church of St. Nun, with its vaulted sacred well, in a field about one mile to the south of St. David's, are almost the only remains in the west of Pembrokeshire of the earliest Christian inhabitants of the district<sup>1</sup>. The walls of the church measure internally 38 feet by 21, the greater measure being to the north and south; they have probably been altered from the original design of the church, being about two yards high, the enclosure being now filled with underwood and weeds. In the eastern wall of the church is fixed the stone represented in the accompanying figure, which is 43 inches high and 24 inches wide at the top. On the outside of the stone is an incised circle 13 inches in diameter, within which is inscribed a plain cross with the stem extending about a foot below the circle.

## PLATE LXIII. FIG. 2.

## MESUR Y DORTH.

This is a plain incised cross inscribed within a circle standing on the east side of the road near Croes Goch, about six miles north from St. David's; it is mentioned in Nicholson's Pembrokeshire and in Jones and Freeman's History of St. David's, p. 235.

The carving on the stone has been compared to the outline of a shilling loaf tin with the dough inside marked with the usual baker's cross, whence the name both of the village and the stone, which signifies the Loaf-measure. There is no inscription on the stone.

---

BOSHERTON.—The cross in Bosherton Churchyard is raised on three steps on the south side of the church. It is in the form of a Latin cross, the limbs square but with the angles chamfered (except at the extremity of each limb, at the intersection of which is sculptured the head of the Saviour). It is figured by the Rev. H. L. Jones, Arch. Camb., 1861, p. 213, and is assigned to the fourteenth century. I am however inclined to regard it as earlier than that date.

ARTHUR'S STONE.—In Brown Willis's Survey of St. David's, p. 65, it is stated that 'on the burrows near the sea near St. David's there is a stone pitched in the ground

---

<sup>1</sup> Of St. Justinian's Chapel and Capel y Pistil with its sacred well, near St. David's; St. Tegan's little chapel near Tretowel, 4 miles N.W. from Fishguard (dedicated to SS. Devanus and Justinian, the former sent by Pope Eleutherius into Britain with St. Faganus in A.D. 186); St. Caradoc's chapel near Roch; the little chapel with a round tower on St. Anne's Head; the little chapel at St. Bride's; the little round tower and the chapel near Penally Church; the chapel on St. Catherine's rock near Tenby, and of the small chapel on Caldy Island, I believe no remains are now in existence.



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## CARDIGANSHIRE.

## PLATE LXIV. FIG. 1.

## THE LLANDYSSIL STONE.

This stone, for rubbings of which I was indebted to the Rev. H. L. Jones, is about 12 inches high by 14 wide, and is built into the churchyard wall at the right-hand of the western entrance at Llandyssill, near Newcastle Emlyn. The letters are rudely cut, varying from 2½ to 4 inches in height. They are Roman capitals of a debased form, with a single minuscule h in the third line. The two letters **FI** at the beginning of the second line exhibit the ordinary conjoined form. The whole inscription is to be read

VELVOR

FILIA

BROHO

i.e. Velvor the daughter of Broho.

Is it possible that a portion of the stone at the right-hand side of the inscription has been broken off, and that the names both of daughter and father are not here found in their entirety<sup>1</sup>?

The stone has already been engraved by Meyrick in his *History of Cardiganshire*, p. 149, Pl. 4, fig. 1, but not correctly, and the reading there given is **VELVOR HLIM BR CHO**, the conjoined **FI** in the second line having been mistaken for a h, and the **A** with its angulated cross-stroke having been considered as a **M**; the **O** also in the middle of the third line having been mistaken for **C**, although its round form is quite clear. (J. O. W. in *Arch. Camb.*, 1856, p. 144.)

Dr. John Jones, *History of Wales*, p. 315, with his usual inaccuracy read the first word as *cedvor*, and thought it alluded to Cedifor ab Dinawol, contemporary of William Rufus, and lord of Castle Howel in this parish. The whole inscription was read by him (p. 69) as 'Cedvor filius Greho,' the **H** often used for **N**, and so becoming Cadifor the Son of Grono, A. D. 1116. (!)

## PLATE LXIV. FIG. 2.

## THE BROKEN INSCRIBED STONE AT LLANLLYR.

During the meeting of the Cambrian Archæological Association at Cardigan in 1859 an inscribed stone (5 feet 8 inches long, 9 inches wide, and 10 inches thick) was brought

---

<sup>1</sup> The name Brohonagli on the Brochmael stone at Pentre Voelas Hall suggested the above observation. Professor Rhys (*Notes*, p. 4) suggests the second name as Brohomagli, adding, 'Who this Brochwel was I have no idea, and his daughter's name is also thoroughly strange to us.'



to the temporary museum from Llanllear or Llanllyr, near Llanfihangel Ystrad, which had been used as a gate-post, having been broken down the centre of its length, where it had evidently been partially incised with the longitudinal base or stem of a cross, the upper part of which was inclosed within a circle, of which one half remained on the portion exhibited, which also bore four lines of an inscription, of which I published a figure in *Arch. Camb.*, 1863, p. 258, regretting I was unable to give the reading. The letters are for the most part minuscules of the Hiberno-Saxon form. The second line commences with the word *MACLONIN*, and the third with *LLOR FILIUS*<sup>1</sup>. There are several longitudinal cracks in the surface of the stone which adds to the difficulty. The stone was visited at Llanllyr House, the residence of Colonel Lewis, where it was lying in a field near the out-buildings, during the Meeting of the Cambrian Archæological Association on August 23, 1878, but with no greater success in the interpretation of the inscription. The members were informed that the other part of the stone was believed to be built in the wall of the mansion. Whether the name of *Maclonin* has any connection with that of one of the princes of North Wales called by Gildas *Maglocunum*, a name which in the *Annales Cambriæ* becomes *Mailcun*, now *Maelgwn*, I will not attempt to decide.

In the Bodleian Library is preserved an Irish MS. (Rawlinson B. 486, fol. 29) containing a poem in which the names of the persons buried at Clonmacnoise are recorded, in which we find 'Ruc Mac Lonain ceim crabaid' (Mac Lonain went on a pious journey). See Petrie and Stokes, *Christian Inscriptions in Irish Language*, i. p. 7, whence it may be inferred that the Llanllyr inscription may be in the Irish language, and may refer to this Mac Lonain.

#### PLATE LXIV. FIG. 3.

#### THE LLANARTH CROSSED STONE.

In the churchyard of Llanarth, near Aberaeron, near the south door of the church, used to stand a stone, 4 feet 6 inches high by 2 feet 10 inches wide, bearing an inscribed cross, here represented from a drawing and rubbing communicated by the late Rev. H. L. Jones and published by him (*Arch. Camb.*, 1863, p. 262). It was rudely figured by Meyrick (*Cardig. Pl.* 4, fig. 4), and the inscription read *NRI . . . C . . .* (*HENRICUS*), the letters having been partially scaled off. It is now placed inside the church beneath the tower, near the western entrance into the nave (*Arch. Camb.*, 1851, p. 307). The first letter was regarded by Mr. Jones as a *s* of the Cornish type (it seems to me however to be rather a *z*), the second as *u*, the third *R*, partly defaced in its lower part, followed by the slanting stroke of some letter, of which the remainder is lost, succeeded by a gap where there is room for a fifth letter; the

<sup>1</sup> Prof. Rhys (*Notes on Welsh Stones*, p. 5) gives the following as his reading of the inscription, which he thinks 'is not, perhaps, altogether wrong' :—

temuicuoitoc—  
 acioniuato  
 Casfiliusasa  
 ittmeitcii . . . .



sixth letter may be either n or r (from its dissimilarity to the second letter R we should prefer n), and the last letter is evidently a T of the minuscule form, which in conjunction with the form of the cross itself led Mr. Jones to refer the stone to a date not earlier than the tenth century, possibly later.

On the left-hand arm of the cross (but nowhere else on the stone) Mr. Jones observed four slanting incised strokes, apparently Oghams, and representing either c or s, according as they are read upwards or downwards; and he prefers the latter, as it seemed identical with the initial of the name incised on the stem of the cross itself. This stone is also mentioned in Arch. Camb., 1850, p. 73, and 1851, p. 307.

Professor Rhys (Arch. Camb., 1874, p. 20) reads the inscription on the shaft of the cross as Gurhir-t, or some such name, and the Oghams as c, 'that is, Croc-Gwrhir-t, Gwrhir-t's cross.' I however know no instance in which the Oghams and Roman inscription form consecutive parts of one sentence.

#### PLATE LXIV. FIG. 4.

#### THE LLAN VAUGHAN STONE.

My first acquaintance with this stone was from a drawing kindly sent to me by Miss Dora Jones, sister of the Bishop of St. David's. It was then standing in the hedge of the kitchen garden at Llan Vaughan or Llanfechan House, near Llanbyther, having been brought originally from Capel Wyl, or the Prior-dy, on the farm of Crug y Wyl, on the Cardigan side of the river Teivy, to the slope of the hill above, where it had been buried. The front of the stone is now  $6\frac{2}{3}$  feet high, not  $9\frac{1}{4}$  feet as stated by Meyrick, and  $1\frac{3}{8}$  inches broad. It was however previously mentioned and rudely represented in Meyrick's Cardiganshire, p. 191, tab. 4, fig. 3, and subsequently correctly by the Rev. H. L. Jones (Arch. Camb., 1861, p. 42), and it is stated in the same work (1866, p. 196) that during the repairs of Llan Vaughan House the stone had been properly cared for.

The inscription is to be read TRENACATUS IC IACIT FILIVS MAGLAGNI, the letters being debased Roman capitals of the type commonly found in Carmarthenshire, in which the s is carried below the line, the lower half of the letter being enlarged, and the G formed as a semicircle with an oblique dash at the bottom and without any cross-bar at the top. It is further noticeable that the first name properly ends in us, as the nominative case, with which also *Filius* in the second line agrees. The third name evidently belongs to the same class of names as those inscribed on the stones figured in Plate XLV. The Roman letters are as sharp as if recently executed, as is also the case with the Oghams overlooked by Meyrick. These are carefully represented in my figure, and have been read by Mr. R. R. Brash (Arch. Camb., 1869, p. 160, and Kilkenny Arch. Jour. 1860, p. 303) as consisting of a single name, that in the first line of the Roman inscription, TRENACCATLO, observing on the duplication of the consonants, of which he gives various Irish instances.

Professor Rhys, however (Arch. Camb., 1873, p. 74), resolves the Ogham name into *Tren-ac* Catlo, 'Tren and Catlo.' Tren occurs here in the compound Trenacatus, also in Trenegussi





# HISTORY

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end of the outside of the church of Silian. In figure 4 the ornaments consist of incised diagonal lines bent continuously at right angles, forming an elaborate never-ending pattern constantly seen in Chinese metal and other work, and which is also found in the finest Hiberno-Saxon illuminated manuscripts.

The pattern on the other side of the stone (fig. 5) consists of an interlaced raised ribbon forming an endless series of knots. These patterns are 20 inches long by 11 inches wide. The latter will be seen to be identical with that on the Llanfihangel Ystrad stone next described.

This stone is noticed by Lewis (*Top. Dict. Wales*, vol. ii), who however was not acquainted with the inscribed stone above described. I suppose it is also the stone alluded to by Dr. John Jones (*Hist. Wales*, p. 317) as a monumental stone with an inscription in runic knots. 'The difficulty in deciphering such inscriptions consists in finding out the commencement of the inscribed sentence<sup>1</sup>.' (!)

### PLATE LXVII. FIG. 3.

#### THE LLANFIHANGEL YSTRAD STONE.

In Sir S. Meyrick's *Cardiganshire*, Pl. V. fig. 1, is given a wretched representation of an ornamented stone 'covered with runic knots and circles, such as are ascribed to chisels of the ninth century,' then standing in a field called Maes Mynach, near Cwm Mynach Valley, in the parish of Llanfihangel Ystrad. The stone now lies by the road-side near the mill at the entrance of the little valley in question, about six miles north-west from Lampeter, where it was visited by several members of the Cambrian Archæological Association in August, 1878, by one of whom it was suggested that the shape of the stone here represented might, from its rude resemblance to a monk in his cowl and cloak, have suggested the name Maes Mynach for the field in which it stood. It is about 6 feet high, 2 feet wide, and 19 inches thick, the ornamented side being uppermost. The size of the stone prevented our turning it over to ascertain whether there were not an inscription or other device on the reverse of the stone. It will be seen that the design of the ornament is identical with that of the Silian slab (fig. 5). It is proper to add that my figure has been made from sketches and rubbings of the stone, as it seems scarcely credible that Sir S. Meyrick's figure could have been drawn otherwise than from memory, being so ludicrously inaccurate.

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<sup>1</sup> Prof. Rhys (*Notes on Welsh Stones*, p. 5) states that Mr. Jones of Glandennis, a member of the Cambrian Arch. Association, had assured him that he had often seen at Silian an Ogham-inscribed stone. No such stone was however found on visiting Silian in August, 1878, and it is probable that one of the other stones at Silian had been mistaken by Mr. Jones for an Ogham one, as it had by Dr. John Jones for a runic inscription.



## PLATE LXVI. FIG. 2.

## THE PONT VAEN STONE.

The stone here represented was found during the Lampeter Meeting of the Cambrian Archæological Association in August, 1878, embedded into the wall of the south-west angle of the cottage at Pont Vaen, half a mile west of Lampeter, just where the road to Aberaeron branches from the Newcastle Emlyn road. It is about 6 feet high, half being buried in the angle of the wall of the cottage, and the other half forming part of the wall of the adjoining enclosure, into which it had evidently formed one of the gate-posts, one of the staples still remaining on the north side of the stone, below which is the figure of a cross formed of simple double incised lines, the left-hand limb of which is hidden in the wall of the cottage. It is said to have been brought from the neighbouring Peter Well. It was first mentioned and figured by Mr. Worthington Smith in the *Gardener's Chronicle*, September 21, 1878.

## PLATE LXVI. FIGS. 3, 4, 5 &amp; 6.

## STONES AT LLANDEWI BREFI.

The parish of Llandewi brefi (Llan Ddewi brevi) is memorable in the annals of the ancient British Church as the place where a synod of the clergy was held in the year 519 for the suppression of the Pelagian heresy, which at that period was spreading rapidly through the Principality. This synod was presided over by St. David, to whom Dubricius, then Archbishop of Caerleon, who was present at the meeting, resigned his archiepiscopal see and retired to Bardsey Island. In 1187 a college was founded here by Thomas Beck, Bishop of St. David's, but the early monumental stones here figured, with those represented in Plates LXVIII, LXIX, and LXXI, are evidently prior to the latter of these two dates.

In the *Archæologia Cambrensis*, 1861, p. 311, will be found an account of a visit to this place by a party of archæologists, in which its lamentable condition was described by 'one of the party' (the Rev. H. L. Jones). Since that time the church, like so many others in this part of Wales, has been partially rebuilt, and it is during this restoration that we have to regret the careless destruction of some of the ancient monuments. Of the three crossed stones figured in Plate LXVI, figures 3 and 5 now stand erect near the south-west angle of the church. The second (fig. 3) is marked with a plain slightly-incised cross 10 inches high, with a small cross-bar at the top for the 'titulus.' That represented in fig. 5 is a larger irregular block, on which the cross is 25 inches high and 15 inches wide, the three upper limbs terminating in trefoils, whilst the stem of the cross terminates below in two recurved branches. The stone (fig. 4) is much shattered, and stands in the middle of the churchyard towards the south of the south transept; it is copied from a sketch by the Rev. H. L. Jones, made before the destructive restoration of the church took place. Figure 6 is copied from Sir R. Meyrick's Pl. V. fig. 4, representing a stone



stated by him to be used as the east gate-post of the churchyard, 3 feet 10 inches high and 1 foot 2 inches wide. No trace of it was however found either by the Rev. H. L. Jones or the members of the Cambrian Archæological Association in their visit to the church in August, 1878. This is to be regretted, as the inscription as given by Meyrick is illegible, although it may be suggested that the four terminal letters in the second line are intended for FI(LI)VS, the other letters in such case representing the name of both father and son. Careful search should be made for this stone. Hübner (*Inscriptiones*, p. 42, No. 119, reads the inscription (from Meyrick's figure) 'Daluc dusnelvi?'

PLATE LXVIII. FIG. 3.

THE IDNERT STONE, LLANDEWI BREFI.

This stone was first noticed by Edward Lhwyd in a communication to Bishop Gibson, p. 644 (*Gibson's Camden*, ii. p. 40, *Gough's Camden*, iii. p. 158), as then fixed over the entrance to the chancel, and as bearing an inscription, 'Hic jacet idnert filius I . . . . . qui occisus fuit propter p . . . sancti . . . .' In Meyrick's *Cardiganshire*, Pl. V. fig. 2, the inscription is given as entire, 'Hic jacet idnert filus iacobi qui occis fuit propter predam Sancti,' and in Hübner's *Inscriptiones*, p. 42, it is further amplified into 'Hic jacet ianert filius J(acobi?) qui occisus fuit propter p(redam?) Sancti (David?).'

In the recent destructive restoration of the church this stone was removed, broken up, and portions of it inserted in the north-west angle of the outside wall of the church, the most important part being placed upside down about 10 feet from the ground. In the accompanying figure I have represented the pieces as joined together, and indicated the now lost parts by dots. The first two words, *Hic jacet*, are broken through and nearly defaced; the name Idnert is clear, the second letter being a minuscule d with the second line elevated above the top of the o. After the word filius is the letter I, followed by marks which may possibly represent the letters AC or AG.

The inscription has been supposed to refer to Idnerth, the last Bishop of Llanbadarn, who was murdered in A. D. 720. See *Giraldus Cambrensis*, *Itin. Camb.*, ii. 4, p. 863; *Haddan and Stubbs*, i. 146 and 625. 'The identity of Idnerth with the murdered Bishop of Llanbadarn seems to be a conjecture, although a not improbable one.' (*H. and S.*, l. c.)

Dr. John Jones states that the inscription had been moved from over the chancel door and placed over the window on the north side of the chancel, and gives its translation as, 'Here lies Idnerth son of Cadwgan, who was put to death for violating the sanctuary of St. David.' (*Hist. Wales*, p. 318.)

PLATE LXIX. FIG. 2.

ST. DAVID'S STAFF, LLANDEWI BREFI.

This tall slender stone now stands, with the two represented in Plate LXVI. figs. 3 and 5, near the south-west entrance into the church of Llandewi brefi. It is described and



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This stone was sought for in vain during the visit of the members of the Association in August 1878, during the Lampeter Meeting.

In addition to the stones described above, it is stated by Lewis (Top. Dict.) that there is preserved in the church of Llandewi brefi a very large horn, called by the inhabitants 'Mat-Korn ých Davydd,' which is said to have been in the possession of the parishioners since the time of the Saint.

PLATE LXXI. FIG. 3.

THE ROMAN INSCRIPTIONS AT LLANNIO I SAV.

The Roman station of Loventium is placed by antiquarians between the right bank of the river Teivy and the road, at a place called Caer Castell, where some faint vestiges of embankment are visible, but it is on the flat towards the river that foundations of houses may be traced, and whence the Roman road called Sarn-Helen branched off both in a northerly and south-westerly direction. It is about a mile due west of Llandewi brefi, and now consists of a farm-house and farm-buildings. The Roman inscriptions represented in Plates LXXI and LXXVIII were here found, and that given in Plate LXXI. fig. 3 is now built into the east wall of one of the farm-buildings, about 15 feet from the ground above the horse-block. The stone is about 14 inches long and 4 inches wide. The letters are thin, tall and ill-formed capitals. An engraving of this stone was published by me in the Arch. Camb., 1871, p. 263, from a rubbing sent me by the Rev. H. L. Jones made on July 17, 1861, during the visit of 'the party' as recorded in Arch. Camb., 1861, p. 312, where the name upon the stone is given as OVERIONI, as it had also been given by Lhwyd and Sir S. Meyrick (Cardiganshire, Pl. V. fig. 8). The stone is however injured at the left end, and on examining it carefully during the Lampeter Meeting in August, 1878, we adopted the conclusion suggested by Mr. Robinson (one of the Secretaries of the Cambrian Archæological Association), that the first supposed letter was incomplete, and that its supposed right side indicated a centurial mark, leaving the real name VERIONI.

PLATE LXXVIII. FIG. 2.

THE ENNIUS STONE FROM LLANNIO I SAV.

The stone here figured was formerly inserted in the wall near the door of one of the farm-buildings at Llannio i Sav, in which position it was described and figured by Lhwyd and Sir S. Meyrick (Cardiganshire, Pl. V. fig. 7). It was subsequently removed by J. Morris Davis, Esq., to his residence at Aberystwith, but at the Meeting of the Cambrian Archæological Association at Lampeter (August 1878) it appeared in the temporary museum in the College, and where it is to be hoped that it may be preserved. It is 11 inches long by 6 inches wide, and bears the inscription

ARTIUM)  
ENNIUS  
PRIMVS)

enclosed within the ordinary Roman frame.



## PLATE LXXVIII. FIG. 1.

## THE LEGIONARY STONE AT LLANNIO I SAV.

In Lewis's Topographical Dictionary it is stated that 'a stone, on which could be traced the words Cohors Secunda Augustæ fecit quinque passus (affording evidence that a cohort of the second Augustan legion erected a certain portion of the walls), was used as a seat in the porch of one of the farm-houses at Llannio. In Meyrick's Cardiganshire, Pl. V. fig. 9, the stone is represented with the letters unintelligible. In 1861 it was found by the Rev. H. L. Jones (Arch. Camb., 1861, p. 312) built in the lower part of the stable wall (facing the north), 'thither removed from the horse-block, not many years back, with traces of two lines of words on it, but of which COH is almost the only portion now legible.' The stone is about 30 inches long by 15 wide, and was found in August, 1878, in the position described by the Rev. H. L. Jones, and the accompanying figure is drawn by camera from the rubbing I made on the visit of the members of the Cambrian Archæological Association during the Lampeter Meeting.

In addition to the above Roman stones at Llannio i Sav there is another inscribed stone built into the south wall of the farm-house about 15 feet from the ground, 20 inches long by 4 inches wide, containing the letters

| ID | IH | FE | 1695 |

## PLATE LXVII. FIGS. 1 &amp; 2.

## STONES FORMERLY AT TREGARON.

The church of Tregaron has been partially rebuilt, and during the restoration several ancient stones originally there have disappeared, including the two here represented from Sir S. Meyrick's Cardiganshire, Pl. VII. figs. 2 and 4, and the two next described.

## PLATE LXIX. FIG. 3, and LXXI. FIG. 1.

This stone, first figured by Sir S. Meyrick (Cardiganshire, Pl. VII. fig. 3), was moved by him from Tregaron to Goodrich Court, where it is still preserved in the wall of the chapel, and the two accompanying figures are drawn from rubbings made by Professor Rhys. One side of the stone is ornamented with two crosses of the Maltese form, whilst the other bears an inscription in characters precisely like those on St. David's leaning-staff at Llandewi breff, which is to be read ENEVIRI, preceded by a cruciform ornament and followed by crossed bars. The frame which bears the inscription measures 14 inches long by 4 inches wide, the letters being 3 inches high.



## PLATE LXXI. FIG. 2.

## THE POTENINA STONE.

This stone also existed at the church of Tregaron, as described by Sir S. Meyrick in his *Cardiganshire*, p. 252, Pl. VII. fig. 1, whence it was removed by him to Goodrich Court, as stated in the *Cambrian Quarterly*, ii. p. 142, and *Arch. Camb.*, 1864, p. 273, and affixed in the wall of the chapel. By Sir S. Meyrick the inscription was read 'Potenina malher,' and was considered as equivalent to 'Bod yn yna Mael hir,' and to have been dedicated to a British prince Mael Hir in the sixth century. The inscription measures 18 inches in length, the letters being  $3\frac{1}{2}$  inches high. From a rubbing of the stone made by Professor Rhys, reduced in the accompanying figure, it appears very doubtful whether there be any horizontal cross-bar in the second and fourth letters of the second line, whence Professor Rhys suggests (*Arch. Camb.*, 1877, p. 139) that the inscription is simply POTENINA MVLIIER, the v being upside-down, the n's formed the wrong way, and the h of the second word being merely two ii's.

Dr. John Jones (*Hist. of Wales*, pp. 50 and 318) reads the inscription 'Pot x hanc Malher, i. e. posuit hanc crucem malher,' considering it as the stone of Maylor the son of Peredur Gam, slain at the battle of Dinerth, Cardiganshire, in 907. (1)

## PLATE LXVIII. FIG. 1.

## THE STONE OF ST. GWNNWS.

In the picturesque churchyard of Llanwnnws near the Ystrad Meyric station, and on the north side of the church, stands a venerable stone about 3 feet 9 inches high, with the upper part injured on the left side, which bears an elegant representation of the cross composed of double raised lines, or rather of treble incised ones, the arms united by similar circular lines interlacing with the former, the ends of the limbs of the cross dilated, and the spaces between the arms bearing raised circular concentric bosses. The upper and left-hand portion of the wheel of the cross thus formed is damaged. On the upper part of the stone to the right are inscribed the letters xps (the monogram of Christ; just as in the Gurmanc stone), and down the right side of the stone is the inscription in minuscule letters, 'q(ui)cunq;(ue) explicav(er)it h(oc) nō(men) det benedixionem pro anima hiroidil filius carotinn.' The letter r is thrice repeated in the Anglo-Saxon form, like n. The stone was figured by Sir S. Meyrick (*Cardiganshire*, Pl. VII. fig. 6), but the middle and end of the inscription were incorrectly read.

An account and reading of the stone were sent me in 1850 by the Rev. Professor Graves, now Bishop of Limerick, a copy of which I forwarded to Dr. Hübner, who has introduced it in his 'Inscriptiones,' p. 42, No. 122; but the monogram of Christ is omitted both by him and Professor Rhys (*Notes*, p. 4, and *Arch. Camb.*, 1874, p. 246), and the





# HISTORY

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## PLATE LXVIII. FIG. 2.

## THE PENBRYN OR DYFFRYN BERN STONE.

This stone was first noticed by Edward Lhwyd (Gibson's Camden, p. 648, and ii. p. 42; Gough's Camden, iii. p. 160), and was also subsequently engraved by Meyrick (Cardiganshire, Pl. IV. fig. 2). From information received by me from H. Jenkins, Esq., and the Rev. John Hughes, Vicar of Penbryn, it appears that this stone formerly rested on the side of an artificial mound of stones in a field not far from the church of Penbryn, called Parc Carreg y Lluniau, on the Dyffryn Bern estate. On removing the tumulus (of which no trace now remains) an urn was found buried, but it was not ascertained what were its contents. The stone was afterwards set up in its present erect position as a rubbing-post for the cattle. The stone is nearly 5 feet high and 21 inches wide. It was visited by the members of the Cambrian Archæological Association during the Cardigan Meeting, and was subsequently published by the Rev. H. L. Jones (Arch. Camb., 1861, p. 306), who observes that the letters are of the same style and probably of the same date as those on the stone at St. Dogmael's. None of them are conjoined together; none are minuscule; they are tolerably regular; they are not peculiarly debased, but they contain the common false Latinity of *jacit*. Edward Lhwyd in his reading separates the syllable *cor* from the succeeding letters, and translates it 'the heart of Balenci.' Some of our members when they visited the stone took it as an abbreviation for *Corpus*; but judging from analogy we are inclined to look upon the first four syllables as making up only one word, the name of the deceased, apparently in the genitive case, and the whole inscription as divided into three words, reading thus—

CORBALENGI IACIT ORDOUS.

Above the first letter *Λ* is a sharp vertical incised line, which Mr. Jones thought might have been the commencement of a cross. The last word, *ORDOUS*, has occasioned much difficulty. It was considered by Edward Lhwyd to be an abbreviation for *Ordovicus*, showing that it was carved by men of South Wales who had welcomed one from the North, and had considered his origin worthy of note when they put over him this stone of honour. This suggestion confirms the great age of the inscription, since, as H. L. Jones suggests, this Romanised name of a British tribe could not have remained in use among ecclesiastics who no doubt cut the stone long after the termination of the Roman power.

Professor Rhys (Notes, p. 5, col. 1) adopts this reading, considering the first syllable *Cor* as analogous to the *Cor* in the Irish name Cormac for an older form Corbmac, and that *Lengi* meets us in Evolengi.

Dr. John Jones (Hist. Wales, pp. 22 and 316) gives the following absurd reading of this inscription: 'Cor Balenci jecit Ordous, the army (cohort) of Valence defeated the North Wallians. This Vallenge was cousin-german of Edward I, and fell fighting with the Welsh at Llandilo.'

Dr. John Jones also mentions that there is in this parish a stone called Llech yr Ochain, the Stone of Grief, near a well called Fynnon Waedog, or the Bloody Well.



## PLATE LXIX. FIG. 1.

## CROSSED STONE AT STRATA FLORIDA.

At the first Meeting of the Cambrian Archæological Association at Aberystwith in 1847, an excursion was made to Strata Florida Abbey (a building the architecture of which was transitional from Norman to Early English), when the only earlier object which was found was a gravestone in the cemetery (under which lay a skeleton of considerable size; Arch. Camb., 1848, p. 131), of which a figure was given in p. 110, here copied, and which may be assumed to be earlier than the introduction of the Gothic style in architecture.

## PLATE LXX.

## THE CROSS OF ST. PADARN AT LLANBADARN VAWR.

The parish of Llanbadarn Vawr (including the town of Aberystwith, from which it is distant one mile to the east) is one of the most celebrated in the ecclesiastical history of Wales, deriving its name from St. Paternus, contemporary with SS. Teilo and David (with whom he is associated in the Welsh Triads), who founded a religious establishment here, afterwards erected into a bishopric, over which see he presided for twenty-one years. The name of a subsequent bishop is recorded as having attended a synod held at Worcester in the year 601, and the suffragan bishop of Llanbadarn was also appointed as one of the deputation to meet St. Augustine on his landing in Britain. The monumental stone of Idnert at Llandewi brefi has been considered to be that of the last bishop of Llanbadarn Vawr, who was killed by the inhabitants. See ante, p. 140.

In the churchyard are two very early memorials of the British Church, one a tall narrow stone, of which about 7 feet and a-half stand above ground (the base being buried at least 2 feet under ground, and being about 11 inches wide and 8 thick). The head of the stone is cut into the form of a cross, with a circular boss in the middle surrounded by interlaced ribbon patterns greatly defaced by the action of the weather, whilst the tall stem of the cross is divided into numerous compartments of various lengths, those of the north side (fig. 2) being filled with interlaced ribbon patterns, whilst those of the south side (fig. 1), much defaced by the weather, are more varied, the first from the top being filled with a rectangular Chinese-like incised pattern, the second with two conventional animals placed back to back, the left-hand one nearly defaced; the third compartment is an interlaced ribbon; the fourth short, with bosses, of which I am unable to determine the meaning; the fifth a very rude human figure with a large head, his right hand bent upwards towards his face as if in the act of benediction, whilst his left arm is extended into a large spiral curve covering his body, which may be either regarded as a shield or the head of a large pastoral staff. The legs are very short, and the feet large and splayed outwards. The narrow sides of the stone are ornamented with interlaced ribbons (fig. 3), and with the alternating TIT pattern (fig. 4). The figures of this stone given in Meyrick's Cardiganshire,



Plate XVI. fig. 1, are ludicrously incorrect. No other representation of the stone (so far as I am aware) has hitherto been published.

PLATE LXIX. FIG. 4.

THE SMALL CROSSED STONE AT LLANBADARN VAWR.

I am indebted to Miss Dora Jones for a drawing of this (as well as a sketch of the tall cross close to which it stands in the churchyard of Llanbadarn Vawr, near the south-west entrance into the churchyard, and not far from the great entrance porch of the church). The Rev. Mr. Morris also sent me rubbings of both stones. This stone, rudely formed into the shape of a cross, stands 3 feet 6 inches out of the ground, the arms of the cross being 2 feet 6 inches wide, the upper part of the top sloping obliquely. The outline of the cross is formed by incised lines parallel with the outer edge of the cruciform stone, the lower limb having two semicircular lines similarly impressed.

After the Lampeter Meeting of the Cambrian Archæological Association in August, 1878, I visited these stones, of which I made sketches and rubbings which have assisted me in preparing the accompanying figures.

There is likewise a large upright stone, with the top broken, standing in the middle of the village.

PLATE LXIX. FIG. 5.

THE CROSSED STONE AT LLANGWYRYVON.

We are indebted to Sir S. R. Meyrick for the only representation hitherto published (Cardiganshire, Plate VII. fig. 5) of an ancient monumental stone in the churchyard of Llangwryvon, 8 miles south-east from Aberystwith, bearing on its upper part the representation of an ornamental cross of a very peculiar character sculptured upon it without any inscription. It is here copied from Sir R. S. Meyrick's figure, and is, or at least was in his time, used as a gate-post.

It may be mentioned that the font of this church is a wooden one.

PLATE LXXI. FIG. 4.

THE TROED-RHIW-FERGAM STONE.

I am indebted to the Rev. B. Williams of Cwmdwr, Llandovery, for the accompanying figure and note of a stone lately discovered in the parish of Llandugwd, Cardiganshire, in which are various early remains, such as barrows and an enclosed camp. On the front upper edge of the stone are certain rectangular notches, occasionally continued on the flat upper surface; and on the middle of the front of the stone are two holes used for hinges. The marks on the angles hardly appear to be Ogham characters.



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anything satisfactory of the figures, which it is desirable should be more carefully examined.

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In addition to the Cardiganshire stones above described, it may be mentioned that at LLANLLWCHAIRN, in the churchyard on the shore at New Quay, the base of a cross is still standing.

LLANBADARN UCHA.—In the churchyard are four large stones, one 11 feet high, standing erect.

LLANDEINIOL CARROG.—There are several singular monumental pillars in the neighbourhood of Carrog House (Arch. Camb., 1853, p. 146).

At PENBRYN are the steps of a cross destroyed.

LLANDYSSIL and LLANWENOG.—On the outside of the western wall of both these churches pieces of stone carving of the Crucifixion, as well as several other fragments of the early mediæval period, have been inserted.

And there are interesting early fonts ornamented with carving, often of human heads, at the churches of Bangor on the river Teivy; Troed yr awr, near Newcastle Emlyn; Llanwenog (with the heads of the twelve apostles); Lampeter, with the four evangelical symbols; Cellan (in which parish are also several gigantic stones standing erect); Llanvair Clygodau; Silian; Llanarth; Llanvihangel Ystrad; Llanychaiarn, and Llanllwchairn.

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## R A D N O R S H I R E .

### PLATE LXXII. FIG. 2.

#### THE CARVED STONE AT LLANBADARN VAWR, RADNORSHIRE.

Among the rubbings forwarded to me by the late Rev. H. L. Jones was one of a curious early carved stone preserved at Llanbadarn Vawr, between Llandrindod Wells and Llanfihangel Rhyd Ithon. It is 46 inches long by 17 inches wide, and contains figures of two monstrous dogs facing each other, with tails terminating in trefoils separated by a rudely carved human face, above which is a branching stem, and with a circular radiated disc below the dog on the left-hand. The figures are in relief, and may probably be ascribed to the twelfth century. It may have been used as a tympanum.

### PLATE LXXIII. FIG. 1.

#### CROSSED STONE AT NEW RADNOR.

I am indebted to Richard W. Banks, Esq., a zealous member of the Cambrian Archæological Association, for a rubbing and sketch of a crossed stone built into the wall of the Porth farm facing the turnpike road at New Radnor, communicated by the Rev. W. Gillam, Rector of New Radnor. It was removed about thirty years ago from the wall of the chancel when New Radnor church was rebuilt, and when a portion of this stone was



cut away to fit it for its present unworthy position. It is a cross of the Maltese form, with nearly circular impressed spaces between the limbs, and with a four-lobed boss in the centre. The cross measures 18 inches in diameter.

PLATE LXXIII. FIG. 2.

THE BRYNGWYN CROSSED STONE.

I am also indebted to Richard W. Banks, Esq., for a rubbing of a crossed-stone at Bryngwyn, made by the rector, the Rev. J. Hughes. It stands in the churchyard near the solitary yew-tree, and is a block of sandstone embedded 2 feet in the earth and standing 5 feet 3 inches above ground, probably an erratic boulder, the front of which has been carefully dressed, rounded off at its angles, and deeply incised with crosses. The stone may possibly have been a British *maen-hir*, decorated at a subsequent, although very early, period with an incised cross having roundels at the extremity of each arm. (R. W. B. in *Arch. Camb.*, 1876, p. 215.)

From the accompanying figure it will be seen that each of the terminal roundels incloses a small boss, as is also the case with the centre of the cross, and that there are four small plain crosses introduced between the limbs of the cross, which is 30 inches high and 20 inches wide.

PLATE LXXIII. FIGS. 3 & 4.

THE LLOWES CROSS.

In the *Archæologia Cambrensis*, 1873, p. 321, is contained a memoir and figure of a singularly carved crossed-stone in Llowes churchyard, Radnorshire, communicated by Ernest Hartland, Esq. It is a large block of stone standing erect about 7 feet 6 inches above the surface of the ground, 3 feet wide at the base, and gradually diminishing upwards to 27 inches across and 10 inches thick at the top and 10½ at the bottom. On the side facing the east (fig. 3) is a cross of irregular geometrical lozenge-shaped patterns, filled up with semilunar and triangular compartments arranged symmetrically, but by no means regularly. The upper part of the stone containing the top arm of the cross is mutilated, and the lower part of the stem is plain; the semilunar compartments forming the connexions between the arms of the cross are carved to the depth of two inches, being deeper than the rest of the pattern. On the opposite or west side of the stone (fig. 4) is a Latin cross cut to the depth of 3 inches, increasing in width downwards. The stone is a limestone-block partly overgrown with lichens, and has suffered much on its west face as well as on the south side of the east face from exposure to the weather.

In the edge of the stone on the north side is a curious small hole 2 inches across and 3 inches deep. The stone is known by the name of Moll Walbec, and the original British appellation was *Malaen y Walfa*, i. e. 'the fury of the Enclosure.' The name Moll Walbec, however, appears to have also been applied by the common people to the female corbel-head



now on a cottage, taken from Huntington Castle, as well as to any carved corbel in the neighbourhood of Hay.

In the 'History of Radnorshire,' by the Rev. Jonathan Williams, is contained a most fanciful description of this stone, which he describes as carved 'into the similitude of a human body; on its breast is delineated a large circle divided into four semilunar compartments separated by rich sculpture. In the centre of the circle is a lozenge. Its arms have been broken off by accident or violence, or by the corroding hand of time:' adding, 'that some, among whom was the late Theophilus Jones (author of the History of Brecknockshire), supposed this formidable figure to represent the Malaen, the British Minerva, the goddess of war;' (!) and that a female figure of gigantic strength, called Broll Walbec, threw this immense stone out of her shoe across the river Wye from Clifford Castle, which she had constructed, distant about three miles.

It appears, moreover, that there was an old Breconshire family of the name of Walbeof, now long since extinct, whose name may have been corrupted into that given to this stone.

The paper by Mr. Hartland, and another by Howel W. Lloyd, Esq., in Arch. Camb., 1874, p. 83, contain observations on the lozenge-shaped ornamentation of this stone, and of other monuments in which it is supposed to have been repeated, without however any satisfactory result being arrived at.

ABBEY CWM HŪR.—In Lewis's Top. Dict. of Wales it is stated that a gravestone had lately been found among the ruins of the monastery bearing an ancient inscription in rude characters, but in the careful description of the abbey published in the Arch. Camb., October 1849, a description of the stone is given, whence it appears to have been the memorial of a lady named Mabli, its date having been assigned to the reign of Edward II, or the former part of the fifteenth century.

VALE OF RADNOR.—Here are four large upright stones in the centre of the Vale, and in the church of Old Radnor a curious carved font.

PARISH OF CWMDAUDDWR (Llansantfraid).—On the top of the hill not far distant from the Turbary is a huge stone set erect on the ground, and having upon it the figure of a cross. It is supposed to commemorate the base assassination of Eineon Clyd, regulus of Elfael, brother of Cadwallon, regulus of Moelynaidd, by the Flemings and Normans on his return from Cardigan, where he had assisted at the festivities instituted by his father-in-law Rhys, Prince of South Wales. (Arch. Camb., 1858, p. 543.)

On the confines of the same parish, at a place called Abernant-y-beddau, is a huge stone set erect on the ground and bearing upon it the following inscription:—

'Mae tribedd tribedog  
Ar Lannerch dirion feillionog,  
Lle claddwyd y tri Chawr mawr  
O Sir Frecheiniog  
Owen Milfyd, a Madog.' (Ibid.)





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'on the north side of Llyn Hir, in dry seasons, is to be seen a flat stone, whereon is cut this inscription, MET. II. 1430. It lies about 7 feet from the bank, whereby it appears that the water encroached no more than 7 feet in 360 years.' Mr. Jones evidently took it for a boundary stone.

PLATE LXXII. FIG. 1.

THE MEIFOD CHURCH STONE.

This figure represents a very remarkable stone in the church of Meifod, for rubbings, drawings, and photograph of which I am indebted to the Rev. D. R. Thomas. It is 4 feet 10 inches high from the floor of the church, and is 16 inches wide at the bottom and 1 foot 10 inches at the top. The ornamentation is very peculiar, since in addition to the large cross in the middle of the stone decorated with interlaced ornaments, there is a wheel-cross in the upper part, within which is very rudely carved the figure of our Lord crucified, with raised pellets in the spaces between the limbs of the cross. In addition to the various interlacements there are on the right side of the stone several small ill-shaped quadrupeds, one with a wide gaping mouth. There is no inscription on the stone, but I apprehend, from its general appearance, that it is considerably older than the twelfth century, during which century it is recorded 'that here, besides the earlier princes of the families of Mervyn and Convyn, were interred at a later period Madoc ap Meredydd, Prince of Powys, in 1159, and his eldest son Gruffyd Maelor in 1190.'

PLATE LXXII. FIG. 3.

THE STONE WITH MASONS' MARKS (?), MEIFOD.

I am also indebted to the Rev. D. R. Thomas for rubbings of a stone in the south-east wall of the church of Meifod, about 15 feet from the ground. It is 2 feet 4 inches long and 4 inches wide, and is covered with a variety of small crosses, some enclosed within oblong-oval spaces, and other marks apparently cut with a knife or chisel, the object of which it is not possible to determine, unless they can be considered as masons' marks.

---

MAES LLYMYSTYN, in the parish of Garthbeibio.—In the *Archæologia Cambrensis*, 1856, p. 329, it is recorded by the Rev. D. R. Thomas that 'there is an erect stone at the distance of about 100 yards from the path leading across the fields to the farmhouse, and in the second field from the river, having an inscription (although illegible) on the east side. The top has evidently been broken off, and near the foot of it lie fragments, which with little trouble, and as little expense, may yet be restored to their original position. I am inclined to think a cross will be found inscribed upon it.'

PENNANT MELANGELL, NEAR LLANGYNOD.—In the churchyard, in addition to the sculpture in front of the gallery representing the history of St. Monacella, is her effigy, together with the effigy of a male figure inscribed HIC JACET ETWART.



**LLANARMON DYFFRYN.**—In the churchyard (forty yards west of the church) is the tumulus (supposed to be the sepulchre of St. Germanus); and in the church of **LLANWNNOG** is the effigy of St. Gwynnocus, or Winnocus.

**THE CANTLIN STONE.**—This stone, at the southern extremity of the county of Montgomery, is marked in the Ordnance Map between Kerry Hill and Clun Forest, and was stated, in a letter addressed to me by S. W. Williams, Esq., of Pemalloy House, Rhayader, as being a large upright cross covered with interlaced work and ornamental designs. After several vain attempts to find this stone made by George E. Robinson, Esq., one of the Secretaries of the Cambrian Archæological Association, he succeeded, in October, 1878, in finding it one and a-half miles away from the spot marked on the Ordnance Survey, and he informs me that it is a cross with pseudo-druidic embellishments of twining serpents, eggs, and seeds, erected about twenty-two years ago to mark the grave of some eccentric benefactor of the neighbourhood, and at its foot is a slab bearing the following inscription:—

‘WC BURIED HERE 1691. DIED AT BETUS.’

It is difficult of approach, and not less than 2500 feet high up the mountain.

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## MERIONETHSHIRE.

### THE ROMAN STONES FROM TOMMEN Y MUR.

#### PLATE LXXIV. FIGS. 1, 2, 3 & 4.

These stones, with the two following, were brought from Tommen y Mur (the site of the Roman station Heriri Mons<sup>1</sup>), and are now built up in the terrace wall of Tan y bwlech Hall, near Festiniog. They measure 12 inches by 10, the letters being rustic Roman capitals 2 inches high, as indicated by the tall and narrow form of the letters, the short top and bottom cross-strokes of the E's, and the peculiar formed R.

The first and second of these stones has simply the inscription

) PERPETUI P. XX and XXI,

that is, ‘Centuria Perpetui, passus viginti,’ and ‘viginti et unus,’ indicating so many steps or yards of work built by the centurion Perpetuus; whilst in the third and fourth stones the same formula (indicating twenty-two and thirty-five as the number of steps done) is preceded by ‘)IVL,’ i. e. Centuria Julii. See Arch. Camb., 1871, pp. 197–200 on these inscriptions and the amount of work recorded by them to have been done.

#### PLATE LXXVIII. FIG. 3.

This fragment of a very fine Roman inscription contains only the letters PR and portion of an O, with apparently part of an O or B in an upper line. The letters are

<sup>1</sup> For an account of the Roman station, see the Rev. E. L. Barnwell's article in Arch. Camb., 1871, p. 190.



about 8½ inches high, and beautifully-formed Roman capitals. It has been suggested by Dr. J. Collingwood Bruce that they may be part of the word *Proprætore*. (J. O. W., in *Arch. Camb.*, 1856, p. 141.)

## PLATE LXXVIII. FIG. 4.

This inscribed stone is also preserved at Tan y bwch Hall. It measures 20 inches by 12, the letters being rather more than 2 inches in height. Having forwarded copies of these inscriptions to Dr. J. Collingwood Bruce, author of the work on the Great Roman Wall in the North of England, he was good enough to send me the following remarks on them (*Arch. Camb.*, 1856, p. 143):—

‘I am interested in the inscriptions which you have sent me, for this reason. On the Antonine wall numerous slabs are found ascribing the erection of so much of that structure to such a cohort or legion. Such however is not the case on the English wall. Lately however I have noticed some stones such as you have sent me sketches of; but the point which puzzled me was the small number of paces noted.

‘I now take courage, but am inclined to think that the paces of work done applies rather to the wall of the station, including perhaps a certain amount of the garrison buildings inside, than to the great barrier wall. I will be much obliged by your giving all the information you possess or can acquire respecting these stones. Where were they found?’

‘Unhappily, some of the centurions who have carved these stones have thought themselves such very great men as not to have considered it requisite to give their names in full. The central stone I would read

▷ AND  
PXXXIX,  
i. e. Centuria And —  
Passus triginta novem,

indicating that the centurion had done the amount of work specified. It is impossible, unless other stones have been found in the same locality with the name in full, to say whether the centurion’s name was *Andronicus*, *Andrianus*, or *Andervus*, &c.

▷ IVLI  
MANS,

i. e. Centuria *Julii Mans(uetii? or Mansini?)*. I at one time thought that the last line was meant for *manibus suis*, but I now see this will not do.’

## PLATE LXXIX. FIG. 5.

## THE CARANTUS STONE FROM HERIRI MONS.

This stone, hitherto undescribed, was also brought from Tommen y Mur (*Heriri Mons*), and for a knowledge of which I am indebted to W. W. E. Wynne, Esq., who has sent



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## PLATE LXXV.

## THE STONE OF ST. CADVAN, TOWYN.

The stone of St. Cadvan preserved in the church of Towyn<sup>1</sup> is, as regards its philological elements, the most important of the ancient Welsh stones, containing on each of its four sides an inscription in the oldest form of the language of the country. It was described and figured by Dr. Taylor in 1761, and by Edward Lhwyd in Gibson's Camden, p. 622; Gough's Camden, iii. p. 172, tab. IX. figs. 1-5; Pennant's Wales, ii. p. 93, supp. tab. V. fig. 3, but the inscription was so inaccurately given in these works as not to be intelligible. In 1848 casts of the stone were presented to the museum at Caernarvon by W. W. E. Wynne, Esq., during the Meeting of the Cambrian Archæological Association in that town, who also kindly placed in my hands a series of rubbings of the stone. These materials enabled the Rev. John Williams (Ab Ithel) and myself, after many hours' labour, to prepare a memoir with figures, which appeared in the *Archæologia Cambrensis*, 1850 (pp. 90-100), being also referred to in the Report of the Caernarvon Meeting (*Arch. Camb.*, 1848, p. 364).

The stone itself is about 7 feet long and about 10 inches wide on the two broadest sides, the other two sides being considerably narrower. In the accompanying figures the sides are arranged as the observer walks from right to left, B being upon that part of the stone which is represented in shadow in A, and C in the shaded part of B, whilst D is in like manner on the shaded part of C, and joins the unshaded part of A; and it has been supposed that there are at least two different inscriptions, each commencing with the + and carried on to the opposite side of the stone, where the inscription runs in the opposite direction. Thus, notwithstanding the two semilunar marks at the top of the inscription of A, which might be taken to indicate the termination of the inscription, it was supposed by the Rev. J. Williams that C is the termination of A, and that in like manner the inscription of B is continued and is terminated on the D side. The legend of these inscriptions appears to me to be as follows:—

- |     |                            |
|-----|----------------------------|
| (A) | + cungen celen $\asymp$    |
| (B) | + tengrug c(?)i malte(d)gu |
|     | adgan m                    |
|     | a?...tr(or a)              |
| (C) | an?terunc dubut marciau    |
| (D) | molt tricet                |
|     | clode                      |
|     | tuar nitanam.              |

---

<sup>1</sup> In the *Cambro-Briton*, ii. p. 121, it is said at that time to decorate the grotto belonging to a gentleman who took the liberty of removing it. It subsequently stood in a field close to the road-side, about half a mile from Towyn, on the road to Dôllgellau.



I must refer the reader to the detailed article on the stone above referred to for the reasons which led me to adopt the above readings in respect to several of the doubtful letters.

The Rev. J. Williams, adopting the supposition that there are two inscriptions on the stone as mentioned above, suggests that the first inscription is to be read in its modern orthography,

CYNGEN CELAIN AR TU RHWNG DYBYDD MARCIAU,

which may be translated, 'The body of Cyngen is on the side where the marks will be,' and the second in like manner as

TANGRUG CYVAL TEDD GADVAN MARTH

MOLL CLOD Y DDAEAR TRIGED NID ANAV,

i. e. 'Beneath a similar mound is extended Cadvan. Sad that it should enclose the praise of the earth. May he rest without blemish.'

The detailed philological considerations which led Ab Ithel to adopt the preceding reading and translation of the inscriptions must be consulted in his portion of the memoir in the Arch. Camb. above referred to.

The late Mr. Thomas Wakeman, a very competent authority, shortly afterwards (Arch. Camb., 1850, p. 205) published an extended memoir on the question of the identity of the two persons Cyngen and Cadvan or Guadgan commemorated upon this stone, arriving at the conclusion that 'if the Cingen of the monument be identified with Cyngen ap Cadell, Prince of Powis, *which appears very probable* (and whose era is pretty well established by the recorded death of his son Brochvael early in the seventh century, which shows the father to have been living at the latter part of the sixth), it is probable that Cadvan was a nephew, sister's son of Howel Vychan and a first cousin by the mother of Alan Fayneant, who was the father of Llonio Llawhir, and whose death, according to Armorican account, happened in the year 594; and we shall perhaps not be far out if we fix the date of his kinsman's monument to about the same period, still leaving it the oldest in Wales' (Arch. Camb., p. 212). The account of St. Cadvan in Professor Rees' Essay on the Welsh Saints and in Arch. Camb., i. 167, may be referred to, as well as the extended philological memoir on the stone by Mr. Thomas Stephens of Merthyr Tydvil in Arch. Camb., 1851, p. 59.

Prof. John Rhys visited the stone in 1874, and gave the following notice of it in Arch. Camb., 1874, p. 243:—'I agree with Prof. Westwood's reading (A) Cingen celen (the body of Cyngen), nor can I improve on his reading of (B), the only intelligible portion of which is the name Adgan, which occurs in the Cambro-British Saints, p. 88, in the form of Atgan or Adgan. Ab Ithel tried to make Cadvan, which has hitherto been searched for in vain on the stone<sup>1</sup>. As to (C) I have not much to say, excepting that I find traces of the former presence of an *n* finishing the line, so that the last word was, if I am not mistaken, Marciaun, the name which we *now* write Meirchion or Meirchiawn.

<sup>1</sup> Prof. Rhys seems to have overlooked the terminal *gu* of the preceding line, which Ab Ithel read as = c.



That *marciau* (marks) could not be Welsh of the ninth century is evident to all who know anything about old Welsh<sup>1</sup>. On (D) I find traces of an *a* before *nitanam*<sup>2</sup>. This, with the word above it, would read *tricet anit anam*, "let him (or it) remain without blemish." The person's name is not intelligible to me, and a further difficulty arises as to whether *anit*, which would be now *onid*, could mean "without." Ab Ithel tried to make *nit* mean "without," which certainly looks impossible. Finally, it hardly need be remarked that this stone remains a *crux*.'

## PLATE LXXVII. FIG. 8.

## THE PASCENT STONE AT TOWYN.

In Gough's *Camden*, iii. p. 172, tab. V. fig. 7, and in Pennant's *Supplemental Tables*, tab. V. fig. 2, a stone is described and figured standing in the churchyard of Towyn, on which is described in debased Roman capitals the name of PASCENT, the second letter *A* having the cross-bar angulated and the *E* reversed. I find the name of Pascent among the great men and princes of Wales in the MS. of Nennius in the Harleian collection in the British Museum, and Pasgen as one of the sons of Brychan of Brecknock (Cotton MS. Brit. Mus. A xiv.); and in Rees' *Essay on the Welsh Saints* we read (p. 163), 'It has been suggested that this stone was a monument to the memory of Pasgen, son of Dingad, grandson of Brychan; and though the circumstance of other persons named Pasgen occurring in Welsh history may so far render the fact uncertain, the coincidence that Gwenddydd, a daughter of Brychan, is recorded as one of the saints of this place, seems to offer a strong confirmation of the supposition.' The inscription may in fact be as early as the seventh century.

## PLATE LXXVII. FIG. 3.

## THE CROSSED STONE IN TOWYN CHURCH TOWER.

This stone, for a notice of which I am indebted to W. W. E. Wynne, Esq., is built into the modern tower of Towyn church. It was brought from a place a quarter of a mile from the town, called Bryn Pederau, which may be translated the Hill of Pater Noster. From this spot persons coming in one direction to Towyn would obtain the first view of the church, as well as of the chapel of St. Cadvan. It is 8 feet long and 12 inches wide, and is marked near one end with a large simple cross with the arms of nearly equal length.

<sup>1</sup> I am unable to find any trace of this final *n* in the various rubbings and drawings before me. The inscription on the Bardsey Island stone (Plate LXXXI. fig. 1) must not be overlooked.

<sup>2</sup> The crack across the stone before the word *nitanam* renders it difficult to determine the value of two marks preceding the first *n*, but a comparison with the form of both letters *a* in the word clearly disproves that the former can represent an *a*.





# HISTORY

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Of Porius, Mr. Samuel Lysons suggested to me (in litt., March 24, 1865) that Peirio, one of the sons of Caw, called also Cato or Cadaw, was a saint of the congregation of St. Illtyd, to whom is dedicated a church in Anglesea. He was contemporary with St. Kebius or Kuby, circ. 360–400.

My figure of the stone was drawn by me from a rubbing communicated by the late Rev. H. L. Jones (Arch. Camb., 1846, p. 422). The stone is 3 feet 4 inches by 2 feet 4 inches, the lower corners being broken away, and about 8 inches thick<sup>1</sup>.

PLATE LXXX. FIG. 5.

THE CÆLEXTUS STONE AT LLANABER CHURCH.

This stone, 7 feet 4 inches long, 1 foot 9 inches wide, and 9 inches thick, was formerly used as a foot-bridge over a brook, and afterwards lay on the sea-beach, just above high-water-mark, under the farmhouse called Kiel Wart, in the parish of Llanaber and hundred of Ardudwy, to the north of Barmouth, where it became buried in the sand and its locality lost. It was however removed to the church of Llanaber in August 1855, where it is now safely imbedded in the inside of the wall of the church close to the north door. It was first described in Gough's Camden, iii. p. 173, and by Pennant in his Tour in 1781, p. 109 (4to. edition).

Pennant read the inscription as follows, *Hic jacet CALIXTUS MONEDO REGI*<sup>2</sup>; and it was read by Mr. Jones Parry as CÆLEXTUS Monedo Regi, the first two words being no longer visible (in fact, they could never have existed), there being space above the name Cælexti for several lines of writing, and the stone not appearing to be a fragment. (W. W. E. Wynne, Esq., Arch. Camb., 1850, pp. 229, 317, and 1853, p. 215.)

This is doubtless one of the stones in the sands of the Bay of Abermo, with inscriptions in Roman characters upon them, mentioned in Waring's Life of Iolo Morganwg, p. 202.

In the Arch. Camb., 1866, p. 369, an anonymous correspondent suggests the connexion of the stone with the Isle of Man—Mona, in the name Monedo Rigi.

The accompanying figure has been drawn from rubbings sent me by Mr. W. W. E. Wynne and the Rev. H. L. Jones, who read the last letter but two as *r* in Rigi, not Regi. The fourth and fifth letters of the second line are nearly effaced by the tread of feet when the stone was used as a foot-bridge. (H. L. J. in litt., Feb. 28, 1864.)

It closely corresponds with the figure given by Hübner (Inscript. p. 45, No. 128), except that in the last letter of the second line appears a mark like an *x*, and that a crack on the face of the stone renders the first letter of the third line incomplete.

Prof. Rhys (Arch. Camb., 1875, p. 195), referring to the connexion of this stone with Mona, the Isle of Man, and suggesting that Righmonaidh is the name of a monastery in Scotland, mentioned in the Irish MS. of the Felire Aengus, says, 'Righmonaidh probably meant

<sup>1</sup> The gigantic dimensions of the stone given by Hübner, Inscr., p. 46, No. 131, are those of the Llech Idris. (See Arch. Camb., 1846, pp. 423, 424.)

<sup>2</sup> The last two words have been read as intended for Moneta(rius) regi(s), the king's moneyer or coiner.



“king of the moor or of the mountain,” and is exactly the analysed form of our compound Monedorigi on the stone of Cælestis.’ In his Notes (p. 11) he prints the name as ‘CÆLEXSI MONEDORIGI, i. e. Cælex, king of the mountains, rather than king of the Isle of Man, as some seem to have supposed. But who was this monarch of the mountain?’ In his Lectures (sub No. 24) he reads the first name correctly as Cælexti. Hübner, however (l. c.), adds, ‘nunc mecum (Rhys) putat simpliciter esse Cælexti pro Cælestis aut Calixti (filius) Monedorigi; patris nomen potest fuisse aut Monedorix aut Monedorigix. Rhys ipse comparat Dumnorix, Dumnorigis formas.’

Dr. John Jones (Hist. Wales, p. 38) has a surprising translation of the inscription, ‘Here lies the boatman to King Gwynddo,—from which it appears the proper name of Garan Hir was Gwynddo, and not Gwyddno.’

PLATE LXXIV. FIG. 7.

THE LLANVAWR INSCRIBED STONE.

In the church of Llanvawr, near Bala, formerly affixed at one of the sides of the windows, but now in the wall of the porch of the rebuilt church, is an inscribed stone, first noticed in the first half of the seventeenth century by Robert Vaughan in his MS. account of the county as bearing the words CAVOS ENIARSII (the rest being lost). (Arch. Camb., 1850, p. 204.)

This stone is also mentioned in the Cambro-Briton, vol. i, and by Professor Rhys (Notes, p. 11), where the inscription is read Cavoseniargli.

At the Meeting of the Cambrian Archæological Association at Carmarthen in 1875, Mr. Howel Lloyd associated this stone with the bard Llywarch Hen, from his connexion with the district. The Rev. D. R. Thomas however, although admitting the traditions and adding ‘that a spot adjacent to the church was called “Pabell Llywarch Hen,” could not agree to Mr. Lloyd’s interpretation of the inscription, which he rather read as Cavoseniargii, and in this opinion Mr. Rhys and Professor Westwood agree.’ (Arch. Camb., 1875, p. 405.)

Prof. Hübner (Inscript., p. 46, No. 133) has figured the stone from a rubbing sent him by Prof. Rhys, with the reading Cavoseniargii, adding, ‘Cavos Eniarsii Vaughan legit, Cavo Seniarsii legendum putavit<sup>1</sup>,’ adding, ‘Imago quamvis in fine *li* potius videatur exhibere tamen *ii* probabilius est. Linea subscripta (beneath the last two letters) aut fortuita est aut interpunctionis vice fungitur.’

The inscription is 23 inches long by 4 inches wide, and is here represented from four rubbings communicated by W. W. E. Wynne, Esq., in 1849, and the late Rev. H. L. Jones. The crack under the last two letters is shown in them to extend under several of the preceding letters.

---

<sup>1</sup> I do not know whence Hübner obtained this incorrect idea, as the letter following the *r* is a *g*, and not a *s*, as may be seen by comparing it with the *s* near the beginning of the inscription.



## PLATE LXXVI. Figs. 1 &amp; 2.

## THE LLANFIHANGEL Y TRAETHAU STONE.

In the churchyard of Llanfihangel y Traethau, within sight of Harlech Castle to the south, is a tall slanting stone standing about six yards due west of the church. It is square, about 6 feet high, and was delineated in Gough's Camden, iii. p. 172, tab., figs. 8, 9; Pennant's Supplemental Tables, 5, fig. 4; and a description and figure of the stone, with a copy of the inscription from my drawing, was published by T. L. D. Jones Parry, Esq., in Arch. Camb., 1848, p. 227, with an additional note by myself.

Further notes on the stone by Mr. Thomas Wakeman and John Gough Nichols appeared in the Arch. Camb., 1849, pp. 21, 22.

The inscription is to be read

+ h EST SEPULCRV̄ WLEDER MATS  
 ODELEV QĪ PM̄V EDIFICAV  
 hANC ECL'A.  
 IN TEPRE WINI REG.

i. e. + Hoc (or perhaps Hic) est sepulcrum Wleder matris  
 Odeleu qui primum edificavit  
 hanc ecclesiam  
 In tempore vvini regis.

Following the initial + is a thin stroke quite close to the first stroke of the h, noticed by Mr. Parry, but which appears to me to be but a *lapsus calami* of the sculptor.

The names commemorated on this stone have been the subject of considerable controversy. At first it was considered that it was the sepulchre of Wledermat Odeleu<sup>1</sup>, but Mr. Wakeman and J. Gough Nichols simultaneously suggested that the stone was that of Wleder, the mother (*matris*) of Odeleu, which reading has subsequently been maintained; the former writer adding, 'The person whose interment it is intended to commemorate appears to be Gwladis, the mother of Olave, the founder of the church in the time of King Ewin or Owen, probably Owen Gwynedd, between 1137 and 1169' (Arch. Camb., 1849, p. 21). The name of the king in the fourth line has been read Winus or Win by Mr. Jones Parry, Ewin or Owen by Mr. Wakeman (as above), and as Willelmi by Mr. J. Gough Nichols, the last-named writer considering the E as belonging to the word Tempore, 'for the word would be imperfect without it,' and that the letter following the vvi is intended for two minuscule ll's, with a line of contraction through them in the usual way; a reading which appears to me untenable (the letter being an n with the oblique bar neither reaching the top nor the bottom of the upright strokes, just as in the second letter of the same line). It will also be noticed that all the four L's in the three upper lines of the

<sup>1</sup> Lewis read the commencement, 'Hoc est sepulchrum Will. Dermal de deler;' and Dr. John Jones (Hist. Wales, p. 335) translates the inscription thus: 'This is the Sepulchral Cross of Gwladrifad Ddewin, who built this Church in the reign of King Edwin.'



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been a *M*, with three others beneath it, which I took for *IMP*, with a broader *M*. These three were scored through, and then came in apparently later characters, *DOMVS MEA SEPVLCHRVM*, and underneath them another line scored. There were the usual *nexus litterarum*, and the *M*'s were of a later shape—*M*. On the side was a pentameter line, which is certainly to be read

*ip* SE . IVBET . MORTIS . TE . ME | MINISSE . DEVS +

though the letters were somewhat indistinct, and the slab was broken in half by being thrown from a height. Of the cross I have a clear recollection, and it seems apparent in a rubbing which we made upon the spot. One of the friends who was with me at the time, and who assisted me in deciphering the stone (Mr. W. Heslop of Brasenose College, Oxford), has since pointed out that the pentameter is a line of Martial, from the epigram describing the little drawing-room built by Domitian so as to have a view of the mausoleum of Augustus, and that *deus* there is the dead emperor (Martial, ii. 59):—

“Mica vocor; quid sim, cernis; cenatio parva.  
Ex me Caesareum prospicis ecce Tholum.  
Frange Toros, pete vina, rosas cape, tingere nardo;  
Ipse jubet mortis te meminisse deus.”

‘Curious as the fact is, it is evidence of some culture, if of no very good taste, in the Christian who erected the tomb. The letters erased at the triangular end are also extremely puzzling; one is tempted to question whether they formed part of the legend of a mile-stone. But were mile-stones ever inscribed upon the end? Or could it have been a boundary-stone, some of which we know were so inscribed?’

‘The Welsh inscription, probably of the same date as is inscribed at the bottom of the stone, is to be read

CWG . . . CEC . . . . .  
BYM FARW OR hSVTRENGAIS  
DDAETHYM . O RGROTH . . . S  
FWSIG wy (F me) WN HEDDWCH

‘The words *BYM FARW* mean, I believe, “I have been dead;” *TRENGAIS* is “I died;” *DDAETHYM* *O(R)GROTH*, “I came from the womb;” *PWYSIG* (?) is given in the dictionary as “pressing, weighty, important;” *WY(F ME)WN HEDDWCH*, “I am in peace,” is at any rate clear.’ (J. W. in litt.).

An account of this stone and its inscriptions is given by Hübner (*Inscrip.*, p. 47, No. 134), the Latin one being considered as much more ancient than the Welsh.

#### PLATE LXXVII. FIG. 4.

#### THE CRAIG Y DINAS STONE.

This figure represents a small stone 8 inches high by 6 inches wide recently found in taking down an old building on the farm of Pantglas belonging to R. H. Wood, Esq.,



Penrhos House, Rugby (to which place the stone has been removed). It is about three miles from Pen y Street and about a mile from Craig y Dinas, between that place and the Bedd Porius stone, from which it is distant about two miles. The farm is beautifully situated, sloping from the high mountain to the river Mawddach, and in several places there are large heaps of stones carefully piled up, and Mr. R. H. Wood supposes that a great battle may have been fought here with the Romans who were in the neighbourhood, and that these heaps of stones may mark the graves of the slain. The inscribed stone, however, here represented is clearly part of a comparatively modern Welsh inscription, although the letters are for the most part well-formed Roman capitals. They are  $1\frac{1}{2}$  inch high, and are to be read

RHWVI | AGID | DVNA | DDWI

of which I have not been able to obtain a satisfactory translation.

PLATE LXXVII. FIG. 5.

THE SPIRALLY-MARKED STONE AT LLANBEDR.

In the *Archæologia Cambrensis* for 1850, p. 155, mention is made of an upright stone or maen-hir standing near a cist-vaen and bearing Ogham characters, in the neighbourhood of Llanbedr, about three miles from Harlech and two miles from Llandanwg. In a subsequent page (228) Mr. W. W. E. Wynne, whose knowledge of the Merionethshire antiquities is unrivalled, inquired for the precise locality of this Ogham-marked stone, but without eliciting any reply; and in the same work (1869, p. 90) it is stated that no such stone then existed. In the same work (1867, p. 154) the Rev. E. L. Barnwell described and figured a stone found in Llanbedr parish, on the mountain above, by Dr. Griffith Griffiths, lying among the débris of the primitive buildings usually assigned to the Irish builders, whence it has been removed and placed between two pillar-stones, the apparently sole relics of a large circle, lying on the ground. The upper part of the face of the stone is occupied with the spiral ornament represented, and which is very similar to several of the archaic sculptures represented by Sir J. Y. Simpson (*British Archaic Sculptures*, 1867, 4to.).

In the *Archæologia Cambrensis*, 1860, p. 370, mention is made of a stone at Dyffryn, between Barmouth and Harlech, having on it a remarkable figure, which it had not been able to determine whether artificially or naturally formed, but which, from information received from Mr. Wynne, seems to be a spirally-formed line, which that gentleman was convinced was artificial. If this and the Llanbedr stone be identical, it is hard to conceive that so regularly-formed a spiral figure can be the result of natural causes.

PLATE LXXVII. FIG. 6.

THE CROSSED STONE AT LLANEGRYN CHURCH.

The stone here represented is built into the south wall of the church of Llanegryn, and I am indebted to W. W. E. Wynne, Esq., for rubbings of it. The cross itself is about



11 inches high by 7 inches wide, and is formed of incised lines, the upper and lower limbs being longer than the side ones, and with a small lozenge-shaped hole in the centre; the end of each limb of the cross is slightly convex. The church contains a curious and somewhat rude Norman font, and a magnificent roodloft of the fifteenth century, probably brought from Cymmer Abbey. In the parish there is a place known certainly as early as the time of Elizabeth or James I as Croes Egryn (Egryn's Cross), although there is no cross now there.

PLATE LXXIV. FIG. 5.

THE CROSS IN CORWEN CHURCHYARD.

In the churchyard of Corwen stands, affixed in a circular stone base, a tall stone quadrangular cross 7 feet high and 10 inches wide, with the angles formed into rounded mouldings, and on the east face of which are to be observed faint traces of interlaced ribbon-work and a cross in relief, the centre of each limb with an incised line. The stone is gradually although but slightly narrowed from the base to the top, which has each side raised into a kind of capital, on which is an interlaced pattern now nearly defaced. The cross is represented in Gough's Camden as surmounted by an octagonal cap with a hollow in the centre, which was no longer to be found when I visited the cross in 1835.

PLATE LXXVII. FIGS. 1 & 2.

STONES AT CORWEN CHURCH.

On the exterior wall of the south side of the chancel there is a stone (fig. 1) about 18 inches long built into the wall, on which is incised a plain Latin cross with the ends of the top and side bars dilated. This is regarded by the common people as an impression of Glyndwr's dagger, which he threw at the church from the mountain above. (W. W. E. Wynne, Esq., in litt.)

At the time of my visit to Corwen in 1835, I also found an oblong stone (fig. 2) lying at the base of the font, having on the upper surface a double interlaced ribbon pattern, with a semicircular impression on one of its longer sides. It is not easy to guess what may have been its original position or use.

---

LLANNWCHLLYN, near Bala.—At Caer Gai, on the north side of the small river Lliw (supposed by Camden to have been a Roman station from the number of coins found there), a stone is recorded to have been dug up bearing the inscription *Hic jacet Salvianus Bursocavi, filius Cupetian*. It was first described by Robert Vaughan, the Merionethshire antiquary, in the first half of the seventeenth century (Arch. Camb., 1850, p. 204). I can learn nothing from the Rev. W. Williams, the present incumbent of the parish, as to the present existence of the stone.





# HISTORY

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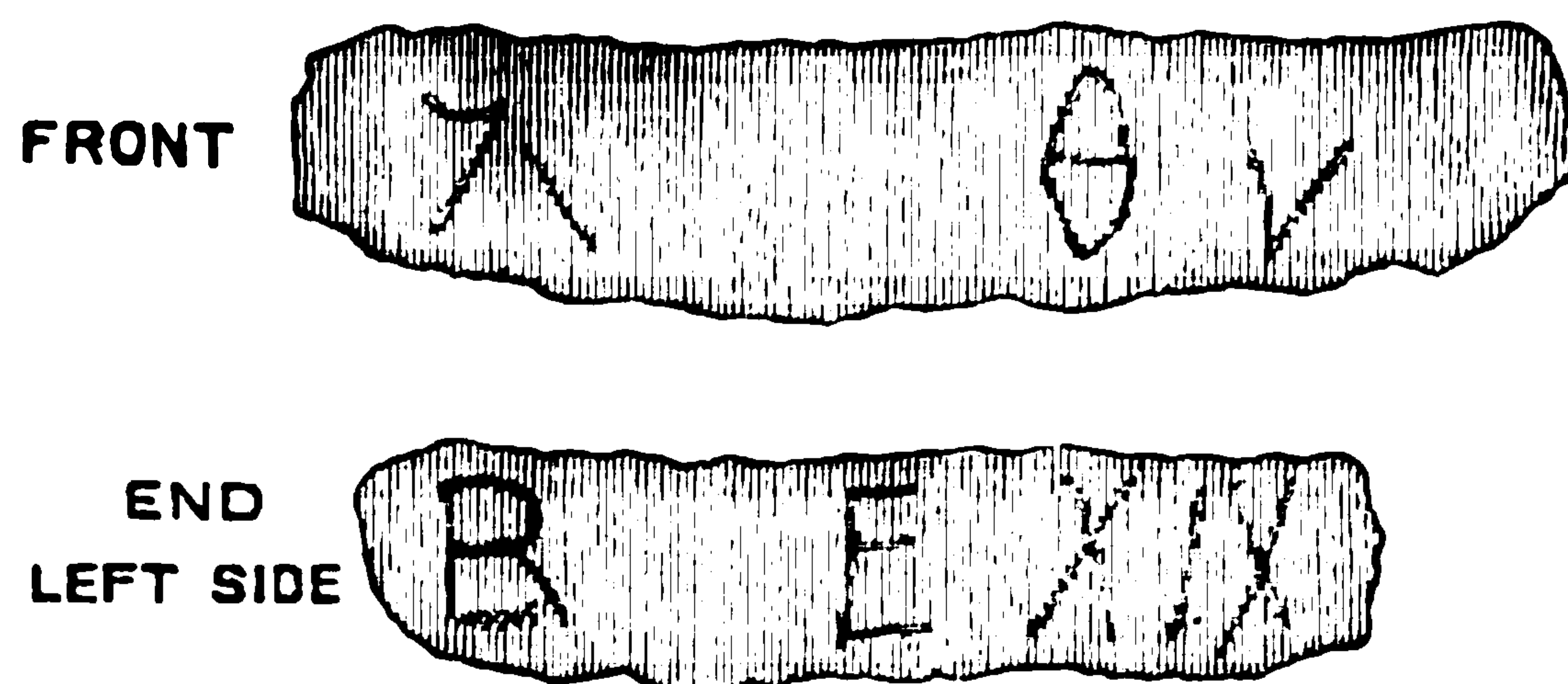
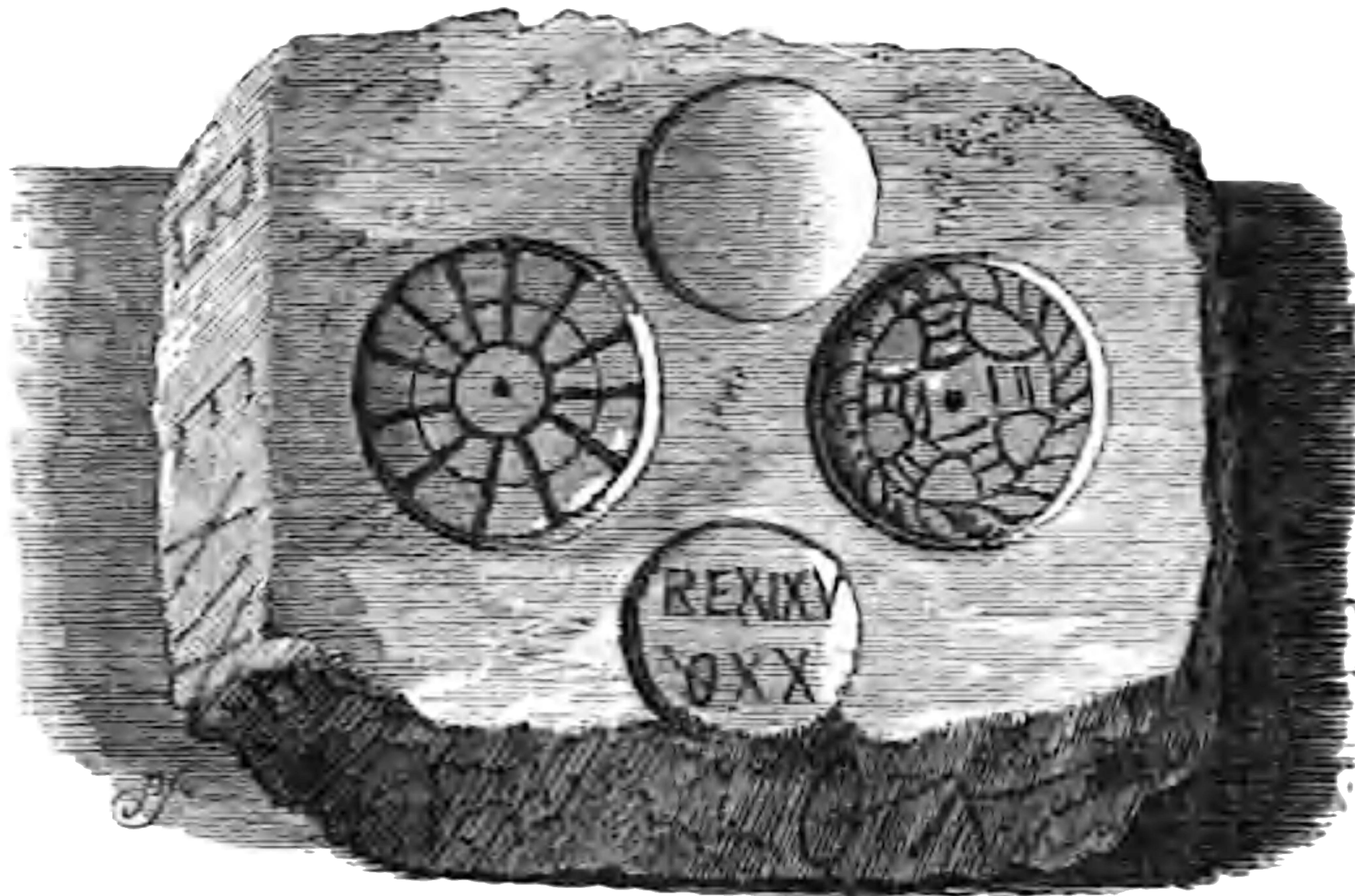
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same sense as that given in the Welsh dictionary. The word as a substantive signifies happiness, tranquillity, pacification. The diameter of the larger hollow is 11 inches, depth  $3\frac{1}{2}$  inches; diameter of the less hollow 3 inches, depth about 1 inch; length of the log 1 foot 10 inches, thickness nearly 10 inches. The letters are very rudely cut, and are a mixture of capitals and minuscules. It is introduced into this work on account of the inscription, which is clearly previous to the Norman period.

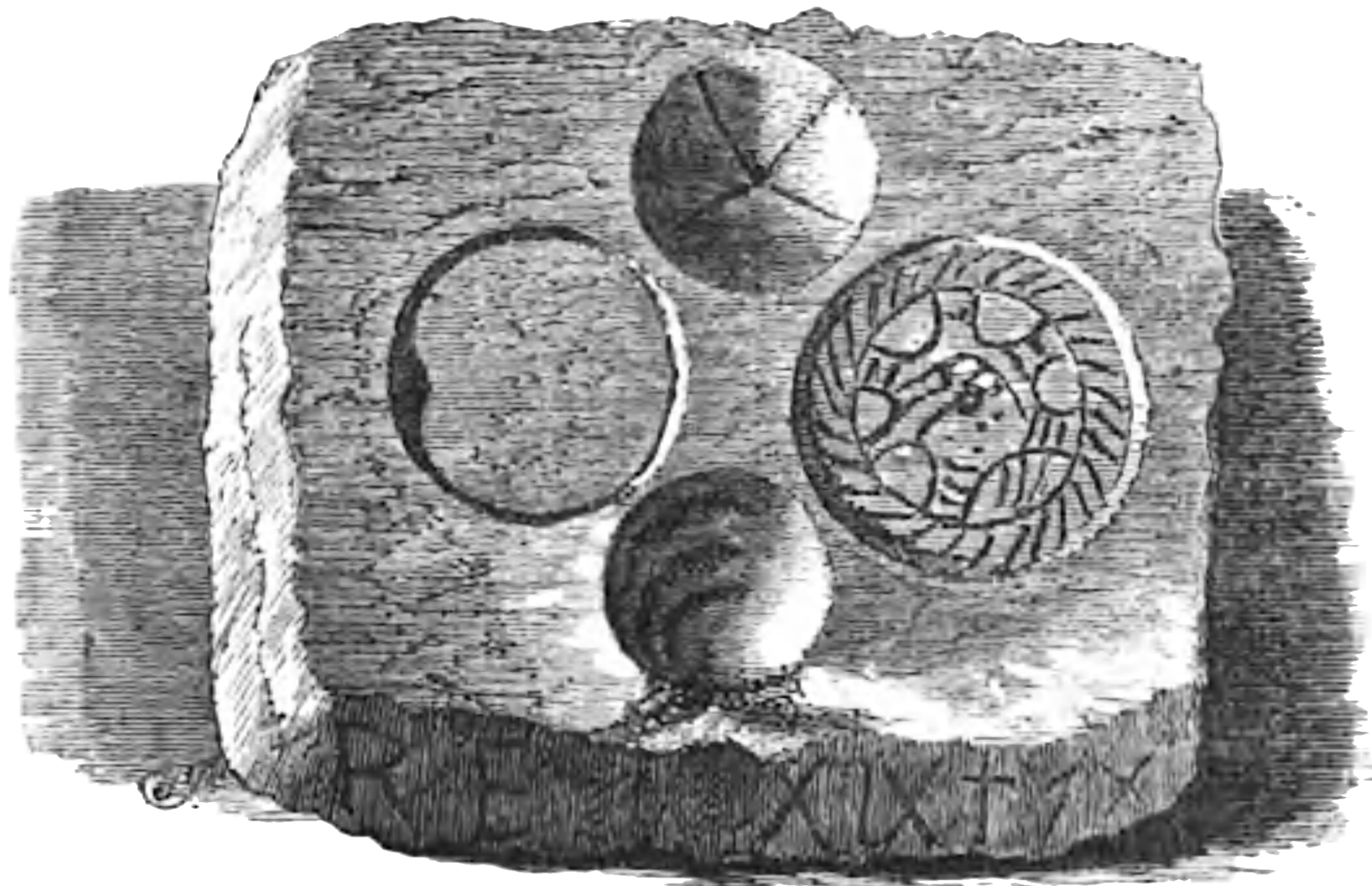


THE LLANDDERFEL MOULD.—About thirty years ago, in digging the garden of a small cottage called Tan y Ffordd at the eastern end of the village of Llandderfel, an oblong flat stone was found, which had evidently been used as part of a mould or else a stamp of some kind. It is described and figured by W. Wynn Williams, Esq., in *Arch. Camb.*, 1874, p. 284. The figure represents the stone of the size of the original, being  $2\frac{1}{4}$  inches long, breadth  $1\frac{3}{4}$  inches, and thickness  $\frac{1}{2}$  inch. On either face are four circular matrices, several of which are plain, but one has twelve spokes or bars radiating from a small central circle, whilst two have a broad edge with oblique cable-like marks, the centre occupied with five or six wide spokes transversely barred. These represent specimens of supposed Gaulish money (see *Arch. Camb.*, ser. 3, vol. vii. p. 213, &c.), whilst another has the letters *REXIXV* and *θXX*. The sides and ends of the stone are marked with well-formed Roman letters; thus—

7\θV; REXIX; RE X†X†7X; CLIXIX XI.



As there is no channel for admitting the molten metal, it may be supposed that they were intended for studs or buttons ornamented only on one side, but the letters on the edges of the stone could have no connection with these ornaments. Other instances of such moulds are noticed by Mr. W. Williams, which lead to the supposition that the Llandderfel one belongs to the Roman period.



CORS Y GEDOL.—In the Arch. Camb., 1869, it is stated that Mrs. Coulson of this place had discovered, near the old road passing her house to Dolgellau, an incised stone with markings, which have been considered by Mr. Wynne of Peniarth and Mr. Wynne Ffoulkes to be artificial (not natural), one observer having regarded them as decided runes, whilst others have thought them to be rude delineations of animals. No further notice of this stone has appeared.

GANLLWYD, near Dolgellau.—An inscription on a rough grained angular piece of rock sticking out of the ground facing Rhaiadr Du is mentioned by J. Peter in Arch. Camb., 1874, p. 168, who adds, 'It does not seem to be ancient, although the letters are so weather-worn that they are almost illegible. I made out the following, which shows that the legend is Latin :—

Olw . sowr . Rellgio loer .  
 Ra . ais ennorem conspicinnis Deum  
 Per invia . unes . te a . pode r Riea



Of course the above is a very imperfect copy, but I have transcribed it as accurately as possible.'

BRYN EGLWYS, below Towyn and Tal-y-llyn.—In the *Arch. Camb.*, 1855, p. 275, it is stated that a number of stones have often been found here, some of them bearing marks of an early alphabet, which the informant calls cuneiform, with the suggestion that these stones may have come from some ancient burial-place, as may be conjectured from the name of the spot. In the same work (1856, p. 72) it is stated that the spot had been visited by a member of the Cambrian Archæological Association (W. W. E. Wynne, Esq.), who found a large space of the slate quarries laid bare and covered with scratches or cuttings in all directions, crossing each other in the most capricious manner. The rubbings made by this gentleman were forwarded to the Rev. H. L. Jones, then Editor of the *Journal*, and by him were sent to me, and they are now lying before me, agreeing with Mr. Wynne's description.

The ancient wooden figure of St. Dervel Gadarn at LLANDDERFEL, to which a curious legend was attached, and which was regarded with great veneration and placed over the roodscreen in the church, was removed to London in 1538, and used as part of the fuel which consumed Friar Forest, who was burned in Smithfield for denying the king's supremacy.

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## CAERNARVONSHIRE.

### PLATE LXXXI. Figs. 5, 6, 7, 8 & 9.

#### THE ROMAN STONES IN THE MUSEUM AT CAERNARVON.

In the ill-cared-for museum now deposited in the Castle of Caernarvon are several inscribed Roman stones here represented, which have from time to time been found at the Roman station *Caer Seiont* or *Segontium* close to the town. One of these (fig. 5) is but a small fragment with part of the two letters *AM* nearly 4 inches high, which must have been a fine inscription when entire. Figure 6 represents another small fragment with the letters *SE*, the *E* being very narrow in form, about  $3\frac{1}{2}$  inches high. Figure 7 represents a piece of a handle of a Roman vessel made of red pottery, in which the two conjoined letters *VR* are followed by *+ . . . . FES*. Mr. Watkin, who has paid so much attention to the Roman inscriptions in Britain, considers this to be a potter's mark. It is here represented of the natural size, the letters being raised within a sunk oblong space. Figure 8 represents a broken slab, first described in *Arch. Camb.*, 1846, p. 77, which was found in the preceding month of November, used as the cover of a flue or drain, being 18 inches long by 8 inches wide, the letters tall, beautifully formed, the *L* and *T* being of the rustic form, and the words occasionally separated by triangular stops indicating contractions. It is to be read—

. . . . EPT▲SEVERVS PIVS PER . . .  
 . . . . VREL▲ANTONINVS . . . .



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MSS.; the third letter is probably a *v* reversed, followed by a doubtful letter. The only clear letter in the bottom line is an *ε*. (J. O. W. in Arch. Camb., 1855, p. 6.)

In a note in the same volume, p. 213, Mr. W. Wynn Williams suggests that the letters should be read

IMP. Q. TRO. DECIO. I. GAL.

i. e. Imperatori Quinto Trajano Decio Julius Gal-lienus (posuit); adding, Decius was slain A. D. 251, after a reign of two years.

The stone was removed to Pantavon some sixty years ago from Dinas Dinorwig, and was visited by the members of the Cambrian Archæological Association during the Caernarvon Meeting in August, 1877.

PLATE LXXXI. FIG. 1.

THE INSCRIBED STONE AT LLANFAGLAN OLD CHURCH.

This interesting stone originally formed the lintel of the north entrance into the old and now disused church close to the shore at Llanfaglan, two miles S. W. of Caernarvon, from which position it was removed in 1854, at the instance of James Foster, Esq., into the church, where the whole of the inscription can now be seen, and where it was visited by several of the members of the Association during the Caernarvon Meeting in August, 1877. The stone is 5 feet long and 15 inches wide, the inscription, owing to the large size of the letters (which are about 4 inches high), occupying two-thirds of the entire stone, and being inclosed in an oblong space by incised lines. A figure and description of the stone was first published by me in Arch. Camb., 1855, p. 8: (Hübner, Inscript., p. 51, No. 147). The reading is evidently

Fili Lovernii  
Anatemori

the initial *r* being of a debased semi-minuscule form, the two *l*'s having the bottom stroke very oblique, and the two *r*'s with the loop angulated, all the other letters being good Roman capitals. In Arch. Camb., 1877, p. 337, the second word is incorrectly read *LOVERNII*; and Hübner (*ut supra*) reads the inscription *Anatemori fili Lovernii*.

PLATE LXXXI. FIGS. 2 & 3.

TWO CROSSED STONES AT LLANFAGLAN CHURCH.

These two stones, about 5 feet long and 17 inches wide, are now used as the lintels of an opening in the porch on the north side of Llanfaglan church, a portion of the head of each being imbedded in the walls. Each of them bears on the upper end a Greek cross within an incised circle, a long stem of the cross formed of two parallel incised lines extending down the whole length of the stone. One of these bears near the cross a small transverse oblong label, possibly intended for a misplaced titulus or a scabellum; the other has a figure like a crescent formed of four lines, from the middle of which extends an upright stem crossing the stem of the cross, and seemingly representing a rude boat with a mast.



## PLATE LXXXII. FIG. 1.

## THE 'ORIA STONE AT PENMACHNO, NEAR BETTWS.

On taking down the old church at Penmachno, near Llanwrst, Caernarvonshire, several early and mediæval inscribed and sculptured stones were discovered, of which in due course of time, by the untiring assiduity of our greatly lamented friend the Rev. H. L. Jones, I was favoured with rubbings and drawings. One of these was a rude stone, on the upper portion of which was longitudinally inscribed the letters

ORIA IC IACIT,

the whole being cut in Roman capitals rather debased in form, as of course they are in orthography, the misspelt words hic and jacet being however often met with thus spelt.

The letters measure from 2 to 3 inches in height, and they appear to have been partially at least inclosed above and below the letters by a thin incised line. There is a little abrasion at the left-hand side of the initial letter o, but otherwise the whole is completely distinct and legible. The name Oria is very unusual, and there seems to be no reason for thinking any letters at the commencement of the inscription are lost.

By the care of the Rev. H. L. Pryce, Rector of the parish, the stone has been securely placed within the church, and it is to his attention that I am indebted for the rubbing of it which has afforded the subjoined engraving. (J. O. W., in Arch. Camb., 1871, p. 262; Hübner, Inscript., p. 49, No. 137.)

## PLATE LXXIX. FIG. 2.

## THE PENMACHNO STONE OF CARAUSIUS.

The stone here figured (for a knowledge of which I am indebted to Miss F. Wynne of Voelas Hall) was first mentioned by the Rev. H. L. Jones at the Bangor Meeting of the Cambrian Archæological Association in 1860, and is now securely placed in the church of Penmachno. It is 22 inches high and 11 inches wide, and bears on the upper part a large representation of the Labarum monogram of the name of Christ  $\text{P}$ , followed by the inscription—

CARAUSIUS HIC JACIT IN HOC CONGERIES LAPIDUM,

the whole (with the exception of the letters  $\text{A}$  and  $\text{V}$  in the first line, an unusual angulation of the upper part of the letter  $\text{s}$  thrice repeated, and a rather peculiar formed  $\text{G}$  in the fourth line) being written in tolerably well-made Roman capitals. The introduction of the monogram of Christ is of very unusual occurrence on the stones of this country (see ante, p. 145), the peculiarity in the present instance consisting in the Greek chi ( $\text{X}$ ) being  $+$  shaped, the upper arm of the figure representing the Greek rho, whilst the lower part of the figure represents the  $\text{l}$ , making together  $\text{XPI}$  for Christi. Other instances occur both at St. Just, St. Helm's and Phellock in Cornwall, and in the pavement of the Roman villa at Frampton, Dorsetshire; at Jarrow, Durham (in the dedication stone of the church);



and at Kirkmadrine and Whithorn, Wigtonshire, Scotland. Its presence here seems to indicate a very early date, probably of the fifth or sixth century.

Whether the Carausius commemorated on this stone was one of the Roman rulers of Great Britain (Marcus Aurelius Valerius Carausius<sup>1</sup>), as has been suggested, is scarcely possible, the Labarum of Constantine not being in use till ten years after the death of the Roman ruler. Carausius is said to have been slain at York in 297 by Alectus, a Briton.

The statement that the deceased was buried under a mound of stones (*in hoc congeries lapidum*) is, so far as I am aware, the only instance on record of such a fact, and proves that the raising of cairns or mounds of stones is not necessarily evidence of the paganism of the person interred beneath the mound. (J. O. W., in *Arch. Camb.*, 1863, p. 257; Hübner, *Inscript.*, p. 48, No. 136.)

PLATE LXXXII. FIGS. 2 & 3.

THE CANTIORUS STONE AT PENMACHNO.

At the Bangor Meeting of the Cambrian Archæological Association (*Arch. Camb.*, vol. vi. p. 363), the late Rev. H. L. Jones, in giving an account of the then recent discovery of several inscribed stones, mentioned one which had been known to Pennant and which had been preserved by Mr. Wynne of Voelas Hall, which describes a person as a Venedocian; and in the Report of the same Meeting given in the *Gentleman's Magazine*, Nov. 1860, p. 97, the inscription itself is given—

CANTIORIC HIC JACTT  
VENEDOTIS CIVE FUIT  
CONSOBRINO,

and on another side of the stone—

MA . . . . FILI  
MAGISTRATI.

This inscription is quite unique, both as indicating the deceased as a citizen of Venedotia and as introducing the word *magistrati*, the precise meaning of which in a Welsh inscription of the sixth or seventh century is open to enquiry. The penultimate line is much defaced, and the rubbings before me show no trace of the letters *ri* which Mr. H. L. Jones introduced, probably from the letters *li* at the end of the line suggesting the usual formula *fili*. The letters of the remainder of the inscription are mostly Roman capitals, the second and third letters of the first line being closely conjoined together and formed of three strokes, the second oblique stroke of the *Δ* forming the first of the *Ν*. Moreover, between the *τ* and *ο* there is a short upright thin stroke, which may possibly represent an *ι*, but it is so indistinct that I at first overlooked it in making the drawing from the rubbings with the camera lucida. The *Ϟ* in the first word has a very large top loop and a very small second oblique line. The *Ν* in the second line is united with the following *ε*, its second oblique

<sup>1</sup> Sir Gardner Wilkinson (*Arch. Camb.*, 1871, p. 141) disproves the supposed Menavian (South Wales) origin of Carausius as supposed by Stukeley and others, showing him to have been 'Bataviæ Alumnus,' according to Eumenius.





# HISTORY

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it will at once be seen, are of a character quite unlike that of any of the inscriptions hitherto published, not only as regards the form of the letters but also the style of the inscriptions themselves. It is evident that they are contemporary, and I was, at first, inclined to regard them as of the tenth or eleventh century<sup>1</sup>, that is, sometime before the introduction of the angulated Gothic or rounded Lombardic (as they are miscalled) letters: They record the sepulture of ecclesiastics, the second stone showing them to have been members of a fraternity. The records of the locality will probably afford a clue to the history of this establishment. The first and most important of these stones is evidently to be read

SENACVS | P̄RSB | HIC IACIT | CVM | MVLTV | DINEM | FRATRVM | . : : | FRE ET . . . |

The long thin form of the entirely Roman capitals of this inscription will attract attention, as well as the mode of contraction of the word Presbyter and the extraordinary conjunction of most of the letters of the fourth and fifth lines. The false Latinity of the word multitudinem is almost surprising. The lower part of the stone is much rubbed, and the letters FRE ET (. . . fratre et . . . ?) are almost defaced.

Unless it were to record the burial of the superior of the community and a number of his companions, perhaps slaughtered at one time, the formula is certainly a curious one.

The second stone is easily to be read

MERACIVS

P̄BR

HIC

IACIT.

Except in the conjunction of the first and second letters, the ill-shaped third letter R (the bottom stroke of which should join the first of the following A), and the equally ill-shaped B in the second line, this inscription does not offer any observation of note.

The length of the first of these stones is 3 feet 6 inches, and its diameter varies from 6 to 18 inches; and the length of the second stone is 3 feet, and its width varies from 6 to 12 inches. The letters vary from 2½ to 3½ inches in length.

Prof. Rhys (Notes, p. 10) reads the first name of fig. 1 as Veracius, and the bottom line of fig. 2 as PRESPIER. The drawing and rubbings sent me show a splaying stroke to the right of the supposed v in the former word, and the first letter of the latter word may possibly be a p, but after the third letter it is but guess-work to determine what is the true reading of this bottom line.

#### PLATE LXXIX. FIG. 4.

#### THE LLANGIAN STONE.

In the churchyard of Llangian, on the south side of the church, stands an erect stone 3 feet 10 inches high, resting on a circular paved space sinking slightly towards the

<sup>1</sup> Hübner, Inscr., p. 50, Nos. 144, 145, regards them as much older.



middle, the upper part having probably formerly supported a sun-dial, judging from the nails still remaining in its head. A figure and description of the stone was published by T. L. D. Jones Parry, Esq. (Arch. Camb., 1848, p. 105), by whom the inscription was read

MELI MEDICI FILI MARTINI JACIT.

The letters of the inscription are entirely Roman capitals, a proof of the great age of the stone. They are about 2 inches high, the M's with the first and last strokes splayed outwards, the second M having the second and fourth strokes carried above the line as in the rustic letter M; the L and I in the first line are conjoined, the I not so tall as the L, and extending below the line. This conjunction indicates a debased style, and which is sometimes carried so far that the L and I were formed  $\sqcup$  (the i at the end of words is often carved like a j below the line in early Irish and Anglo-Saxon MSS.). The F and R are also debased in form, the bottom right stroke of the latter being short and nearly horizontal. The formula commencing with two names in the genitive and without any *hic* is to be noticed. (J. O. W., Arch. Camb., 1848, p. 107.) Sir J. S. Simpson gave a figure of this stone in the Proceedings of the Society of Antiquaries of Scotland in 1863, vol. iv. p. 130. It is Hübner's Inscript., No. 142.

PLATE LXXXII. FIG. 4.

THE LLANELHAIARN STONE.

About fifteen years ago, in digging a grave in a newly-inclosed piece of ground adjoining the churchyard of Llanelhaiarn (about four miles from the Chwilog station and close to Yr Eifl mountain), there was discovered a block of stone 4 feet 3 inches long, here figured, on which is inscribed

A HORTVSEIMETIACO HIC IACET,

the whole being in good Roman capital letters of good proportions, but slightly irregular in size. The second letter has an oblique line or dash at the bottom of its first upright stroke, apparently making it into an L, so that it may be taken for H, LH conjoined, or LI.

The account and figure which I published in Archæologia Cambrensis, 1867, p. 342, were prepared from rubbings received from the Incumbent, the Rev. J. W. Ellis, of Glasfryn, near Pwllhelli, and the schoolmaster, Mr. R. Hughes, together with a careful drawing executed by Mr. Blight.

Prof. Rhys subsequently examined the stone, and read the second letter as L and H conjoined, the seventh as a G instead of s; and again after another visit (Arch. Camb., 1874, p. 247) he doubted the L in the first letter and adopted the reading of the seventh letter as s (giving philological reasons for this change in his opinions). In July, 1876, he read the second letter as LH and the seventh as s, translating the first line as Alhortus the Bronze-speared. In August, 1877, the stone was visited by Prof. Rhys, Mr. Robinson, myself, and several other members of the Association during the Caernarvon Meeting, when the inscription was discussed; and in the report of the visit it is stated that the inscription was read



ALHORTVS ELMETIALCO-, but that a subsequent examination by the same gentlemen had decided in favour of ALIORTVS ALMETIACO.

I made a rubbing of the inscription at this visit, and although there appears the oblique stroke at the bottom of the first portion of the letter following the initial A, there appears to be a slight cross-bar  $1\frac{1}{2}$  inches long joining the first and second upright strokes. There is likewise a slight nearly horizontal stroke at the top of the s<sup>1</sup>, which is, I think, only a fracture in the stone; the I preceding the M has an apparent oblique base (making it into an I), and there is no trace of an L preceding the terminal co, nor do I see any trace of the horizontal stroke after the final o.

PLATE LXXVIII. FIGS. 5 & 6.

THE TWO HEXAGONAL INSCRIBED STONES AT LLANNOR.

In the *Archæologia Cambrensis*, 1847, p. 201, T. L. D. Jones Parry, Esq., published a notice of two hexagonal stones 6 feet 2 inches long, found forming the sides of a grave close by a little cottage called Bandŷ-yr-Mynydd, or more properly Beudy-r-Mynydd, on the farm of Pempris in the parish of Llannor on the promontory of Lleyrn, Caernarvonshire, accompanied by two wood-cuts made from drawings by myself from rubbings communicated by the Editor. They had been discovered some years previously in pulling up a hedge under which the grave had extended at right angles. Between them was found the skeleton of a man not less than 7 feet high, with the feet to the south; also with a head and foot-stone, the whole being covered with two slabs. Two meinihirion were near the grave, being 160 feet apart, the immediate vicinity being named Tir-Gwyn. Mr. Parry read the longer inscription

ICVEN RHIFIDI  
ETERNI HIC IACIT,

being able to make nothing of the inscription on the second stone. The rubbings submitted to me enable me to suggest that the first line might be read ICAENALI FILI, the two letters LL being of a very debased form; and that the name on the second stone had an evident affinity with that of VINNEMAGLI on the Gwytherin stone.

In the *Archæologia Cambrensis*, 1859, it is stated that about three years previously these stones were buried by the farm tenant more than a yard under ground. By the exertions however of the Rev. O. Ll. Williams, Rector of Bodfaen, these stones had been lately rediscovered and disinterred. (*Arch. Camb.*, 1876, p. 313, and 1877, p. 72.)

The stones were visited by Prof. Rhys and Mr. Breese in the autumn of 1876, when the former read the first word as IOVENALI, adding that 'the inscription on the other stone is VENDESETLI, in taller and much finer letters than the longer inscription, and that the name Vennisetli = Vende-sēti, whereof *setl-* is the correct antecedent of the modern

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<sup>1</sup> It is still doubtful whether this s or g is to be considered as the last letter of the first word or the first of the second word.



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preserved in the museum now in Caernarvon Castle, and was again examined by me during the meeting at that town in 1877.

The drawing here published is the result of my examination, the reading being apparently  
*esilv marc uelio.*

The stone is 28 inches long, the letters about an inch and a-half high, consisting of Hiberno-Saxon minuscules. Possibly the second word may be explained by one of the inscriptions on the Cadvan stone (see ante, p. 159). Hübner (Inscript., p. 50, No. 143) observes on this stone, 'Nisi sexti sæculi esse titulum affirmavisset Westwood, cuius sola fide lectio stat, facile de lapide Romano sæculi alterius tertiive, sed male lecto, cogitaveris.'

PLATE LXXXIII. FIG. 1.

THE CROSSED STONE AT NEFYN.

I am indebted to Mr. N. I. Jones of Tremadoc for a rubbing of a stone now standing by the roadside at Nefyn, its height being about 2 feet above ground and 16 inches wide, rounded at top, inscribed with a plain cross with equal limbs within a circle, the upper and two lateral limbs forked outside of the circle. It formerly stood in the middle of a field opposite the front of Tymawn Bodeilias, near Nefyn. There was a cairn or heap of stones round it (called by some Carreg y bed), whence it was removed to the roadside that formerly led to the Isle of Bardsey. A farm-house stands near the place called Pistill, where (tradition says) meat and drink were allowed to any one coming over Bwlch yr Eifl and down from Tre'r Ceiri and going to Bardsey, there being no tithe on that land to this day.

PLATE LXXIX. FIG. 3.

THE LLANDUDNO STONE.

This block of stone, about 26 inches high, stands near the north raised wall of the cottage called Tyddin Holland, in the narrow lane running east and west, and within a few yards west of the new Bodafon schools, where it is liable to be run against by the wheels of passing carts. The stone was first mentioned in the Rev. Canon Robert Williams's History and Antiquities of Aberconway, 1835, p. 137, when the inscription was given as

SANCT | ANVS | SACRI | ISIS.

It was subsequently described and figured by Prof. Rhys (Arch. Camb., 1877, p. 135), who says, 'I guess what remains of the three first lines to have been

SANCT | FILIVS | SACER |

The fourth line I can make nothing of; it looks as if it had been 1618 with the inclosed spaces frayed off:' adding, 'The first lines might, I think, be completed thus—

SANCT ANVS OR SANCTAGNUS FILIVS SACERDOTIS.

The son's name may have been Sanctus, but *Sanctagnus* or *Sanctánus* would have in its favour a passage in the preface to Sanctan's Irish hymn in the Liber Hymnorum, thus rendered by Mr. Whitley Stokes, "Bishop Sanctan made this hymn," &c. St. David's



father is also said to have borne the name of *Sant*.' In the *Archæologia Cambrensis*, 1877, p. 239, Prof. Rhys suggests that 'we have the name Sanctagnus accurately contained in Sannan in the name of the church of Llansannan in the same district. This would put Sanctânus out of the question, and the suggestion that Sannan is identical with the Irish saint's name Senanus (*Lect. Welsh Philog.*, p. 25) is to be cancelled, and those on p. 388 to be modified. The Llandudno stone probably commemorates the very Briton who is mentioned as Sanctan in Irish hagiology.'

The letters on the stone vary from 3 to 5 inches high, and the accompanying figure is drawn from sketches and rubbings I made of the stone in August, 1877. The inscription is so rude and injured that I do not feel justified in giving an independent reading of it, which would but lead to more unsatisfactory guesses.

CAERNARVON CASTLE.—In the roof of one of the chambers of Caernarvon Castle, on the south side, and towards the eastern end of the Castle, is a stone which appears to bear an inscription, pointed out by Sir Llewellyn Turner during the Meeting of the Association in 1877, but of which I have not been able to obtain a rubbing or drawing.

The golden Basilidian Talisman found in digging into the site of Cevn Hendre within the Roman station of Segontium, 4 inches long and 1 inch broad, inscribed with Greek and Gnostic characters apparently of the second century after Christ, is now preserved in the museum within the castle of Caernarvon, and will form the subject of a memoir in the *Archæologia Cambrensis* for 1879.

In the town of Caernarvon is an ancient well, over which is the following inscription:—  
'Quis hoc sustulerit aut jusserit ultimus suorum moriatur.'

ROMAN STONE AT CAERHUN.—In the *Archæologia Cambrensis*, 1846, p. 419, and 1847, p. 51, it is stated that a Roman inscribed stone was found about the year 1820 at the house of Ty Coch, near the farm-house of Caerhun in the parish of Bangor, and which was stated to have been in the possession of Mr. Davies of Bangor, but that it was no longer to be found. The inscription is given

NVMC . . . . .  
IMP CAESAR M . . . . .  
AVREL . ANTONINVS  
PIVS . TI . IX . AVG . ARAB IX.

This stone is presumed to have been erected by the ninth or Arabic legion as a record of the services performed by them in obedience to the imperial order in ridding the country of the marauding Brigantes, as recorded by Pausanias in his *Arcadia*. (See also *Journ. Arch. Assoc.*, ii. 1847, p. 403.)

PEMPRIS.—In Pennant's *Wales*, ii. p. 202, and in Gough's *Camden*, iii. p. 186, mention is made of another stone, used as a lintel over a stable-door on the farm of Pempris, with the inscription *DERVORI HIC IACET*. Mr. T. L. D. Jones Parry (*Arch. Camb.*, 1847, p. 202) states that he had not succeeded in finding any trace of this stone. Hübner (*Inscript.*, p. 49, No. 141) mentions this stone as bearing the name *DERVON*, with the note, 'Fortasse recentior quam a 1000.' I would prefer inserting the year 700 instead of 1000.



LLANLLYVNI.—The church of this parish is dedicated to St. Rhedyw, whose tomb was destroyed about the end of the preceding century, but his memory is still preserved in the name of a well called Fynnon Rhedyw and in that of a stone called Eisteddva Rhedyw. The date of the present church, enlarged in 1032, was discovered upon a stone above the east window; and above the window of the Eithinog chapel in the church is an image of the saint, formerly held in great veneration, but now nearly defaced. (Lewis, Top. Dict., v. 2.)

LLANENGAN OR LLANEINGION FRENHIN.—Over the doorway of the tower of the church of this parish is an inscription the whole width of the tower, in two lines, partly illegible, of which the following strange reading is given by Rowlands (Pl. 8. fig. 2):—

LUX TOTOI (i.e. TOTI GENTI) AIVINI ÆDINI MIHI IMO ECCLESIAE ILLI JESUS EST  
UT CAMEANT (CAVEANT) SUI VIVERE AD JEDECEN (i. e. JUDICEM) ÆTERNUM ISTAM  
(ECCLESIAM) ENEANUS REX WALLIÆ FABRICAVIT.

The real reading of the inscription is given in *Archæologia Cambrensis*, 1848, p. 319 (misprinted 219), by the Rev. H. L. Jones from a rubbing by T. L. D. Jones Parry,—

JUSS TOTOI ANNO DNI MIIMO  
CCCCC XXXIIII IHS ISTVI . . . A  
. . . . A . . . VLV FUIT EDIFICATUM . . . N  
. . . . EST AENIANI REX WALLIE  
FAHH.

The inscription is in ornamental Roman capital letters of the sixteenth century.

CAPEL YVERACK.—In Gough's *Camden*, iii. p. 185, it is stated that an inscribed stone existed at Capel Yverack in Aberdaron, the reading of which was not however given. This parish is situated at the western extremity of the county, and was the place of embarkation for pilgrims to Bardsey Island. There are the remains of several small chapels, as Capel Vair and Capel Anhaelog, now fallen into decay.

RHIWDDOLION.—Lewis Morris, best known, perhaps, to most of the readers of the *Archæologia Cambrensis* as author of the *Celtic Remains*, states that there was in his time an inscribed stone called *Carreg yr Ysgrifen* at this place (between Bettws y Coed and Dolwyddelen) bearing these letters, LIJZ. (*Arch. Camb.*, 1875, p. 193.)

ELAN OGWEN.—I received from the Rev. H. L. Jones several rubbings from stones above Elan Ogwen marked with impressed straight lines or scratches similar to those figured in Plate XXIX. Fig. 6, at Llangonoyd. In one of these groups the marks radiate from a centre rather irregularly, in others they are more or less parallel.

YR EIFL MOUNTAIN.—On the visit of the Cambrian Archæological Association to this mountain during the Caernarvon Meeting in September, 1848, a stone was found having a number of marks upon it which have much the appearance of letters, but they were so irregular and ill-defined that I am unable to make anything out of them from the rubbing I then made. Perhaps some future visitor may be more fortunate. The stone was upon the priests' road on the southern descent from the top of the mountain.





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the Cumberland stones. The north edge of the cross (Pl. LXXXIII. fig. 2) is ornamented at the top with broad ribbons interlaced, springing rudely from a more classical fret occupying the lower part of this side; whilst the south side of the cross (Pl. LXXXIV. fig. 3) has at the top triple ribbons interlaced rising from a series of steps, below which are some small very rude figures of animals, probably representing a man, dog, and stag.

The fret represented above the top of the shaft in the figures of the north and south sides occurs on the outer edge of the wheel of the cross-head itself.

The cross originally stood close to the church, probably in the cloister, whence it was removed by Lord Berkeley into its present position in the neighbouring deer-park about eighty years ago.

PLATE LXXXIII. FIGS. 3 & 4.

STONES AT PENMON PRIORY.

These stones are built into the refectory adjoining the south side of the priory church of Penmon. Fig. 3 is a grave-stone with an early and plain cross in very low relief carved upon it; it is now used as the lintel of the south door of the refectory; and fig. 4 is a portion of an early cross, about 3½ feet long and 10 inches thick, ornamented with frets of a classical character, the wider side having a compartment with a curious rectangular pattern somewhat partaking of a Chinese design. This stone (with the broad carved face downwards) is now used for the lintel of the east window in the second tier on the south side of the refectory, the patterns being formed by incised lines.

The font at Penmon (Journ. Arch. Inst., i. pp. 122, 123) is quadrangular, the upper portion ornamented with fret-work similar to that of the last-described relic. It was found in the yard of a stone-mason at Beaumaris, and restored to its original situation. It has indeed been regarded as part of the identical cross of which the shaft in the lintel of the window may be another portion. The top of the south side of the font is formed into four square compartments, each with an eight-rayed star, the alternate rays wide, and marked with an incised line (resembling a St. Andrew's cross), whilst on another of the sides are two trilobed ornaments surrounded with the classical fret.

The doorway near the west end of the south side of the nave of the priory church has an interesting rounded arch with cushioned capitals to the side shafts, with a carved tympanum representing a quadruped seated biting its own foliated tail, and surrounded with a narrow interlacing ribbon-pattern (Journ. Arch. Inst., i. p. 124. Comp. the sculpture of Cormac's Chapel at Glendalough, given by Petrie).

PLATE LXXX. FIG. 3.

MUTILATED CROSS AT LLANGAFFO.

In the very small church of Llangaffo (a chapelry of Llangeinwen), the lintel of the northern doorway consists of a tomb-stone 6 feet long, bearing a rudely-incised cross, plain



and with the arms gradually widened; and in the churchyard is a mutilated cross on a rude pedestal, now used as a sun-dial, on the front of which is sculptured a cross with equal limbs, each dilated at the extremity, inscribed within a circle, beneath which are two incised trefoils; the edge of the stone is ornamented with the classical fret seen on the Penmon Priory stones and cross, but the carving is much defaced and difficult to be made out.

PLATE LXXX. FIG. 4.

CROSSED STONE AT LLANVAIR YN NEUBWLL.

The little church of this place (a chapelry of Rhoscolyn) has a circular-headed southern doorway, now blocked up with the broken monumental slab here represented, nearly  $2\frac{1}{2}$  feet long and 18 inches wide, used for its threshold. Some letters, now nearly or quite defaced, run down one side of the stem of the cross.

PLATE LXXXIII. FIGS. 5, 6, and PLATE LXXXIX. FIG. 5.

CROSSED STONES AT LLANFIHANGEL YSGEIFIOG.

In the greatly dilapidated church of this parish are still preserved two early grave-stone slabs, forming the upper step under the altar, on which are carved figures of the cross of a plain design, one (Pl. LXXXIII. fig. 6) having the upper arms and top widened gradually, whilst in the other they (as well as the base) are terminated with short cross-bars (Pl. LXXXIX. fig. 5). A third crossed stone, with the head of the cross inscribed within a circle (Pl. LXXXIII. fig. 5), is used as a lintel over one of the doorways of the church.

PLATE LXXXIX. FIG. 6.

CHURCHYARD CROSS AT LLANVAIR MATHAFARN EITHAF.

In the churchyard of this parish, to the north-west of the church, is the mutilated cross (still erect) here represented, with lead in some holes at the top. It was a wheel cross of a very plain design and destitute of ornament. The steps of the two stiles that lead into the churchyard are also apparently fragments of very rude and ancient coffin-lids, bearing the remains of early devices, apparently anterior to the twelfth century, but now scarcely to be deciphered. That at the south-western corner of the churchyard has a cross traceable on it.

PLATE LXXXIII. FIG. 7.

THE NEWBOROUGH (VRONDEG or BRONDEG) STONE.

This stone, nearly 5 feet high above ground, 1 foot 6 inches wide, and about 12 inches thick, stood (when in 1848 I drew and rubbed it) on the south-eastern side of the



road from Newborough to Llangaffo, on the farm of Brondeg, forming the eastern part of a gateway into a field. From information received from the Rev. Hugh Prichard of Dinan, it has been inserted in the vestry-wall of Llangaffo Church, by his kind co-operation, and in accordance with a resolution passed at the Bangor Meeting of the Cambrian Archæological Association, Aug. 30, 1860 (*Arch. Camb.*, 1860, p. 372, and 1865, p. 89). It was described by the late Rev. H. L. Jones in *Arch. Camb.*, i. p. 428, and figured from my drawing (p. 429). The inscription has exercised the ingenuity of Welsh antiquarians from Rowlands (*Antiq. Paroch.*, *Arch. Camb.*, 1846, p. 310) downwards. It is composed of the chloritic schist of the country and full of longitudinal slits arising from the cleavage or stratification, which tend to make the letters still less legible than they might otherwise be. The two upper lines especially are doubtful, but the remainder may I think be certainly read

CVVRI CINI EREXIT HUNC LAPIDEM,

the letters being for the most part of the Anglo-Saxon minuscule form; the elongated *r*'s in the third line, the *x* in the seventh, the *Δ* in the ninth, and the *D* and *M* in the tenth line being especially worthy of notice. The stone was also mentioned by Edward Lhwyd in Gibson's *Camden*, 2nd Ed., 1722, ii. p. 810; Gough's *Camden*, iii. 208; an anonymous writer in the *Brit. Mus. MS.* 14,934, fol. 216, who read the top lines *VR|SHIH*; Pennant, ii. 223; and Rhys, *Inscr. Stones of Wales*, p. 10, who reads the commencement . . . *VS . . . NIH . . . I FILIUS*. On the spot they appeared to me to read *VINILI FILIVS*, and Rowlands read the second name as *FILIUS ULRICI*.

PLATE LXXXV. FIG. 1.

THE STONE OF SAINT SADWRN FARCHOG.

The little church of Llansadwrn (dedicated to Sadwrn Farchog, a son of Bicanys of Armorica, and brother of St. Ildutus and nephew of Llydaw, who in the sixth or seventh century accompanied Cadfan to Britain in his old age) is rendered especially interesting from containing the monumental slab of the patron saint, here figured from a rubbing, and which was first described and figured by the Rev. H. L. Jones (*Journ. Arch. Inst.*, i. 124, and *Arch. Camb.*, 1847, p. 260). The inscription is entirely in Roman capitals (except the first *τ* in the third line, which is of a minuscule character), and is to be read—

HIC BEATUS SATURNINUS SE . . . . . ACIT . ET SUA SA . . CONIVX . PA . . .

Mr. Jones proposed to read the inscription, 'Hic beatus Saturninus seps. (sepultus) jacet . et sua sca (sancta) conjux . pax.' Dr. Hubner reads the wife's name as *Suasa*, and supplies the terminal *Pa(x vobiscum)*, for which there is not sufficient space; the word 'Pace' seeming more probable and more in accordance with earlier inscriptions.

The stone is fixed in the recess of a window in the eastern wall of the chapel on the north side of the church. The stone measures 22 inches long by 18 inches wide, and the rudely-formed letters are 2½ inches high.



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figure of the inscription, here copied, having, as he states, lately rediscovered the stone which had been partly hidden by a modern grave and partly overgrown with turf.

At the Holyhead Meeting of the Cambrian Archæological Association in August, 1870, a paper by the late Mr. R. R. Brash was read (published in *Arch. Camb.*, 1871, p. 266), in which the writer contended that the letters *MACCŪ DECCETI* should be read *MACCVI DECCETI*, 'showing a mixture of Latin and Gaedhelic forms. The *Maccui* is the genitive case of *Mac*, a son, and is here given in the form in which it is found upon a vast number of Ogham monuments. The inscription simply commemorates the son of *Decet*. What then becomes of the *Macutus* theory? The father of the latter, according to the usual authorities, was *Ecchwyd*, and not *Deccetus*.' This opinion was supported by three Ogham inscriptions found in different parts of Ireland: the first, from *Gortnagullanah*, County Kerry, inscribed with the Ogham reading *MAQQI DECEDDA*, being identical with the *Penrhos Llugwy* inscription; the second, from *Ballintaggart*, with the Ogham inscription *MAQI DECCEDA H|AD|NI CONAS*; and the third, from *Cilleen Cormac*, County Wicklow, inscribed in Oghams *MAQI|D DECCEDA MAQI MARIN*. And Mr. Brash adds, 'That the sepulchral monument of a Gaedhil should be found in this lone churchyard of *Anglesea* is not at all surprising when we remember that ancient Welsh authorities record an occupation of certain districts in North Wales by the *Gwyddel*, and their expulsion by *Casweillon Law Hir*.'

Professor Rhys (*Arch. Camb.*, 1873, pp. 198–200) opposes this opinion of Mr. Brash, examining the etymological principles involved with much skill and care, and 'preferring to read the inscription *Hic jacit Maccivd*, i. e. *Macciud Ecceti*. Here lies *Machudd* the son of *Echwyd*;' thus maintaining the *Macutus* theory. To this Mr. Brash rejoined (*Arch. Camb.*, 1873, p. 286): 'Mr. Rhys has laboured very learnedly and very ingeniously to torture this inscription into that which it is not, moved evidently by a strong national prejudice which should have nothing to do with antiquarian research.' Sir S. Ferguson, referring to the identity of names on old Welsh and Irish Ogham inscriptions, adduces the *Penrhos Llugwy* inscription and another now at *Tavistock* bearing a like legend (*Arch. Camb.*, 1874, p. 92, and *Proc. Royal Irish Acad.*, 1871, iii. p. 3), and reading '*Sarini Fili Macco Decheti*.' Probably influenced by this discovery, Professor Rhys (*Arch. Camb.*, 1874, p. 334) retracts his former analysis of the *Penrhos Llugwy* inscription, regarding it as '=Maccu-deceti for *Maqui-deceti*,' and comparing it with the *Maqui-treni* of the *Cilgerran* stone, *Decceti* standing for a præ-Celtic genitive *Deccetjas*.

The death of Mr. Brash has put an end to this controversy.

PLATE LXXXV. FIG. 4. 3

THE LLANGADWALADR INSCRIPTION.

This very interesting stone forms the lintel of the southern doorway in the nave of the church at *Llangadwaladr*, being the only portion of the former church which originally

<sup>1</sup> In *Arch. Camb.*, 1875, p. 361, Prof. Rhys gives the correct reading of this stone:—

SAB (OR ? R) IN- FIL- MACCHO DECHET-.



stood on the spot. It was insufficiently described and figured by Edw. Lhwyd, *Phil. Trans.* xxii. 1700, p. 790; Gough's *Camden*, iii. 203; Rowlands' *Mona Antiqua*, p. 157, tab. 9. fig. 4. The late Mr. G. Petrie communicated a very careful drawing of the inscription to the late Rev. H. L. Jones, by whom it was inserted in his account of the parish and church (*Arch. Camb.*, 1846, i. 165), and is here reproduced from Mr. Petrie's design.

It is to be read, 'Catamanus rex sapientissimus opinatissimus omnium regum;' the third word having been misread by Rowlands *Opimatissimus*, and in Gough's *Camden* as *Opi-mutissimus*. Mr. Petrie, moreover, contributed a series of remarks on the palæographical peculiarities, showing that 'the forms of the letters throughout, fully prove it in my opinion as of the seventh century. They are very similar generally to those in the MS. copies of the Gospels of the sixth and seventh centuries preserved in the library of Trinity College, Dublin, as well as to those in the Hiberno-Saxon MSS. in England of the latter age; and they perfectly agree with those in the Irish monumental inscriptions of this period remaining in Ireland;' especially noticing the connexion of the letters *e* and *x* in the second line, the *e* and *g* at the end of the fourth line, and the very peculiar and rarer lapidary form of the *a* throughout; whilst the *m* formed of three upright strokes connected by central transverse bars formed the subject of a note by myself in *Archæologia Cambrensis*, 1846, p. 303. The minuscule form of the *r* at the beginning of the second line and near the end of the fourth line, together with the minuscule f-shaped *s*, are also worthy of notice, fully supporting Mr. Petrie's opinion. From the remarks of Prof. Rees (*Essay on the Welsh Saints*), it appears that the *Catamanus* of this inscription is identical with King *Cadfan*, and that the church itself was built by *Cadwaladr* to the memory of his grandfather *Cadfan*.

PLATE LXXXV. FIG. 5.

THE HEN EGLWYS STONE.

The church of *Hen Eglwys*, about four miles from the *Holland Arms Station*, was rebuilt in 1845, and the inscribed stone here represented was found on taking down the old church and has been carefully placed in the new church. A copy of the inscription was given in *Archæologia Cambrensis*, 1846, i. p. 67, turned upside down. It is very incomplete, but the figure here given from a rubbing shows sufficiently portions of the words

(F)ILIVS CV . . . (A)NIMA REQUIES(CAT).

Dr. Hübner gives the reading ' . . . ilius cu(ius a)nima requicit (in pace).' There are several inscriptions given in the second volume of the *Nouveau Traité de Diplomatique*, found at *Amiens*, and referred to the seventh century, which nearly agree with the one before us.

PLATE LXXXVI. FIGS. 3 & 4.

THE LLANVAIR YN GHORNY INSCRIPTION.

In *Lewis's Topographical Dictionary* it is stated that in the church of this parish, upon one of the pillars which separates the double chancel, or, rather, the south chapel from the



chancel, is a 'very ancient inscription in rude Saxon characters,' and in *Archæologia Cambrensis*, 1870, p. 368, it is mentioned that the stone has been inserted upside down, with letters of late fourteenth century character, which appear to be an invocation to some saint. I am indebted to Prof. Rhys for a rubbing of this stone, of which the letters appear to be very rude Gothic minuscules raised within an oblong sunk space. They are represented as carefully as possible in the accompanying figures, and although very uncertain in parts, evidently commence with

**SCA MARIA ORA PRO (? MICHI) R . . . . . AJAC . . .**

The letters vary from 2½ to 3 inches in height, many of them, especially the initial **S**, agreeing with the letters on the curious brass plate in the church of Usk (*Arch. Camb.*, 1847, p. 35).

PLATE LXXXVI. FIG. 5.

INSCRIPTION AT WHAEN WEN HOUSE.

In the Supplemental MS. numbered 14,934 in the British Museum, fol. 216, is a sketch of a stone (here copied from a tracing sent me by E. Thompson Esq., the Keeper of the MSS.) which, it is stated by the anonymous draughtsman, to have existed at Whaen Wen House in 1728, but which appears to be no longer in existence. The letters appear to be—

. BN . PP<sup>1</sup>VS CO'BVRR<sup>1</sup> C<sup>1</sup>ZAC<sup>1</sup>7I E<sup>d</sup>,

as read by one John Owen Dwyran; whilst another writer, William Jones Slater, read the inscription—

OBARRVS CONBVRRI IC IACIT?

The two last letters appear to be comparatively modern additions.

PLATE LXXXVI. FIG. 6.

THE BODFEDDAN STONE.

We are indebted to Prof. Rhys for the discovery of this stone, first mentioned in the second edition of his 'Lectures,' p. 363, and which stands in front of a cottage called Maenhir on the farm of Bodfeddan, about two miles from the Tycross station. The inscription is to be read—

CVNOG<sup>V</sup>SI HIC IACIT,

but the letters are in several places very indistinct. The stone is about 30 inches long by 12 wide, and the letters are Roman capitals; the inscription being probably of the fifth or sixth century.

PLATE LXXXVI. FIGS. 7, 8, 9 & 10.

THE LLANBABO INSCRIPTION.

In Gibson's *Camden* (p. 678, and 2nd Ed., ii. p. 61), and Gough's *Camden*, iii. 205, this inscribed stone was first described and figured, but so imperfectly that Bishop Gibson was





# HISTORY

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Tyn Rosydd, belonging to Mr. H. Pritchard of Trescawen, there was an upright stone with a Latin inscription. First it was placed as a rubbing-stone for cattle, a common custom in Anglesea; it was then removed as a gate-post to the entrance to the farm-yard, and mutilated and the letters much obliterated, but some words are said to be *ET DISCIPLINA MORIBUS ET SAPIENTIA*. On examining the stone carefully, and its peculiar shape, like the lid of a modern coffin, I fancied that the original stone had been worked into this shape for a later interment, and that the first inscription had been interfered with, as some letters at the edge of the stone seemed to have been cut in half. There is also a rude inscription on the side of the stone at the upper end, *AVROE . . APIDIBI*. The spot on which it was found is not far from Presaddfedd, and supposed to have been a Roman *præsidium*, according to Rowlands (*Mona Antiqua*, p. 107): 'May not this inscription have been to the memory of some able Roman governor, who by his careful discipline as to the manners of the people, and his wise rule, made himself of note in this remote part of Roman dominion?' The stone is represented in a woodcut as suddenly narrowed at the base, dilated above, and then gradually narrowed to the top, which is truncated (like a blunt spear-head), and traces of four lines of letters are shown across the widest part of the stone.

In the *Archæologia Cambrensis*, 1875, p. 127, the stone is again mentioned by Mr. Stanley, who adds that the inscription had puzzled the learned, but that his brother-in-law, Mr. Albert Way, who had been greatly interested in the matter, had found an instance on an altar in the Roman Wall from Mr. Bruce's great collection of Roman inscriptions, being upon 'an altar dedicated to 'Disciplina Augusti.' It is a rare word, but is found on the reverses of coins of Hadrian, who was the greatest of imperial disciplinarians.'

My attention to this stone having also been directed by Mr. A. Way, I made some enquiries respecting it, and have to thank the Rev. W. Wynn Williams for a sketch and further notes of the stone, which is broader and much less regularly shaped than in Mr. Stanley's woodcut, and the inscription is represented thus in the sketch drawn by Mr. Pritchard's daughter:—

MA .  
MO .  
A  
ET MORVBVS  
DISIPLINA(S ?) ET  
SAPIENTIA .

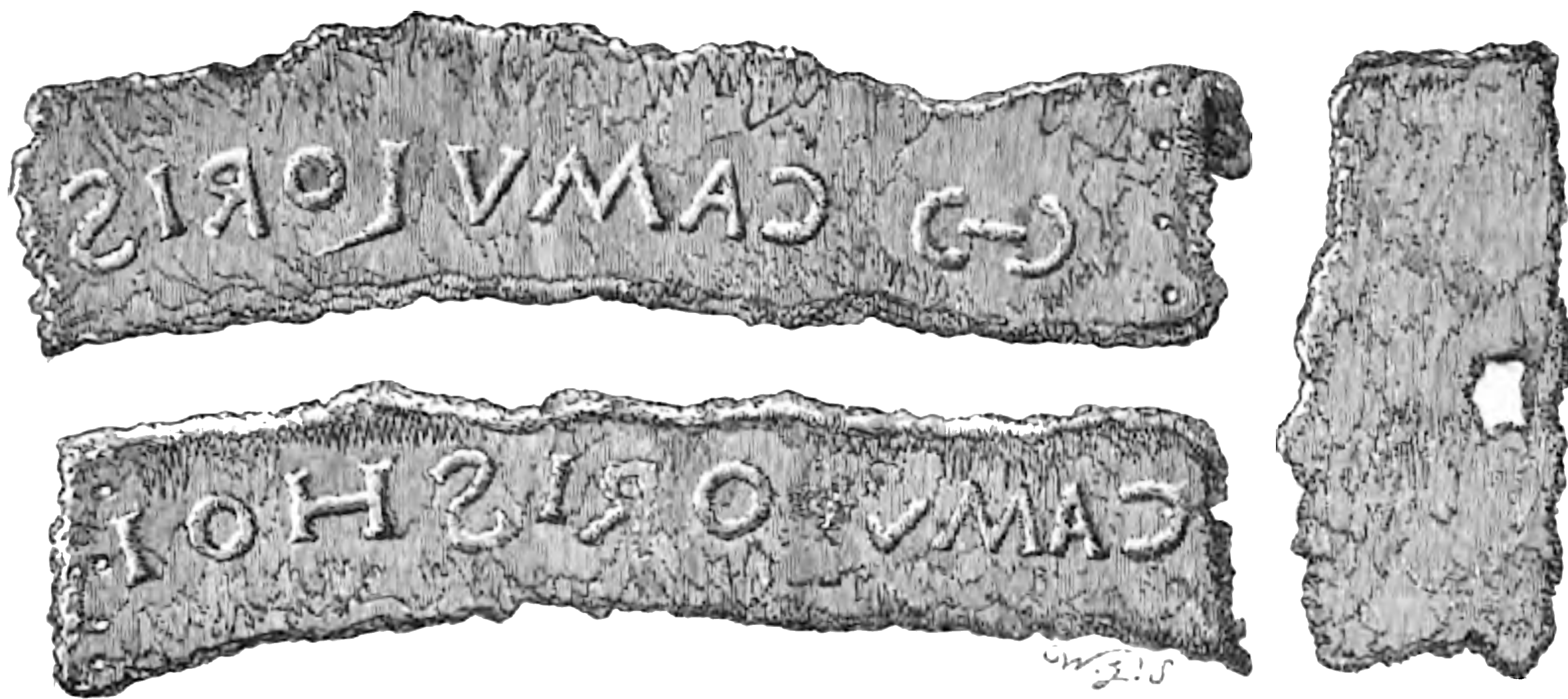
• • • • •

The roughness of the stone had prevented a rubbing from being made of it. The word *DIS(C)IPLINA* is spelt without a c, and the mark between the A and *ET* is most probably a flaw in the stone. The *ET* before *moribus* seems to couple it with some other word (perhaps *Amore*) descriptive of the character of the deceased. In the inscription on the edge, Mr. W. W. Williams thinks 'the E at the end of the first line must be an L, and it would then read *AVRO LAPIDIS*, but what it may mean is a puzzle to me. The characters



appear to be good Roman capitals. The stone was removed many years ago from Tyn Rhossyd near Llantrisant to its present resting-place at Trescawen.'

INSCRIBED LEADEN COFFIN, RHYDDGAER.—The accompanying engravings represent portions of an inscribed leaden coffin of a very early date, which were discovered at the beginning of 1878 on the land of Rhyddgaer Mansion, near Llangienwen and Llangaffo, and published by W. Wynn Williams, Esq., in *Archæologia Cambrensis*, 1878, p. 136,—with the woodcuts here republished, on account of their apparent connexion with the Cheriton stone (ante, p. 109, Pl. LII. fig. 3). The pieces of lead, found with stones evidently used to cover them, consist of what were evidently one end and parts of the sides of a coffin; each side is 3 feet 3 inches long by 11 inches broad. The letters are 2½ inches long and ½ an inch wide, and are in relief; the same letters, with additions, being seen on each of the sides of the coffin. These letters, on being reversed, allowed the name (which seemed at first unintelligible) to



← CAMVLORISHOI

be clearly read CAMVLORIS, being on one side-piece preceded by three marks like C—O, which are wanting in the other side-piece, in which the name is followed by the letters HOI, each one fortunately supplying what was wanting to complete the inscription, and also giving the entire length of the coffin, which must have been about 4 feet. The first detached C is suggested by Mr. Williams to be possibly intended for Centurionis and the other for Caji or some other prenomen, and the rest will be CAMULORIS H(IC) O(SSA) I(NCLUDUNTUR) or I(ACENT). The same writer suggests that the deceased must have been an important personage who had possibly served under Carausius (many of whose coins had been found near the spot), and notices the great similarity between the station where this coffin was found and the encampment at Stackpole Elidyr or Cheriton, where brazen spear-heads, a piece of a sword, and human bones had been found, as well as the inscribed stone bearing the same name, and disagreeing only in some slight points, as more fully detailed by Mr. Williams in his



memoir. Prof. Rhys (*Lectures*, 2nd Ed. p. 368) states that he was not able to find the *s* on the second side, but only an imperfect character which he thinks may have been a *g* made the contrary way in the mould to the other letters; also that the epitaph originally contained the word *filius*, possibly at the end of the coffin; hence to be read—

1. (—) *Camuloris filius Camulorigho iacit,*
- or 2. (—) *Camuloris filius Camulorigho ic iacit,*
- or 3. (—) *Camuloris Camulorigho filius,*
- or 4. (—) *Camuloris Camulorigi hoi.*

**THE TOMBSTONE OF ST. YESTIN.**—In the church of Llanjestin, north of Beaumaris, is preserved a remarkable slab, containing the figure of the patron saint of the church, who lived in the ninth century, which was first noticed by Rowlands and Daines Barrington, and subsequently by the Rev. H. L. Jones (who published—*Arch. Camb.*, 1847, opp. p. 324—a very careful figure of the slab executed by the late H. Shaw) and Mr. M. H. Bloxam, who gave a full description of its details (*Arch. Camb.*, 1874, p. 217). The slab is 5 feet 10 inches long, by 1 foot 10 inches wide. It represents the Saint in the garb of a hermit of the fourteenth century, consisting of a long tunic (*tunica talaris*) reaching to the ankles and girt round the waist, a tasselled cord hanging in front nearly to the feet. A scroll also hangs from the left hand down to the knees, containing the commencement of the inscription, whilst in his right hand he holds a bordon or staff, terminated at top in a dog's head. Over the tunic he wears a large cloak or mantle fastened on the chest by a large morse or brooch, and on his head, extending over the shoulders, is the *caputium* or hood. The inscription is continued on two fillets at the side of the head and round the top edge of the slab. As read by Rowlands (whose reading is copied by Dr. Hübner) it is perfectly unintelligible. The reading given by Daines Barrington (*Archæologia*, vol. v. p. 144) is nearly correct. It is slightly injured, but sufficient exists to show that it is as follows, written in Lombardic capitals: 'Hic jacet sanctus Yestinus cui (Gwenllian filia Madoc) et Gryffut ap Gwilym optulit in oblac(i)o(n)em istam imaginem p(ro) salute animarum s(uarum).' It is noticed here in consequence of having been formerly attributed to the ninth century, as stated by Dr. Hübner.

The font of Llanjestin is much earlier than the slab, and is carefully figured by the Rev. H. L. Jones, (*loc. cit. supra*).

**BODYCHAIN, NEAR HOLYHEAD.**—In the account of the Proceedings of the Meeting of the Cambrian Archæological Association at Holyhead in 1870 (*Arch. Camb.*, 1870, p. 365), it is stated that an inscribed stone had been inserted in one of the jambs of a door in the present barn. I have not been able to obtain an account of this stone, but it is stated that, although not easy to be deciphered, it appears to be of the fifteenth century, and is in rather a mutilated state.

**LLANIDEN.**—Among the various objects of interest in the church of this parish (*Arch. Camb.*, 1863, p. 259) is a stone with the following inscription:—



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LLANENEON FRESHIN.—According to Rowlands (*Mona Antiqua*) there is or was a curious inscription on the steeple of the church of this place, of which however I have not been able to obtain any information.

LLANDDONA.—In the outer wall of the nave of the church in this parish, rebuilt in 1846, on its northern side is a stone with a zigzag or chevron pattern on it, being a relic of a much earlier building. It would be desirable that this stone should be figured (*Arch. Camb.*, 1847, p. 323).

TREVOLLWYN.—In the *Antiquitates Parochiales* of the Rev. H. Rowlands (*Arch. Camb.*, 1849, p. 265) it is stated, ‘*sacellum olim habuit, sancto cuidam Heilino dicatum, jam temporis injuria, antiqua frigescente pietate in rudera collapsum, inter quæ lapidem longiusculum, OSORII nomine exaratum aliquando deprehendi.*’ Is this stone lost?

LLANGAFFO.—I have been informed that a portion of the cross at this place (part of which is now used as a sun-dial, *ante*, p. 187) was built into a wall, but has been removed to Denham by the Rev. Hugh Prichard, where it is at present.

LLANVAES FRIARY.—Here was long preserved (previous to its removal to the park at Baron Hill) the beautiful monumental slab of the Princess Joan, natural daughter of King John, and wife of the founder of the monastery, Llewelyn ap Jorwerth, Prince of Wales, shortly before his death. A beautiful engraving of this slab, engraved by J. H. Le Keux; is given in *Archæologia Cambrensis*, 1855, opposite p. 80. Here also is a coffin-lid of a very unusual design (apparently of the twelfth century), also represented opposite p. 79 of the same volume. In the upper part is a Greek cross within a circle, the spaces between the arms filled with foliage, below which is an elegant interlaced design formed of a double circle interlaced with a double ribbon-pattern.

PENRHOS LLUGWY.—In addition to the inscribed stone (described above, p. 189), a second stone inscribed with very rude and antique characters is mentioned by Rowlands (*Mona Antiqua*), of which no more recent account has been published. In the churchyard also stands the lower portion of the cross on three square stones.

PEN Y BONC.—In the *Archæologia Cambrensis*, 1874, p. 287, an account is published by the Hon. W. O. Stanley of a mould with letters inscribed, similar to that at Llandderfel (see *ante*, p. 170). It is figured in the supplemental Pl. XIV. fig. 5 of the republication of Mr. Stanley’s memoir, originally published in the *Journal of the Archæological Institute*, vol. xxvii.

LLANGRISTIOLOS.—In the account of the cromlech in this parish, south of the old mansion of Henblas, published by the Revs. Hugh Prichard and H. L. Jones (*Arch. Camb.*, 1866, p. 466), no mention is made of a semi-cylindrical stone near a well close to the front of the house, of which I received a rubbing from the latter gentleman, but of which I cannot decipher what appear to be a number of letters placed very irregularly, respecting which Mr. Jones’s letters were also silent.

NEWBOROUGH.—The font of this church is much older than the building in which it is preserved, and appears to me to be earlier than the Norman period. Its four sides are ornamented with broad interlaced ribbons, which, from being overlaid with repeated coats of whitewash, it is difficult to follow. On the north side the square compartment is divided by diagonal



lines into four triangular spaces, which are crossed by broad double ribbons interlacing with a broad double circle of a very early character. The other sides, as shown in Mr. H. L. Jones's series of sketches sent to me, appear to be much more irregular.

LLANVWROG.—The dilapidated church of this parish is stated by Lewis to contain some curious remains of ancient oak-carving, and a mutilated inscription over the north entrance, of which only a few of the letters are remaining. Of the chapel in a field called Monwent Mwrog, on the farm of Cevn Glas, not a vestige remains.

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## DENBIGHSHIRE.

### PLATE LXXXVI. FIGS. 1 & 2.

#### THE PILLAR OF ELISEG.

In the Valley of the Dee, a quarter of a mile from Valle Crucis Abbey, now stands the Pillar of Eliseg, which Pennant found thrown from the base, lying in a hedge of a meadow, which he describes as the 'remainder of a round column, perhaps one of the most ancient of any British inscribed pillars now existing. It was entire till the Civil Wars, when it was thrown down and broken by some ignorant fanatics who thought it had too much the appearance of a cross to be suffered to stand. It probably bore the name of one, for the field it lies in is still called Llywn y Groes, or the Grove of the Cross.' It had however never been a cross, and when complete was 12 feet high, but is now reduced to 6 feet 8 inches. The remainder of the capital is 18 inches long, and it was fixed in a square base, still lying on the mount, 18 inches thick. In 1779 the pillar was re-erected by T. Lloyd of Trevor Hall, who affixed an inscription to that effect upon the pillar.

The inscription was of great length in Latin, and when copied by E. Llwyd occupied thirty-one lines, and was read by him (Gough's Camden, iii. p. 214, tab. 11, figs. 1 and 12),

+ Concenn filius Catteli Catteli  
 filius Brohcmail Brohmail filius  
 Eliseg, Eliseg filius Guoillauc  
 Concenn itaque pronepos Eliseg  
 edificavit hunc lapidem pro avo  
 suo Eliseg; ipse est Eliseg qui necr  
 . . . at hereditatem povos ipc . . . mort .  
 caudem per vissi . . ep . o . t . estate anglo  
 . . . . . in gladio suo parta in igne  
 . . . . . imque recituerit manesc . . p .  
 . . . . . mdet benedictionem supe . . .



. . . . . Eliseg + ipse est Concenn  
 . . . . tus . . c . . emeiunge . . . manu  
 . . . . e ad regnum suum povos  
 . . . . . bani . . . . . quod  
 . . . . . ais . . . . . ucavesmec  
 . . . . . ein . . . . . montem  
 . . . . .  
 . . . il . . e . . . . . monarchiam  
 . . ail . . . maximus britanniae  
 . . n n . . pascen . . . mavi . annan  
 . . britua t . . . m filius Guarthi  
 . . que bened . . . que bened . germanusque  
 . . peperit ei se . . . ira filia maximi  
 . . . gis qui occidit regi Romano  
 rum + Conmarch pinxit hoc  
 chirografum rege suo poscente  
 Concenn + Benedictio dni in Con  
 cenn—in tota familia ejus  
 et in tota regione povois  
 usque in . . . . .

Professor Rhys (*Arch. Camb.*, 1876, p. 245), who had examined the stone, informed Dr. Hübner that the above reading 'is not, as far as I am able to test it, to be depended upon as accurate;' and he reads the second name in the first line as Cattell instead of Catteli. The word occupies 10 inches in length on the stone, and I find that the E is  $2\frac{1}{8}$  inches high. My figure 2 represents this word carefully reduced from my rubbing, it being almost the only word now legible, although a good cast held in different lights would most probably allow a considerable portion of the inscription to be made out. If the interpretation of the inscription be correct which represents it as having been erected by Cyngen (Conccan) ab Cadell (Catteli) Deyrnllug in memory of his great-grandfather Eliseg, this monument must be as old as the seventh century, as Brochwel Ysgythrog, the supposed son of Eliseg and grandfather of Cyngen, was engaged in the battle of Bangor Iscoed in 603. But there is another pedigree in the same line much more in accordance with the inscription, which brings the date of the pillar to the middle of the ninth century. It is this: 'Cyngen ab Cadell ab Brochwel ab Eliyan ab Cynllo.' The entire inscription, with the historical details connected with the several persons commemorated thereon, forms the subject of an elaborate memoir by the late Rev. J. Williams (ab Ithel) in *Archæologia Cambrensis*, 1851, p. 295, to which, as well as to a further note by A. B. in *Archæologia Cambrensis*, 1865, p. 369, want of space alone compels me to refer thus shortly.

In the account of the Caernarvon Meeting of the Cambrian Archæological Association in 1848 (*Arch. Camb.*, 1848, p. 365) it is stated that a cast had been made of the Eliseg





# HISTORY

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think clear that the bottom line is to be read Levelini p̄iceps hic hu-, although the last two words are doubtful.

## PLATE LXXXVII. FIG. 3.

## THE GRAVE-STONE OF BROCHMAEL.

In making the Holyhead railway between Lima and Cernioge, whilst cutting through a field called Doltrebeddw, about forty graves were discovered, most of them about two yards long, cased with rough stones and lying within a compass of 20 yards by 10. Bones were found in most of them, but not the least vestige of coffins. On the under side of one stone (here figured), which covered one of the most perfect of the graves, was found an inscription in rude Roman characters with several of the letters conjoined, which was read—

BROHONASLI IAT HIC JACET ET UXOREM CAVNE.

(Cambro-Briton, vol. i. pp. 360, 410.) The stone is about 5½ feet long, 2 broad, and 4 inches thick; the letters are deeply incised, varying from 2½ to 5 inches in length, and is now preserved in the drawing-room at Lima House, the residence of Charles Wynne, Esq., about 1½ miles west of Pentre Voelas, where in 1846 I drew and rubbed it, the true reading of the inscription being—

BROHΘMAGLI- | IAM IC IAΘIT | ET VXOR EIVS CAVNE.

Other readings of the inscription were made by P. B. W., Owen Pugh, and 'Argus' in subsequent articles in the Cambro-Briton, vols. i, ii, and iii. (abstracted in my article in *Archæologia Cambrensis*, 1847, p. 30), as well as by the Editors of the Journal of the British Archæological Association, Feb. 1847, to which I replied in *Archæologia Cambrensis*, 1847, p. 183.

The fifth letter of the first line is a circle with a mark across its middle, probably a fracture of the stone, such as is also seen in the eighth letter of the second line, which looks like e, but is clearly a c, as the other is an o. The sixth and seventh letters of the first line are conjoined, and must be intended for MA rather than NA; the next letter (g) partaking both of the uncial and minuscule character resembling a sickle, of which numerous examples occur, in some of which the letter has been mistaken for s, as indeed it has been in this instance, by several writers. In the second line three perpendicular strokes united by a top cross-bar, which considerably puzzled previous writers, are clearly a M of one of the early forms used both in Anglo-Saxon and Irish MSS. and lapidary inscriptions. (See *Arch. Camb.*, i. p. 303.) The eighth letter in this line is a c with a transverse bar (like e) accidentally or ignorantly made. The A and v and the final N and B in the third line are conjoined, and the preceding character, like γ, is certainly an J of the ordinary Anglo-Saxon and Irish form. The remaining letters are tolerably good Roman capitals.

The letters at the commencement of the second line have perplexed previous writers. In addition to the IATH above mentioned, P. B. W. joined the IA to the LI at the end of the first line; Owen Pugh, adopting this idea, read the name Brychymaeliat; and 'Argus'



reads the name as Broch and Mâslliat, i. e. Brychan of Maesllwyd. It appears to me that the name is complete in the genitive case in the first line, and that the first word in the second line is iam, a very unusual word in these inscriptions, which led me to suggest that it might imply that the stone was not placed over the grave of Brochmael until the decease of his widow Caune.

The name Broho(e?)magli appears several times in the Liber Landavensis as Brochail, Brochmail-i, Brocmail, and Brochuail, and the inscription must be regarded as considerably earlier than the ninth century.

PLATE LXXXVII. FIG. 2.

THE GWYTHERIN STONE.

The churchyard of the village of Gwytherin, about seven miles to the south-east of Llanrwst, contains some of the finest yew-trees in the Principality, and on the north side of the church are four rude upright stones about 2 feet high, placed in a row, the most westerly of them bearing the inscription here figured from my rubbing and drawing (Arch. Camb., 1858, p. 405), which is to be read

VINNEMAGLI FIL SENEMAGLI,

the forms of several of the letters and the conjunction of the M and A agreeing with the Brochmael inscription (fig. 3). I presume the memorial may be referred to the sixth or seventh century. The stone was first engraved in Pennant's Supplementary Tables, Plate V. fig. 1, and in Gibson and Gough's Camden, Plate XIX. fig. 18, where it is rendered unintelligible from the G in both lines being transformed into S and the P into K. (See the notes of Professor Rhys and Mr. R. R. Brash on these names in Archæologia Cambrensis, 1873, pp. 197, 285, and 386.)

PLATE LXXXIX. FIGS. 1, 2, 3.

THE SEPULCHRAL STONE OF EMLYN.

In several of the letters of Edward Lhwyd (spelt thus in his own signature) written in 1693 and published in the Archæologia Cambrensis, 1848, mention is made of a stone standing at Clocaenog, on the summit of Bryn y Beddau, upon a barrow popularly known under the name of Bedd Emlyn (by the side of another stone still remaining there). About seventy years ago it was moved by Lord Bagot for safety to Pool Park, where it still remains. Lhwyd pronounced this stone to be the tomb-stone of 'some prince (though not mentioned in history) called Æmilianus, for in all likelihood Tavisag must be the same with which we now write Tywysog. *As for y<sup>e</sup> strokes on y<sup>e</sup> edges I met with them on other tomb-stones, and I make not y<sup>e</sup> least question but this also is a tomb-stone.*' (Arch. Camb., 1848, p. 310, and in Gibson's Camden, p. 685; 5th ed. (1600), p. 599; 6th ed. (1607), p. 546; Gough's Camden, iii. 211; H. M. in the Gentleman's Magazine, lxxiii. 1803, p. 417, tab. ii. fig. 6.)

The reading of E. Lhwyd was objected to by Mr. Rowland Williams, as the true form



of the name would have been Æmiliani and not Æmilini, as was supposed to be inscribed on the stone. Dr. Markham, Archbishop of York, read the inscription 'Aimilini Jovi sacravit,' and the present Bishop of St. David's, Dr. Basil Jones, thought that the old orthography of the second word would have been Tegvesavc or something like it (Arch. Camb., 1854, p. 240).

To clear up these doubts the Rev. H. L. Jones and E. Barnwell took a gutta-percha cast and rubbing of the stone now before me, and enabled me to give the figure and description of it published in the *Archæologia Cambrensis*, 1855, p. 116, the former of which is here reproduced (fig. 1), and which seems to me to be intended for AIMILINI TOVISACI, the initial letter being an A of a very ancient form without any cross-bar (of which various examples are given in the *Nouv. Traité de Diplomatique*, ii. Pl. XX. p. 315, note 2). The two names appear as usual in the genitive case, whence it might be suggested that the second word was a proper name, *Tovisacus*, but it has been maintained by the best Welsh scholars to be titular and Welsh; and the late Mr. Aneurin Owen considered the stone to be the memorial of a Welsh prince or leader *Emlyn*, he having found the name in a MS. romance in Jesus College, Oxford, more than 400 years old, entitled the 'Friendships of *Emlyn* and *Amyet*.'

At the Meeting of the Cambrian Archæological Association at Knighton in August 1873, Professor Rhys informed the members that he and the Rev. D. R. Thomas examined the stone carefully, and think that s precedes the A, making the name *Saimilinus* (Arch. Camb., 1873, p. 399); and in the *Archæologia Cambrensis*, 1874, p. 18, Professor Rhys would read the inscription *Sumilini Tovisaci* (ignoring the palæographic form of the initial letter and the local name of the grave). Professor Rhys moreover described the Ogham, first noticed by Edward Lhwyd as 'y° stroaks on y° edges,'—'On the left edge we have

S . . . b . . . . . l . . . . . no, or S . . . b . . . . . l . . . . . no.

[Here printed exactly as given by Professor Rhys.]

'Here the notches for the vowels have disappeared, but by measuring the distances I find it probable that I should be right in reading *Subelino* or *Subilinu*. There is no mistake about the b. The possible readings of which the upper are the more probable are  $\text{SUB}_1^{\circ}\text{LIN}_2^{\circ}$ . On the other edge I read *visaci*, which is however rendered a little difficult by the notch forming a and the first scoring of the c having broken into one gap at the edge: but I do not hold this reading as doubtful. Of course *visaci* is the part left of *Tovisaci*, the edge having been broken off where the *to* should stand.' (Arch. Camb. 1874, p. 18.) Professor Rhys has placed in my hands a photograph of the very obscure Ogham letters, which I have copied as carefully as possible in figs. 2 and 3.

In a subsequent article in the *Archæologia Cambrensis*, 1874, p. 233, I opposed the reading of Professor Rhys, maintaining my former reading AIMILINI, omitting however to observe that if the interpretation of Professor Rhys (that the curved initial stroke was s and that the v and m were conjoined) were correct, the upright stroke which forms the second stroke of my first letter A had been ignored by him. Having again examined the



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of the inscription, followed by the word 'obit,' is very uncommon; but with the assistance of a rubbing the proper reading is found to be—

HIC IACIT MVLI  
ER BONA NOBILI[s?].

The stone, which is nearly 5 feet high, formerly stood about a mile from Caerwys, used as a gate-post to a field where numerous copper coins of the Roman Emperors have been found, but was removed, about the close of the last century, to the grounds at Downing, in the neighbouring parish of Whitford.

In Gough's figure the fifth letter of the upper line is formed into two v's united †, the tops crossing, and the angle of the lower letter reaching to the bottom of the line, making it appear like a conjoined A and v; the r is made to want the right-hand side of the top bar, which is, however, quite conspicuous in my rubbing, and no traces are represented of the NA N in the middle of the second line, although portions of each of these letters are quite distinct. The m in the upper line is of a form common in the earliest of our national manuscripts, though rare in lapidary inscriptions, of which several instances of it are noticed in preceding pages, especially in Plate LXXXVII. fig. 3. The i at the end of the upper line, following the L, is extended below the line, as was very often the case in our early manuscripts, and some few instances of the same peculiarity are to be met with in early Welsh inscriptions; and there appears to be the same irregularity in the last two letters of the lower line, probably intended to indicate a monogrammatic conjunction of LIS, there being no other separate indication of the terminal s. With these peculiarities, the rest of the inscription consists of rude Roman capitals. As now deciphered, the inscription is one of the most touchingly simple memorials of the dead which I have ever met with,—

HERE LIES A GOOD AND NOBLE WOMAN.

(J. O. W., in Arch. Camb., 1855, p. 153.)

Professor Rhys, however, rejecting a terminal s after the letters NOBILI, translates the inscription, Here lies the good woman of Nobilis, 'Mulier bona being a literal rendering of the Welsh Gwreig-dda, but who Nobilis was I have no idea' (Notes, p. 10),—a reading which he has again repeated in the second edition of his Lectures under No. 23.

### PLATE LXXXVIII.

#### THE MAEN ACHWYNFAN.

This monument, together with the crosses at Nevern (Pl. LXII), Carew (Pl. LVII), and Penmon (Pl. LXXXIV), are the only gigantic structures of the kind in Wales. The Maen Achwynfan, or 'Stone of Lamentation,' stands in a field near the road-side, nearly two miles and a-half east of Newmarket, at the junction of the Sarn Hwlcin with the cross-road which runs southward to the Traveller's Inn on the Holywell road. The Maen Achwynfan is here seen with its top towering over the hedges of the field in which it stands, far removed from any village or any remains either of a religious or civil nature, and devoid of any tradition on the spot which would give a clue to the reason of so remarkable a



monument being placed in such a situation. The surrounding district, however, has been the scene of many conflicts. Close to Newmarket is the Cop'r'leni, with an immense carnedd of lime-stones on its summit. On the brow of another adjacent hill is Bryn Saethan ('the Hill of Arrows'). Near to this is Bryn y Lladdfa ('the Hill of Slaughter'). Below this, again, is the Pant y Gwae ('the Hollow of Woe'); and, indeed, says Mr. Pennant, the tract from this place to Caerwys was certainly a field of battle, as no place in North Wales exhibits an equal quantity of tumuli,—all sepulchral, as is proved by the urns discovered in them. The Maen Achwynfan must, however, certainly be considered to be of a much more recent date than the events indicated by the names of these localities; although probably not more recent than the tenth or eleventh century, wanting that precision and regularity in the design which give to the earlier stones of South Wales such a great resemblance to the early Anglo-Saxon and Irish illuminated MSS.

The height of the cross is about 12 feet. The head is formed into a circle rather wider than the upper part of the column, and not set on upright. At its base it is 27 inches wide on the east and west sides, gradually diminishing upwards to about 20 inches; and the thickness of the shaft, near the bottom, is  $9\frac{1}{2}$  inches. Its surface has been very much weathered from its very exposed situation. It is here represented from sketches drawn by myself on the spot in 1848, corrected by rubbings reduced by the camera lucida, originally published in the *Archæologia Cambrensis*, 1865, p. 364.

The eastern side of the cross (fig. *b*) is divided into three compartments, leaving about a foot and a-half at the base unsculptured. The lowest compartment contains, in the centre, the figure of a man seen in front, with his legs bent and his arms stretched upwards, as we have already seen to be the case on several other of the carved stones of Wales. Here, however, the attitude can hardly be that of prayer, as the figure seems to bear a spear in his right hand, whilst a short sword seems suspended on his left side. The stone is, however, too much rubbed to enable us to decide this point. The figure is surrounded by a rudely executed series of double ribbons arranged in circular whorls. The central compartment is ornamented with a four-rayed star pattern (or St. Andrew's cross) of very unusual character; the open spaces filled in with incised lines arranged labyrinth-like; and the upper compartment is formed of a rudely executed, simply interlaced ribbon or basket-pattern; the lines not running regularly, so that the interlacings are not symmetrical.

The western side (fig. *a*) is divided into three compartments (also with a plain space at the base), the lower one being formed of double ribbons interlaced more regularly than those on the eastern side, but having the surface almost worn away. The middle compartment is formed of two series of large and rude knots composed of broad ribbons; whilst the upper part is ornamented with two double concentric circles interlaced with ribbons crossing each other in the centre, and uniting at the angles, outside the circles.

The head of the cross, on each side, is occupied by a cruciform design with a slightly ornamented boss in the centre, and with the four limbs ornamented with the triquetra pattern, the intervening space being incised. The upper limb on the east side alone is ornamented with an irregularly interlaced ribbon-design. The rim of the cross exhibits a plain interlaced ribbon-design, which Pennant, followed by Gough (*Camden*, iii. p. 225), mistook for letters,



The southern edge of the cross has also been stated to be inscribed with letters; but this also is a mistake, repeated by Hübner, the limbs and tail of a quadruped having been given as letters. Although greatly defaced, the various patterns can be tolerably made out, those on the northern edge (fig. *d*) consisting of a St. Andrew's cross pattern at the bottom, over which is a long-tailed, short, twisted-necked quadruped; a twisted ribbon-design followed by an interlaced circle, like that on the top of the west side; two circles linked together; and at the top is a considerable space occupied by a double series of *r*'s set in opposition to each other. The southern edge of the cross (fig. *c*) is ornamented, from the bottom, with a rudely-drawn, long-tailed quadruped (which has been mistaken for letters), followed by some irregular lines in which I could not trace any decided pattern. Above this appears the stunted figure of a man with his arms uplifted; then an interlaced double ribbon-pattern, and at the top a series of interlaced rings.

A tolerably accurate engraving of the cross appears in Gough's Camden, and also in Pennant's Tour in Wales. A more pretentious engraving of it, representing all the four sides, as well as the two small Diserth crosses, was published by Watkin Williams; dedicated to Sir Roger Mostyn, Bart., on whose estate near Gelli Chapel, in the parish of Whiteford, this monument is described to be standing. The engraving was sold at the 'price 4s.;' and surely there never was a more wretched representation of an object of antiquity; and yet a 'N.B.' is added,—'an imperfect description and representation of this pillar may be found in the last edition of Camden's Britannia.' A better figure is given in Williams and Underwood's Illustrations of Denbighshire Village Churches.

## PLATE XC.

### THE DISERTH CROSSES.

On the south side of Diserth Church, in the churchyard, stood thirty years ago the small cross (here represented, figs. 1, 2, 3, 4), one of the faces of which was partially hidden by a grave-stone fixed against it. It is nearly 6 feet high, and about 9 inches wide; ornamented on both faces with interlaced double or treble ribbons rudely executed, and wanting the geometrical precision of the South Wales stones. The head is formed into a wheel cross, of which nearly half has been long broken off, leaving two large trilobed incisions between the arms of the cross, and a round central boss in high relief. On one side the head of the cross is surrounded with a row of small circular impressions, and on the other with a narrow interlaced ribbon pattern. On one face the outer limb of the cross is occupied with a double spiral line rudely executed, which on the opposite face is replaced by a quadrangular pattern divided by diagonal lines into four triangular spaces filled in with parallel incised lines, of which design there is also an enlarged example at the base of the same side of the stem of the cross. There is also a narrow projection on the outside of the wheel of the cross, a similar one having doubtless existed on the opposite side and top of the wheel, giving a more decided cross-like effect to the head. The edges of the stem and head are ornamented with narrow interlaced ribbons with raised bosses





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**RHUDDLAN PRIORY.**—In the accounts of Rhuddlan Priory published by the late H. L. Jones (Arch. Camb., 1847, p. 250, and 1848, p. 46) are descriptions and figures of several interesting sepulchral effigies and slabs, none of which however are earlier than the twelfth century<sup>1</sup>.

**LLANASA, HOLYWELL.**—From information recently received from the Rev. J. Parry Morgan, it appears that in the course of the restoration of the church of this parish, which had been previously rebuilt in 1737, several fragments of stone with inscriptions have been found. I have not however been able to obtain any description of them.

**BANGOR ISCOED.**—An old cross found in the remains of the monastery of Bangor Monachorum is noticed in a letter from J. H. Montagu Luxmore, of Marchwell, Wrexham (Arch. Camb., 1849, p. 325). ‘In a bulwark of the river, scarce two furlongs from the church, there has been found a rectangular cross. The base is a rough unornamented stone, the shaft is octangular, the arms of the cross are broken off, the top is circular; the date I suppose is about 1150, and could have no connexion with the ancient monastery. This cross has been much mutilated since it was found, and I have removed it for safety to my own garden. I am disposed to think it was probably a terminal cross marking the sanctuary boundary.’

**CWM, NEAR RHUDDLAN.**—In the churchyard there is an ancient tombstone on which a bow is sculptured.

**MAES GWRMON, about a mile west of Mold.**—On this noted spot of ground (the field of St. Garmon or Germanus), where the famous Victoria Alleluatica was gained, a pillar is erected; it is however a modern monument, with a Latin inscription commemorative of the event.

**LLANARMON, NEAR MOLD.**—In the church are two effigies, one of a bishop, which is traditionally regarded as commemorating St. Germanus.

**NORTHOP.**—In the present church, erected in 1571, several monumental effigies are preserved, one of which is considered to be that of Edwyn ab Gronow, Prince of Tegengl, who died in 1073.

**TREMEIRCHION.**—In the church here, besides the effigies of Davydd Du and a Knight Templar, was anciently a cross, long since demolished, the head of which (apparently of the fifteenth century) is still preserved in the churchyard, which was formerly of great fame for the miracles reported to have been performed at it, as described in a poem published about the year 1500 by Gruffydd ab Ivan ab Llewelyn Vychan.

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<sup>1</sup> One of these slabs commemorates an Archbishop of Rages, who is identified in a subsequent article (Arch. Camb., 1867, p. 355) with William de Freney, who in 1263 was appointed Archbishop of Edessa (Rages) by Pope Urban IV.



## MONMOUTHSHIRE.

## INSCRIPTIONS AND SCULPTURED STONES AT CAERLEON.

The Roman station of Caerleon was in all probability founded by Julius Frontinus about A.D. 70, and for a long series of years was the residence of the Second Augustan Roman Legion (which from its protracted stay in our island obtained the name of Britannica). It derives its present name from a corruption of the British word for a fortified city, caer, and leon, a corruption of legionum, thus making it the City of the Legions. Owen, a famous Welsh scholar, considered the proper spelling to be Caer-llion, or the City of the Waters, the town being nearly surrounded by the windings of the river Usk; but the former derivation is supported by the British name of Chester, Caer-leon-vawr, where the twentieth legion was stationed, and Mynydd Caer Lleion or the Kaer Lleion mountain, near Caerhun, in Caernarvonshire, where the tenth legion was stationed. It was also named Caer-Wysc, and Isca Silurum, and Isca Augusta in the Ravenna List, and in Gale's copy of Antoninus it is called Isce Legua Augusta, i. e. Isca Legionis secundæ Augustæ: the name Isc being in fact the British word *Wysg*, signifying a place situated on the banks of a stream, and which is here preserved in the name of the river Usk on which Caerleon is situated.

The very numerous Roman remains found in Caerleon and its immediate vicinity attest its importance, and almost justify the flaming description of the place given by Giraldus Cambrensis (vol. iii. p. 108). It became in fact the capital of the Roman province of Britannia Secunda.

In the early days of the British Church it also became the metropolitan see of Wales (Usserii Antiq., cap. v., and Bingham, Antiq. Chr. Church, ix. cap. vi. sec. 20). But Henry of Huntingdon towards the close of the twelfth century tells us that, although it had been the seat of an archbishop, the walls were then scarcely visible. For several centuries after the departure of the Romans, and even during their occupation of the place, scarcely any record has been preserved of its history. In 892 the Danes ravaged the whole district and plundered the town, and during the latter half of the tenth and eleventh centuries various notices occur of its troubles, arising from the dissensions of the Welsh princes and the attacks upon the place both by the Danes and Saxons, as fully described by Mr. Wakeman in his memoir on Caerleon printed in the third volume of the *Archæologia Cambrensis*, and abridged by Mr. Lee in his 'Isca Silurum.'

In the year 1849, by the strenuous exertions of the Monmouthshire and Caerleon Antiquarian Association, a small elegant building in the Grecian style, near the present church of Caerleon, was erected for a museum for the reception of such of the remains as could then be secured. These have been described and figured by Mr. J. E. Lee in his 'Delineations of Roman Antiquities at Caerleon,' and more fully in his 'Isca Silurum,' large 8vo., 1862, pp. 148, with 52 plates. These works are now out of print. The inscribed stones occupy the first eight plates, and have afforded portion of the materials for my figures given in Plates XCI-C, corrected in many instances by drawings and rubbings of the stones made by myself, the palæographical



peculiarities of these inscriptions not having received so much attention in Mr. Lee's works as the philological determination of their meaning. In the following pages I have availed myself very fully of Mr. Lee's descriptive text, often indeed giving his own words, adding also various monuments which have been discovered since the publication of Mr. Lee's works, or which had been previously recorded but which had escaped his notice.

PLATE XCI. FIG. 1. (Lee, *Isca Sil.*, Pl. VIII. Fig. 1; Hübner, *Inscr. Brit.*, p. 38.)

This stone, 51 inches high by 24 inches wide, is one of the most interesting of the Roman remains at Caerleon. It records the erection of the stone to Fortune and Bonus Eventus by Cornelius Castus and Julius Belisimnus together with their wives. Above the inscription are sculptured two figures in full relief within a sunk panel, the left of which is so defaced as to render it impossible to say whether it was intended for a male or female<sup>1</sup>, although the Rev. C. W. King, when he first saw it in a more perfect condition than at present, had little doubt that the two figures represent the two men mentioned in the inscription; which seems the more reasonable idea, as it was hardly to be supposed that one of the two men who had raised the stone would have been thus represented with his wife, the other having had an equal share in its erection. The drawing then made, given in the '*Isca Silurum*,' Pl. VIII. fig. 1, exhibits some details which are not now to be found; the right-hand figure holding a patera in his hand in the act of sacrificing<sup>2</sup>, and the middle portion of the stone representing a square altar with fire at the top. The inscription has been read as follows:—*Fortunae et Bono Evento Corneli(us) Castus et Juli(us) Belisimnus conjug(es) que posuer(unt)*. The last word however was left incomplete, and there are no letters now visible at the end of the third line to represent the *QUE*, although in Mr. King's drawing there appeared something like an *E*, which that writer thought might be one of the '*sigla*' for *que*. In the bottom line also at that time there was no *v*, the letters being simply *POSER*, bringing it very near to the word *posero*, the modern Italian corruption of the original word *posuerunt*. Beneath the inscription the stone is made hollow, probably to receive offerings. It is certain that both Fortune and Bonus Eventus were deified by the Romans; in fact, a stone dedicated to the Goddess Fortune is noticed in p. 99, and another is described and figured, Pl. XCIII. fig. 3, and several Roman coins are inscribed with the name Bonus Eventus, and have upon them a nude figure sacrificing, with a patera in his hand.

Some difficulty has arisen as to the meaning of the word *conjuges*, which has been maintained to refer not to the wives of the two men, but to themselves as intimate friends and companions (rendering the insertion of the *que* unnecessary), although no such inter-

<sup>1</sup> Hübner describes this figure as '*Fortuna stans cum cornu copiae*,' and he reads the second name as *Iulia Belisimius*, whom he regards as the wife of Cornelius Castus.

<sup>2</sup> At the Meeting of the Royal Archæological Institute on May 1, 1879, Mr. M. H. Bloxam read a paper on the right-hand figure, describing it as clad in the *Tunica*, *Clavus* and *Pænula*, prototypes of the ancient ecclesiastical vestments, the *alb*, the *stole*, and the *chasuble*, and suggesting that this very remarkable figure represented a costume such as was probably worn by the bishops of the early British Church who attended at the Council of Arles in the fourth century.



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There are several peculiarities worthy of notice in this inscription. The title *Regina* applied to *Salus* does not occur in any of the inscriptions given by Gruter, although there are examples of its being given to *Juno*, *Diana*, *Isis*, and *Fortuna*; and *Horace* may be quoted for the application of *regina* to a personification: 'Et genus et formam regina Pecunia donat' (Epist. i. 6. 37).

The name *Sallienius*<sup>1</sup> does not occur in Gruter; *Salenius*, *Salanius*, and *Salienus*, however, are there met with. *Thalamus* occurs frequently, and *Luciliana* is found as a woman's name. The name of the tribe *Maeciâ* is used in the same manner as in the time of the republic, e. g. *Q. Verres Romiliâ*, *Q. Claudius Palatinâ*.

In addition to the Roman altars above described, there is another in the Museum (Lee, I. S., Pl. VIII. fig. 4) which once bore an inscription, of which it is now impossible to decipher any portion<sup>2</sup>. Another fragment, being the upper portion of an altar, is represented in his Pl. VIII. fig. 3, but no letters are to be found upon it: on the right side is however to be traced the figure of part of a *præfericulum* or sacrificial vessel. Various other fragments of stone carvings with mouldings and other slight ornamental devices are also represented in Mr. Lee's plates. One of these (Lee, I. S., Pl. VII. fig. 7) is here (Pl. XCI. fig. 5) represented, on account of the likeness which it bears to the Christian monogram; probably however this is merely the result of accident. It was found in making a drain near the Red Lion Inn.

PLATE XCI. FIG. 7. (Lee, *Isca Sil.*, p. 22; Hübner, *Inscr. Brit.*, p. 40.)

This small stone (9 inches long by 4 wide) is represented as a woodcut in Mr. Lee's *Isca Silurum*, p. 22, and was found built in an old wall at the parsonage of Malpas. It consists simply of the centurial mark and four letters, which appear to me to be intended for *PIAN*; but Mr. King and Hübner considered the second letter to be an ill-formed *L*, so that the whole inscription as read by them is intended for *Centuria Plan(c)i*, probably indicating work done by the Century of *Plancus*.

PLATE XCI. FIG. 6. (Lee, *Isca Sil.*, Pl. VII. Fig. 4; Hübner, *Inscr. Brit.*, p. 41.)

Portion of a sepulchral inscription, measuring 13 inches by 12 inches, from the burying-place between *Caerleon* and *Bulmore*. Only a very small portion now remains, containing the following letters—(D) M . . . . . ORVI (AN)NIS XVII, read by Hübner (D.) M . . . . . (C)ORVI (VIXIT) ANNIS XVII, or possibly (VICT)OR VI(XIT) ANNIS XVII. It was found used as the cover of a cinerary urn.

PLATE XCII. FIG. 1. (Lee, *Isca Sil.*, Pl. VII. Fig. 9.)

This fragment, measuring 23 inches by 12, was found in the Castle grounds. It bears a figure of a child (possibly *Cupid*) riding on a dolphin, designed with spirit, and formed of rather deeply-incised lines. My figure is drawn by camera from a careful rubbing.

<sup>1</sup> 'SALTINIUS primum incisum erat sed delevit quadratarius postea i litteram alteram utpote errore adiectam.' (Hübner, *l. c.*)

<sup>2</sup> Hübner (*Inscr. Brit.*, p. 38, No. 102) however gives seven lines to this inscription, commencing \ICAPA—GP/ OVSAVCN—/—MNILC.A/——DIA/—/——ΓΓ/V.S.L.M./



## PLATE XCII. FIG. 2.

This small fragment, measuring only about 6 inches across, is marked with incised lines, and may possibly be mediæval. The lower figure looks like the upper part of the body of a heraldic lion rampant, above which is a boat with a semicircular raised part above the middle, and at the top are what look like birds' claws, or possibly the fore-legs of another animal. Across the middle of the stone has evidently run an inscription, of which only *1/2*E . . . L remain, the top and bottom of the letters bounded by thin lines, as is seen on some of the other Roman stones here preserved. The E and L are of the genuine Roman capital form. There is also another thin parallel cross-line above the boat. This stone has not been represented before.

PLATE XCII. FIG. 3. (Lee, *Suppl. to Isca Sil.*, p. 14, Pl. IV.)

About 1865, in making an excavation for drainage in a garden at Caerleon, the sculptured fragment here represented from my rubbing was discovered and presented to the Museum by Serjeant Povall. It represents a dog apparently fastened to the stump of a tree by a strap<sup>1</sup> which has been destroyed by a crack of the stone, and about to attack some wild beast, probably a lion, of which only the head remains. It will be seen that the dog is sculptured with much spirit. The fragment remaining is nearly 3 feet wide, and the cracks have been carefully repaired with cement.

The drawing of the stone having been submitted to various learned persons, Mr. Lee has given their opinions, at length in the Supplement to his *Isca Silurum*. The Rev. C. W. King supplied a series of references to classical writers who have mentioned British dogs and the great estimation in which they were held.

Thus Martial in his *Epitaphium Canis Lydiæ*, xi. 69, records a dog Lydia, evidently famous in the sports of the amphitheatre, and which lost her life in a battle with a wild boar:—

‘Amphitheatrales inter nutrita magistros  
Venatrix, sylvis aspera, blanda domi  
Lydia dicebar, domino fidissima Dextro,’ &c.

In the St. Aignan Cabinet is a red jasper gem on which is depicted a combat between a wild boar and a dog, very similar to the Caerleon dog. Further references are also made to Strabo (iv. 5, p. 200); Grattius (contemporary with Ovid), v. 173; Claudian (v. 301, ‘*Magnaue taurorum fracturæ colla Britannicæ*’), and see Gough’s *Camden*, 1806, i. 168; Nemetian (*Cyneget.* i. pp. 124, 125), and Oppian (*Cyneget.* vi. 1. 465). In the British Museum there is also an inscribed epitaph on a dog called Margarita, which although said to be ‘unquestionably modern’ in the description of the Townley Gallery, Lond. 1836, ii. p. 306, is pronounced ‘undoubtedly’ genuine by Dr. Hübner (*Epigraph. Reise*, p. 802).

Mr. King further observed: ‘I was much struck with the resemblance of your dog to

<sup>1</sup> In Mr. Lee’s figure the strap or cord fastening the dog’s neck to the tree is not represented (not appearing on the stone), but the whole attitude of the animal, especially the drawing of the hind legs, clearly shows that it is straining to the utmost against the strap round its neck, which must have disappeared in the restoration of the stone.



the great Irish wolf-hound, that giant of the species. The legs of the antique are exactly his, much too fine for the massy supporters of the mastiff, which besides has a squarer, shorter muzzle.' My colleague Dr. Rolleston, on the contrary, in his notes on the species or variety of dog here represented, published by Mr. Lee, did not consider it to be intended for either the variety known as *Canis domesticus Luparius* (Albanian or Hungarian wolf-hound) or the *Canis leporarius Hibernicus* (Irish wolf-hound), or any other sub-variety of *Canis leporarius*, believing it to be intended for a *Canis molossus mastivus*, being very like an English mastiff then at Oxford, and because it answered Fitzinger's description of such dogs published in the *Sitzungsbericht* of the Vienna Academy, Bd. liv, lvi.

The figure of the now extinct Irish wolf-hound published by the late A. B. Lambert, Esq., in the third volume of the *Transactions of the Linnean Society* (to which Dr. Rolleston does not refer), represents an animal with much longer legs and a sharper muzzle than is shown in the Caerleon sculpture, thus confirming Dr. Rolleston's opinion.

Another large stone is represented by Mr. Lee (Plate IX), now 52 inches high by 40, but which appears to have originally been circular, having a large head sculptured in the centre, entwined round with snakes, bearing a striking resemblance, though of far inferior workmanship, to that which is now preserved in the Museum at Bath. This head has been considered to be that of Medusa, although Dr. Thurnam suggested (*Crania Britann.*, p. 130) that it was intended for the Celtic Apollo, and Mr. George Scharf (*Archæologia*, vol. xxxvi) also considers that it does not represent Medusa. Mr. Lee however urges that it agrees with many ancient representations of Medusa in which a full round face twined round with snakes is seen, agreeing in almost every particular with the Caerleon head.

PLATE XCII. FIG. 4. (Hübner, *Inscr. Brit.*, p. 39.)

This inscription was found in 1602 in a meadow near Caerleon, and was communicated by Bishop Francis Godwin of Llandaff to Bishop Gibson. It has probably perished.

ISVS CL  
 FILIVS Q.N  
 HATERIANVS  
 LEG AVG PR PR  
 PROVINC CILIC.

It is described and figured in *Camden*, 6th Ed. (1607), p. 490; *Burton*, *Itin. Anton.*, p. 429; *Horsley*, p. 322; *Gough's Camden*, iii. p. 108; also in the *Brit. Mus. MS. Julius F.* vi. f. 281, in which Bishop Godwin mentioned his having incorrectly misread the first word as *Drusus*; and is mentioned in *Lee's Isca Sil.*, p. 105.

PLATE XCIII. FIG. 1. (Lee, *Isca Sil.*, Pl. VI. Fig. 2; Hübner, *Inscr. Brit.*, p. 41.)

This stone measures 45 inches by 31 inches, and was brought from Bulmore. It was raised to the memory of the widow of the veteran Julius Valens (commemorated on the stone represented in Pl. XCVI. fig. 4) by their son Martinus, also thereon named. It is to be





# HISTORY

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stone conduit-pipe, having a semicylindrical groove on the other side. It is dedicated to the Goddess Fortune, and is read by Hübner

Deae Fortunae (Iun)ius (. .)ussus Praefectus Castrorum.

Many altars were inscribed in this country to Fortune (Horsley, *Britann. Rom.* 233; Bruce, *Roman Wall*, 403; and see ante, p. 212, Pl. XCI. fig. 1). The functions of the praefectus castrorum or quartermaster of the legion, as we learn from Vegetius, concerned the formation of the camp and its internal economy.

PLATE XCIII. FIG. 4. (Lee, *Isca Sil.*, Pl. VII. Fig. 1; Hübner, *Inscr. Brit.*, p. 41.)

This stone, measuring 46 inches by 31 inches, was also found at Bulmore, and was erected by a mother to her daughter. Several letters are broken off at the beginning of the first line, but the inscription is read by Hübner—Julia iberna vixit annos xvi. me(nse)s sex f(aciendum) C(uravit) Fla(va) Flavina mater. The first line ends with s after vx (for vixit). The number of years and months are also put in the nominative, whilst in many other instances from the same tomb they are put in the ablative. The Roman scribes were however careless in this respect, Gruter (*mxxxv.* 10) giving one inscription, 'vixit annis xix. et menses vi.'

PLATE XCIII. FIGS. 5, 6, 7. (Lee, *Isca Sil.*, Pl. XXIII.)

These figures represent some of the numerous potters' marks given by Mr. Lee in his Plate XXIII. as remarkable specimens of Roman palæography, the letters in fig. 5 being written backwards and of an archaic form. Several other of these potters' inscriptions are also written backwards. The one here figured occurs on the fragment of a mortuarium rather more ornamented than usual, and is doubtfully read Gattius Mansinus by Mr. Lee (*Isca Sil.*, p. 42; Pl. XXIII. fig. 1). The peculiar form of the reversed  $\Delta$  in the upper line, as compared with its  $\Delta$ -like shape in the lower line (conjoined as it there appears to be with the next letter N), will be noticed.

In five of these potters' marks the words LEG II AVG are given more or less contracted. In two of these (figs. 16 and 18) the  $\Delta$  and the v are conjoined so as to form a N, with a cedilla beneath the  $\Delta$ .

I have added in figs. 6 and 7 two other potters' marks (from Lee's Plate XXIII) on account of the palæographic character of the  $\Delta$  in the word ALBUM, and  $\mathfrak{z}$  in the name MÆMBVS.

PLATE XCIV. FIG. 1. (Lee, *Isca Sil.*, Pl. VII. Fig. 2; Hübner, *Inscr. Brit.*, p. 41.)

This stone, measuring 46 inches by 32 inches, was also found in the Bulmore tomb. It bears a ruder inscription than any of the other Caerleon stones, and is much broken at the top,



where the *DM* are almost lost, followed by *IVLIE SENICE VICS ANOS LX*, i. e. *Dis manibus Juliae Senicae vixit annos lx*. Here the word *VIXIT* is spelt more rudely than in the preceding inscription, but Horsley (*Britann. Rom., Cumberland, lxxv.*) gives a similar instance.

The *L* is extended below the line, the bottom stroke being made obliquely; the *W* in the upper line and the *v* in the second are very ill-shaped. The letters vary in height from  $3\frac{1}{2}$  to  $4\frac{1}{2}$  inches.

PLATE XCIV. FIG. 3. (Lee, *Isca Sil.*, Pl. III. Fig. 3; Hübner, *Inscr. Brit.*, p. 40.)

This sepulchral inscription, 31 inches by 29 inches, was found in the excavations for the railway near Caerleon, and was first published in the *Archæologia Cambrensis*, iii. p. 371. It may be read, *Dis manibus Aurelius Herculanus aequus vixit annos viginti octo conjux faciendum curavit*. The error in the spelling of the knight's title, *AEQVES*, the insertion of the *I* in the third, fourth, and fifth lines above the line, and the carving of the last letter *T* by itself in the middle of the bottom line, are noticeable.

The letters in this inscription are beautifully-formed Roman capitals dilated at the tops of the strokes, the *E* having the upright stroke, the *v* the first stroke, and the *N* the middle stroke very thin. The *I* is often very small and placed above the line, resting on the top of the preceding letter. The letters are  $2\frac{1}{2}$  inches high, bounded at the top and bottom by fine cross-lines.

PLATE XCIV. FIG. 4. (Lee, *Isca Sil.*, Pl. III. Fig. 2; Hübner, *Inscr. Brit.*, p. 38.)

This votive tablet, 23 inches long by 16 inches wide, was erected for the health (or safety) of Severus and his two sons, Antoninus and Geta, by the same individuals who erected the altar described and figured in p. 213 and Plate XCI. fig. 4. It was discovered more than 200 years ago, and was then in the possession of Bishop Gibson, the Editor of *Camden's Britannia*, 6th Ed. (1607), p. 491, in which it was copied somewhat inaccurately, as also by Gough, vol. iii. p. 108, and Horsley, p. 321. It is now deposited in the Caerleon Museum. The inscription may be read—

PRO SALUTE AUGUSTORUM NOSTRORUM SEVERI ET ANTONINI ET GETAE CAESARIS  
PUBLIUS SALLIENUS PUBLI FILIUS MAECIA (ET) THALAMUS HADRIA(NUS ?)  
PRAEFECTUS LEGIONIS SECUNDAE AUGUSTAE CUM AMPEIANO ET LUCILIANO.

In Mr. Lee's work the first name of those who erected the tablet is given as *Saltienus*, but the letter following the *L* is injured, and appears to me to have been another *L* similar in shape to the first, and decidedly not a *T* as read by Mr. Lee; also between the *N* and *v* there is no *I*, although one occurs in that position on the altar. The name of the tribe *Maecia* is exactly the same in both inscriptions: it is used in the same manner as in the times of the Republic, e. g. *C. Claudius Palatinâ*. It will be further observed that Mr. Lee introduces *ET* between the words *MAECIA* and *THALAMUS*,—omitted by Gibson but wanting



to complete the sense,—Mr. Lee considering that the  $\tau$  at the commencement of the latter word serves also for the second letter in the  $\epsilon\tau$  and is conjoined with a reversed  $\epsilon$ , of which a portion is slightly visible on the altar, and that on the tablet the  $\epsilon$  appears as a confused small incision above the  $\tau$ . In both monuments the  $v$  in  $\text{THALAMVS}$  is omitted, being probably replaced by the two middle strokes of the  $m$ ; the last three letters of the name  $\text{HADRIA(NUS)}$  are also omitted, the second  $a$  being very small and marginal; and on the tablet the  $m$  in  $\text{CUM}$  is also omitted. It appears on the altar.

In the Supplement to the Isca Silurum (Newport, 1868, p. 22), Mr. Lee has given the readings of the name of the præfect and his sons as corrected by Dr. McCaul and Dr. Hübner, the præfect's style being  $\text{P[VBLIVS] SALTNIENUS}$  or  $\text{SALLIENIUS P[VBLII] F[ILIVS] MAECIA [TRIBV] THALAMUS HADRIA}$ ; to which Dr. McCaul (Brit. Rom. Inscip., p. 103) adds, 'Horsley reads  $\text{HADRIA[NUS]}$  and Orelli  $\text{HADRIA[NALIS]}$ ; neither seems to me as probable as  $\text{HADRIA}$ , scil. Hadria in Picenum, as his birthplace.' The name of Geta is partially obliterated, as is so often the case, from the jealousy of his brother Antoninus.

The letters in this inscription are Roman capitals, varying from  $1\frac{1}{4}$  inch to  $1\frac{3}{4}$  inch in height and irregularly formed.

PLATE XCV. FIG. 1. (Lee, Isca Sil., Pl. II. Fig. 1; Hübner, Inscr. Brit., p. 40.)

This centurial stone, measuring 14 inches by 5 inches, was found in the Castle villa. It is now generally considered that the reversed angulated  $c (>)$  followed by a name in the genitive case stands for the word Centuria, and not for Centurionis, and indicates that the company or century would be called after the name of its officer, and that a certain portion of work was done by such a century, or that the stone pointed out its quarters. The present inscription, within a tabula ansata, therefore is to be read (Cohors quinta centuria Paetini); beneath which are rude representations of the eagle and two capricorns much defaced; which also occur on inscriptions erected by the second legion in Scotland (Horsley, Br. Rom. Scotland, iii. p. 195). On each side of the stone is a circle with eight radii, and Mr. King referred them to the devices on the shields of the different legions as given in the 'Notitia Imperii.' The shields of the 'Secundani,' however, bore a circle with four radii, whilst here there are eight, and on the inscription in Plate XCVII. fig. 1 there are seven, not agreeing with the devices given in the 'Notitia.'

The letters in this inscription are nearly 2 inches high, of the rustic form, being very thin, with very short cross-strokes, and the  $p$  with a very small loop. It is doubtfully referred to the second century by Hübner.

PLATE XCV. FIG. 2.

This interesting stone was discovered in 1874 at Caerleon Moor, and was described and figured by the Rev. C. W. King in the Journal of the Archæological Institute, xxxii. p. 330. It is now preserved in the Caerleon Museum. It is of unusual interest, as it relates to the erection of some governmental building, and is the first of its kind found at Caerleon. It is a facing-stone about 18 inches long by 6 inches wide, bearing within the customary



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of the mason, but may it not be a relic of Etruscan palæography, in which this is precisely one form of the Etruscan  $\epsilon$ ? See Drummond and Walpole, *Herculanensia*, Plate II; and a curious inscription found at Pompeii in 1845 (*Athenæum*, Feb. 15, 1845), in which the double  $\iota$  stands not only for  $\epsilon$ , but also for the diphthong  $\epsilon$ : and see also the Caerleon stone figured in Plate XCVIII. fig. 4.

The letters in this inscription are neat, well-formed capitals, tipped at the ends of the strokes, the top strokes of the  $\epsilon$  and  $\tau$  ending obliquely; the tail of the  $q$  is united with the bottom of the next  $\iota$ , forming it into a  $\jmath$ . The stops are small and triangular.

Hübner omits the dedication in the top line, and adds, 'Dinia Bodionticorum Galliæ Narbonensis populi oppidum est a Galba formulæ provinciæ adjecti, ex Plinio 3. § 37, et Ptolomæo 2. 10. 19 notum.

PLATE XCV. FIG. 6. (Lee, *Isca Sil.*, Pl. III. Fig. 4; Hübner, *Inscr. Brit.*, p. 37.)

This inscription, 26 inches by 16 inches, records the rebuilding of the Temple of Diana by Titus Flavius Postumius Varus. It was found in 1603, and described and figured in Camden, 6th Ed. (1607), p. 490, and in subsequent works, and is to be read, Titus Flavius Postumius Varus vir clarissimus legatus Templum Dianæ restituit.

The letters are small,  $1\frac{1}{4}$  inch high and broad, some being conjoined, as in the word *TEMPL*, where the first stroke of the  $m$  forms the down stroke of the  $\epsilon$ , of which the cross-strokes are formed backwards, whilst the last stroke of the  $m$  forms the down stroke of the following  $p$ ; the  $l$  here is also of unusual form, the bottom stroke being prolonged below the line extending beneath the following  $d$ . After various wanderings the stone has been restored to the museum at Caerleon. According to Mommsen, Fea, and Henzen, quoted by Hübner, Postumius Varus was the 'præfectus urbi' in A.D. 271.

PLATE XCVI. FIG. 1. (Lee, *Isca Sil.*, Pl. V. Fig. 2; Hübner, *Inscr. Brit.*, p. 41.)

This sepulchral stone, 32 inches by 31 inches in size, was found in an orchard at Bulmore, about a mile and a-half from Caerleon. It has been chiselled with great care; the letters are all well formed, and in many cases a degree of ornament has been attempted both at the top and bottom of them (not shown in my small figure copied from Lee). It appears evidently to have commemorated a lady (Cæsoria), and to have been erected by her husband and three sons. It may possibly be read, with Hübner, *Dis manibus Cæsoria Coroca vixit annos xlviii. Remus (?) conjux (eiu)s et Munatius et (Cæl)estinus et Leontius filii ejus fecerunt.*

PLATE XCVI. FIG. 2. (Lee, *Isca Sil.*, Pl. V. Fig. 3; Hübner, *Inscr. Brit.*, p. 41.)

This large sepulchral stone, measuring 51 inches by 30 inches, was also found in the orchard at Bulmore. It is dedicated to the memory of a wife by her husband, and is to be read:—*Dis manibus Juliæ Nundinæ vixit annos xxx. Agrius Cimarum conjux piissimus faciendum curavit.* The inscription, as are several others from the same locality, is inscribed at the upper part of the stone, as if intended to be placed upright in the ground. There are also two small holes near the top, as if originally fastened against a wall.



PLATE XCVI. FIG. 3. (Lee, *Isca Sil.*, Pl. VI. Fig. 4; Hübner, *Inscr. Brit.*, p. 40.)

This inscription, from Bulmore, is rather rudely executed on a tablet 43 inches by 31 inches, in memory of another veteran of the second legion, by his wife, and has been read:—*Dis manibus Caii Julii Decumini veterani legionis secundæ Augustæ (vixit) annis xxxv. c(onjux) f(aciendum) c(uravit).*

The letters are large, being  $2\frac{3}{4}$  inches high, partaking somewhat of the rustic form, the cross-stroke of the E and L not being longer than half an inch. The stops are formed of semicircular curves; the two strokes indicating the numeral II are united by a cross-stroke at the top, and the following A is very rudely formed. There is some confusion in the middle letters of the fourth line, and Hübner suggests they should possibly be read 'Decuminiani legionis,' etc.

PLATE XCVI. FIG. 4. (Lee, *Isca Sil.*, Pl. VI. Fig. 1; Hübner, *Inscr. Brit.*, p. 40.)

This stone measures 36 inches by 33 inches, and was also found in the orchard at Bulmore. It commemorates a veteran of the Augustan legion aged 'c,' and was raised to his memory by his wife and son Martinus:—*Julius Valens veteranus legionis secundæ Augustæ vixit annis c. Julia Secundina conjux et Julius Martinus filius faciendum curaverunt.* The tomb-stone of the widow Julia Secundina is represented in Pl. XCIII. fig. 1.

The form of the letter A with a cedilla is worthy of notice, as well as the two ornaments at the top of the stone.

The letters in this inscription are 2 inches high; they are Roman capitals with a rustic tinge, as shown by the forms of the L, V, T, X, M and F. The V and N are conjoined at the end of the fourth line with a very small X; the stops are triangular, and the stroke above the numeral II in the second line is curved.

PLATE XCVII. FIG. 1. (Lee, *Isca Sil.*, Pl. I. Fig. 1; Hübner, *Inscr. Brit.*, p. 41.)

A sepulchral stone found at Pil Bach, a farm near Caerleon, near two tessellated pavements. It may be read, *Dis manibus Tadia Vallanius vixit annos sexaginta quinque et Tadius Exuper(a)tus filius vixit annos triginta septem defuntus (sic) expeditione Germanica Tadia Exuperata filia matri et fratri piissima secus tumulum patris posuit.*

It is difficult to decide which of the German expeditions is here referred to, as, with the exception of the shape of the letters, there are no data to enable us to form an opinion. The Rev. C. W. King remarks that the characters are of the form used in the time of Severus and his immediate successors. Hübner thinks them 'sæculi fere secundi.' Two different interpretations may be given of the words *defuntus expeditione Germanica*. The first would render them 'served or performed his part in the German expedition<sup>1</sup>;' the other (and the more probable) would translate them 'died in the German expedition<sup>2</sup>.'

Mr. King remarks that 'unless the stone were a cenotaph, the deceased hero must have

<sup>1</sup> As in Gruter, p. 349. 2.

<sup>2</sup> As in the Oxford Marbles, LXXXV., and in Gruter, p. 831. 8 and 925. 7 (also in Petronius and Pliny), and in an inscription given in Maitland's Church of the Catacombs, p. 288, '*Defunctus K. Sept.*'



fallen in the neighbourhood. Now Carausius, whose empire was confined to Britain, boasts on his coins of a "victoria Germanica," and displays also a trophy with "de Germanis." Can these refer to the repulse of any Saxon pirates? The charge against Carausius, when admiral of the German ocean, was his allowing the Saxon pirates full impunity to plunder the British and Gallic coasts, and then catching them on their return home and recapturing their booty for himself. This *Expeditio Germanica* must have been an important event in the British history of the third century for it to appear thus nakedly as a date upon a monument.'

The late Rev. H. H. Knight remarks that 'the complicated ligatures of the letters would induce me to think that a later German campaign (perhaps under M. Aurelius or Alexander Severus) is meant, rather than one of the two German expeditions mentioned in other inscriptions and by Suetonius in his *Life of Domitian*, ch. vi. and ch. xiii.'

It is curious that the mason omitted the  $\Lambda$  in the first word *Exuper(a)tus* (if indeed the name was not *Exuperius* with a  $\tau$  miscarved for  $\iota$ ), and in cutting the female name *Exuperata* in the sixth line he inserted a conjoined  $\text{E}$  before the final  $\Lambda$ , and afterwards attempted to correct it by erasure unsuccessfully. He also omitted the third  $\iota$  in *Piissima*. The peculiar British sound of the word *Vallaunius* is also worthy of note. As stated by Hübner, from the context it is clearly the name of a female.

Size of the stone, 45 inches by 33 inches.

The letters are finely-formed Roman capitals, written between fine double lines, with a curious amount of conjoined letters, the  $\iota$  often of small size, placed above the line at the top of the preceding letter; the  $\text{NN}$  in the second line formed by the second upright stroke of the first  $\text{N}$  serving as the first stroke of the second  $\text{N}$ , the  $\text{ET}$  conjoined by reversing the  $\text{E}$  ( $\alpha$ ), extending the top cross-stroke to the right so as to form a conjoined  $\text{ET}$ , and the conjunctions  $\text{PE}$ ,  $\text{NE}$ ,  $\text{ER}$  and  $\text{MA}$  in the fifth line are noticeable. The locality of the tomb, 'secus (instead of *juxta*) *tumulum patris*,' is very expressive.

PLATE XCVII. FIG. 2. (Lee, *Isca Sil.*, Pl. VI. Figs. 3 and 6; Hübner, *Inscr. Brit.* p. 41.)

This stone, also found at Bulmore, measures 39 inches by 20 inches, and appears to have formed half of a front, having a kind of triangular pediment at the top with the figure of a dolphin. It was erected to the memory of a lady by her husband and son, and is read by Hübner:—*D. M. Julia Veneria an(norum) xxxii. I(ulius) Alesan(der) con(jux) pientissimus et J(ulius) Belicianus f(ilius) monime(ntum) f(aciendum) c(urarunt)*. In his former work on Caerleon Mr. Lee read the  $\iota$  at the beginning of the fourth line as an additional numeral  $\iota$  (just as the  $\Lambda$  at the beginning of the preceding line formed part of the second name of the female *Veneria*), followed by 'Alesander conjux pientissima.' The two last words have also been variously read 'conjugi pientissimæ' and 'pientissimus.' There is however certainly no 'us,' nor any apparent  $\text{E}$  at the end of the line, as shown in Mr. Lee's transfer of the actual rubbing of the letters  $\text{MA}$  with lithographic ink transferred untouched to the stone, and as confirmed by my rubbing. Instead also of reading *monime* as a contraction of *monimentum*, Dr. McCaul (*Canadian Journal*, May 1861) would make it *m. optime*, i. e. *matri optimæ*, for which reading however the stone certainly gives no sanction; and even in Ainsworth's quarto Latin Dictionary *monim.* is given as the abbreviation of *monimentum*.





# HISTORY

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the stone had left off after chiselling away the ER and part of the following P: and it has been suggested that when Severus went with his son Caracalla to North Britain, leaving his younger son Geta to manage the southern and quieter part of the kingdom, the latter erected this inscription, leaving out his brother's name.

The fragments united measure 48 inches by 17 inches, and the letters are not less than 4 inches high, and tall but beautifully proportioned.

The thickened first stroke of the A, the straight lower part of the second stroke of the R commencing at some distance from the junction of the loop with the upright stroke, the short recurved bottom of the S, and the triangular stops are noticeable palæographic characters in this grand inscription.

PLATE XCVII. FIG. 4. (Lee, *Isca Sil.*, Pl. I. Fig. 5; Hübner, *Inscr. Brit.*, p. 40.)

This fragment, measuring 8 inches by 6 inches, was found in 1845 in the ruins of the large Roman building.

As so few of the letters remain, no attempt at its restoration was made by Mr. Lee<sup>1</sup>.

My figure is made from a rubbing which shows that Mr. Lee's figure above referred to, which represents the LLI within an upright quadrangular label, is incorrect, and that not more than half the inscription has been preserved, the second stroke of a partially-defaced U having been mistaken for a portion of a straight boundary line of the *tabella ansata*.

PLATE XCVII. FIG. 5. (Lee, *Isca Sil.*, Pl. I. Fig. 2; Hübner, *Inscr. Brit.*, p. 41.)

This stone, 21 inches by 15 inches, was found in a field by the road-side leading from Caerleon to Bulmore, through which the ancient road to Caerwent passes, and in which numerous interments, apparently of the lower classes of the citizens of Isca, have been found. It is to be read—

DIS MANIBUS VITALI VIXIT AN(NOS) V:II.

PLATE XCVII. FIG. 6. (Lee, *Isca Sil.*, Pl. I. Fig. 3; Hübner, *Inscr. Brit.*, p. 41.)

Part of a sepulchral stone, 16 inches by 10 inches, from the same field as the stone last described. So much has been lost that but little interest would attach to it, were it not for the rough scoring of lines on the right side of the stone, of which only one half remains.

Mr. King, the moment he saw the stone, pointed out the similarity of these marks to the rude or conventional representation of a palm-branch which generally denotes the tomb of a Christian Roman. The peculiarity of this marking is well worthy of note, though when we consider the extreme scarcity, if not total absence, of Christian inscriptions in Britain, perhaps too much weight ought not to be attached to it. Mr. King however remarks that

---

<sup>1</sup> Hübner reads it [*Cohors*] II [ > (*Centuria*) *Cap*] ELLIANI. From a rubbing kindly sent me by Mr. William Williams of Caerleon, I am inclined to read it  $\overset{v}{E}E\overset{NI}{E}$



with respect to the letters D (M) there need be no difficulty, as 'for several centuries Christian inscriptions retained this formula without reference to its original meaning, as may be seen in many examples from the Roman Catacombs. The form of the letter M on this stone is only found in inscriptions of very late date.' Hübner however objects to the Christian origin of this inscription, and adds a broken A above the D.

PLATE XCVIII. FIG. 1.

This is a small fragment of an inscription in the Caerleon Museum not included in Hübner or Mr. Lee's works. It measures 1 foot by 6 inches, and is to be read—

(EIV)SDEM EX  
VOTO PO  
VSVIT.

The letters are 1½ inch high and are rudely-formed Roman capitals.

PLATE XCVIII. FIG. 3. (Lee, Isca Sil., Pl. VII. Fig. 3; Hübner, Inscr. Brit., p. 40.)

This stone, measuring 33 inches by 20 inches, was found in the church of the adjoining village of Kemys, used as the support of the font. It is now much injured, but when found an exact copy was made of it, which was as follows, the second inscription, except the D, CO, having disappeared:—

M	MC
GENIALIS	VI
EG <sub>A</sub> II AVG. EX	M
FERO SE            IV	D
NECIANVS	CO
F C	

Whence it would appear that, unlike any other of the Caerleon stones, it originally bore two inscriptions, possibly, as suggested by Hübner, to a soldier and his wife; the left-hand inscription being read by him—

[*M. Ae*]M[*ilius M. f.*]? GENIALIS . . . . (l)EG. II AVG(*ustae*) EX (*signi*) FERO  
SE(*nt*)IV(*s se*) NECIANVS (*heres*) F(*aciendum*) C(*uravit*).

The hole in the centre of the stone was probably made to fit it for the font.

PLATE XCVIII. FIG. 4. (Lee, Isca Sil., Pl. VI. Fig. 5; Hübner, Inscr. Brit., p. 40.)

This small stone, measuring 15 inches by 5 inches, was found fixed in the wall of the ruined bath at Caerleon (now pulled down), and has been the subject of some difficulty, having been even considered as containing a Bardic or Runic inscription, the letters having been read with the upper side downwards, as by Donovan. The Rev. C. W. King however, looking at it the other way, considered that it reads—COH (?) VIII CANONIANI, the A being of a very late form (almost like the Greek λ), as we see in the Christian epitaphs; observing



further that the next station to Camulodunum in the Antonine Itinerary is CANONIUM, so that the apparently uncouth name of the deceased is regularly enough derivable from it. Mr. Franks however read the inscription as beginning with the centurial mark, followed by C IVLII CAECINIANI, the two straight strokes in the second line being used for E, as in Pl. XCV. fig. 5, described above, p. 221.

The reading of this stone by Dr. McCaul, Mr. Roach Smith, and Hübner agrees with that of Mr. Franks. Mr. Berrington informs me that this stone has been broken into several pieces and is partly lost.

PLATE XCVIII. FIG. 5. (Lee, *Isca Sil.*, Pl. IV. Fig. 1; Hübner, *Inscr. Brit.*, p. 40.)

This inscribed stone measures 18 inches by 5 inches, and is very rudely sculptured, the inscription being PRIMVS TESERA, within a tabella ansata, being dedicated to the memory of the first Tesserarius, probably of the Augustan legion, though not expressly so stated. The latter word is not very common in inscriptions, this being probably the first time it has been noticed in Britain; several instances, however, are given in Gruter. The duty of the Tesserarius (Vegetius, ii. 7, &c.) was to receive the watchword from the commanding officer and to publish it to the army. Mr. Lee also gives an extract from the *Lexicon Universale* (Hofmann, iv, and Pliny, vii. 56) explaining the use of the Tesseraria militaris.

The letters are very rude and irregularly formed, partaking somewhat of the rustic form, and varying from 1 inch to 1½ in height.

PLATE XCVIII. FIG. 6. (Lee, *Isca Sil.*, Pl. 5. Fig. 1; Hübner, *Inscr. Brit.*, p. 39.)

This fine inscription measures 36 inches by 29 inches, and was found in 1845 in the excavation made at the foot of the Castle mound. The letters are clearly but coarsely cut. It is to be read—

Imperatores Valerianus et Gallienus Augusti et Valerianus nobilissimus Cæsar cohorti septimæ centurias a solo restituerunt per Desticium Jubam virum clarissimum Legatum Augustorum Proprætorem et Vitulasium Lætinianum legatum legionis secundæ Augustæ curante Domitio Potentino Præfecto legionis ejusdem; with a terminal leaflet.

The inscription evidently refers to the restoration of some building to which the word centurias is applied (otherwise the inscription is not sense), and it has been suggested that the word in question refers to the barracks of the century as well as to the century itself, though this use of the word centuria is quite without example in any known writer. Dr. Hübner (*Neues Rhein. Museum*, 1856) accepts this interpretation of the word centurias, adding '*ut in titulis Africanis.*'

The Desticius Juba of this inscription, according to Dr. McCaul of Toronto, is probably the same that is mentioned in the *Museum Veronese*, p. 377, as patronus of the town 'Concordia.' He is here styled Proprætor (under Valerian) some years later than the time of the Emperor Gordian, whose three proprætors or imperial legates were considered by Horsley (*Brit. Rom.*, p. 72) as last mentioned in any inscription in Britain.

The letters of this inscription are tall Roman capitals, 2½ inches high, tolerably well



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The following is Coxe's reading of the inscription :—

DEDICATV | VRF | OG . . . . ES | VE . . . . NIO | MAXIMO IE | FVRPAN<sup>o</sup> | COS | .

Dr. McCaul of Toronto read the above as affording an exact date to the monument, namely, the year when Maximus and Urbanus were consuls, as indeed had been stated by Coxe. The former remarks, 'This inscription evidently records the dedication or inauguration probably of a building. In the second and third lines the day seems to have been mentioned, for it is not improbable that the third should be read OCTOBRES. The fourth probably contained the name of the dedicator, and the remaining stated the year, for there can, I think, be little doubt that the fifth and sixth are misreadings for Maximo II. et Urbano,' who were consuls in A. D. 284.

The rediscovery of the stone enabled Mr. Lee to state that the reading of Coxe is defective in several minor particulars. The second line certainly does not contain VRF, and the latter part of the fifth line is not an E but II, as conjectured by Dr. McCaul. The former seems to commence with v; the next letter is almost certainly E; the third may possibly be N followed by an upright stroke, the remainder being quite lost.

Mr. King moreover seems to have little doubt that part at least of the word TERTIVM is to be made out, and that the whole line may be restored as A. D. TERTIVM (Kal., Id., or Non.). Hübner reads the inscription, 'Dedicatu(m) a(nte) d(iem) illum (Kalendas . . .) Octobres . . . . . Maximo II et Urbano co( nsulibu)s.'

---

The following thirteen additional Roman inscriptions have at various times been found at Caerleon, of which no facsimiles have been preserved, and which are no longer to be found.

1. (Llwyd in Gibson's Camden, 1695, p. 604; Gough's Camden, iii. p. 118; Gale, It. Anton., p. 126; Lee, Isca Sil., p. 104; Hübner, Inscr. Brit., p. 38.)

IOVI O M. DOLICHV  
I ONI O AEMILIANVS  
CALPURNIVS  
RUFILIANVS . . . EC  
AVGVSTORVM  
MONITV.

Read by Hübner, '*Jovi (optimo) m(aximo) Dolich(eno et) I(vn)oni C(ornelius) Aemilianus Calpurnius Rufilianus (vir clarissimus) leg(atus) Augustorum, monitu(s?)*.' Hübner, *l. c.*, and p. 306, comments on the names Dolichenus and Rufilianus (Rutilianus). The stone was found in 1680, near St. Julian's.

2. (Camden, 1607, p. 492; Gough's Camden, iii. p. 109; Lee, Isca Sil., p. 105; Hübner, Inscr. Brit., p. 40.)

\* > VECILIANA.



3. (Camden, 1607, p. 492; Gough's Camden, iii. p. 109; Lee, *Isca Sil.*, p. 105; Hübner, *Inscr. Brit.*, p. 40.)

(*Coh.*) VIII  
> VALER  
MAXSIMI.

4. (Gough's Camden, iii. p. 118; Lee, *Isca Sil.*, p. 105; omitted by Hübner.)

DEAE | DIANA SA | CRV AEL | TIMO P | VS TLM.

5. (Coxe, *Hist. Monmouthshire*, App. ii. p. 433, No. 2; Lee, *Isca Sil.*, p. 106; Hübner, *Inscr. Brit.*, p. 39.)

NN | AVGG | GENIO | LEG | II AVG | IN H<sup>o</sup> N<sup>o</sup> |  
REN MI'T | M VA | FH | IV | LE | SC | PP | DD.

This fragment was found whilst sinking a saw-pit near the church at Caerleon. It and the following stone were supposed by Coxe to be evidently parts of one stone, the dimensions of both together being 9 feet long by 19 inches wide.

6. (Coxe, *Hist. Monmouthshire*, App. ii. p. 433, No. 3; Lee, *Isca Sil.*; Hübner, *Inscr. Brit.*, p. 39.)

DD | VIII | OCCB | PRCR | EIML |  
COS | CVR | VRSO | AGTæ | EI:IVS.

This stone was found with the preceding, apparently forming together part of a kind of pillar, of which the basal plinth was also found. Dr. McCaul of Toronto communicated to Mr. Lee his reading of this inscription, affirming that it was not only erected in the year 244, but that even the very day is named. He reads as follows,—

VIII Octob. Prgr et Emil Cos,

i. e. Sept. 23, A.D. 244, in which year Peregrinus and Æmilianus were consuls, supposing that, as usual, there were some of the letters not only in this, but also in the preceding inscription, united by nexus or conjoined. The two inscriptions are read by Hübner, 'Pro salute dominorum nostrorum Augustorum [i. e. Philippus and his son] Genio legionis II Augustæ in honorem milit(um . . . . .) Dedicatum VIII Kalendas Octobres Peregrino . . . . . et Aemiliano . . . . Consulibus curante Urso actario? legionis ejusdem.'

7. (Coxe, *Hist. Monmouthshire*, p. 82.)

TERMIN.

In Coxe's *History of Monmouthshire*, p. 82, the author says, 'In crossing the stile on the other side of the Broadway at Caerleon, Mr. Evans pointed out to me a Roman terminus, used as one of the cap-stones, bearing the above inscription.'

8. (Manby's *Guide*, 1802; not given by Hübner.)

IV . L . . | IVL CA . | RIVS FIL | V . ANN XXV | OPTIO . AN . II | F . C.



This inscription is recorded by G. W. Manby in his 'Historic and Picturesque Guide from Clifton through the Counties of Monmouth, Glamorgan, and Brecknock,' &c. (Bristol, 1802, Append. p. 286), by whom it is described as a sepulchral cippus found 5 feet below the surface at Caerleon, and procured for him by the Rev. Mr. Evans. It is engraved in that work, and the reading was given to him by the Rev. T. Leman of Bath as follows:—

Julii Licii | Julius Cate | rius filius | vixit annos xxv | optio animo libenti  
faciendum curavit |

This is considered by Mr. Watkin, who republished the account of the stone in the Journal of the Archæological Institute (vol. xxxi. p. 347), as erroneous, although the shattered condition of the upper part of the stone renders it impossible to determine the names of the persons commemorated; but from the position of the word Filius, with the name preceding it being apparently in the nominative case, he thinks that a father and son are both commemorated. The last three lines he would read, Vixit annos xxv Optio annos ii heredes (or heres) faciendum curaverunt (or curavit). Dr. McCaul of Toronto suggests that the letter H for heres or heredes immediately before the terminal F. C. has become obliterated.

The office of Optio was equivalent to that of lieutenant, the centurion being sometimes the superior officer and sometimes the Optio. This however is the only known Roman tomb-stone in England in which this designation is employed.

9. (Manby's Guide, 1802; not given by Hübner.)

D. CONDD | FIIIAD.

This inscription is also given complete in Manby's Guide. It has the appearance of a centurial stone, and has a moulding round it with ornaments at the sides. It was found in a bathing-house where the light was very faint, so that Mr. Manby could only see it imperfectly.

10. (Manby's Guide.)

VIBI | PROCIS.

This inscription is also given in Manby's Guide. It has the appearance of a centurial stone, and has a moulding round it with ornaments at the sides. It was found with the last, so that Mr. Manby's figure of it was necessarily imperfect.

11. (Manby's Guide.)

AL—TR.

This inscription is also given in Manby's Guide, having been discovered shortly before the publication of his work in 1802.

12. (Gentleman's Magazine, 1789; Hübner, Inscr. Brit., p. 41, sub No. 124.)

D. M IVLIA ESSEVND A VIXIT ANNOS XXXV.





# HISTORY

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town and neighbourhood. It evidently represents a portion of the head of an elaborately ornamented cross, having a small Greek cross within a circle at the junction of the arms of the larger cross. The arms have evidently been united by a circular band with an incised fret, outside of which in the angle remaining is a not ill-shaped beast with a gaping mouth and long-curved tail quite well defined. The double interlaced ribbon-knots were probably extended down the stem of the cross, as well as in its upper and right-hand portions. The interlacement is in several places not regularly continuous. My figure is made by the camera from a careful rubbing.

The back of the stone is much plainer, being occupied by a large plain cross having a rudely-formed frog-like animal represented in low relief in one of the upper angles.

PLATE XCXIX. FIG. 4. (Lee, *Isca Sil.*, Pl. XLIV. Fig. 3.)

This fragment of another cross was found in the churchyard of Caerleon. It appears to have had the arms united by circular bars (like the Irish crosses), and it bears the figures of two supporting angels of the rudest possible form on one side of the fragment, which measures 17 inches by 18 inches. It will be noticed that in the spaces between the double ribbon interlacements small raised circular bosses are introduced, such as are seen on some of the Glamorganshire stones (*ante*, Pl. III. V. VI. &c.), but the insertion of figures of angels and animals on these stones is very peculiar, as most of the Welsh interlaced work is destitute of zoomorphic designs.

The stone was first described by the Rev. H. L. Jones in the *Archæologia Cambrensis*, 1856, p. 311.

PLATE XCVIII. FIG. 2.

ROMAN INSCRIPTION AT USK.

We are indebted to A. D. Berrington, Esq., for an account of the recent discovery of a Roman inscription at Usk (of which he communicated a notice to the Meeting of the Monmouthshire and Caerleon Antiquarian Society in the autumn of 1878) dedicated to a child (three years old) of a soldier of the second Augustan Legion. My figure is made from a rubbing and tracing of the stone forwarded to me by Mr. Berrington. The stone is in a broken condition, and several of the letters, especially in the third line, are nearly effaced, so that the proper reading is much disputed. Mr. Berrington suggests it to be—

- - - A AN(NORUM) III | (QV)INQVE | CVD F . LEG | II AVG(VSTÆ)  
F(ILIA) C. P. | M(ATER) FIL(Æ) F M,

i. e. . . . a (the child's name ending in A) lived III years and 5 (months or days) cud? F (fabricienis? see Hübner, p. 49) LEGIONIS II AUGUSTÆ F(ilia) C. P. (either the gens? as Cespia, or the mother's name) M(ater) FIL(iæ) F(ecit) M (monumentum).

The inscription is on the face of a split sandstone boulder roughly squared. The stone was found by Judge Falconer during the building of the new Court House at Usk in 1876. It had been turned out with other stones in digging the foundations, and from the old



obliterating marks upon it could not then have been in situ. It is intended to be placed, with other Roman remains found by Mr. Berrington on the same site in 1877 and 1878, in the Caerleon Museum.

## PLATE C. FIG. 2.

## ROMAN STONE AT TREDONNOCK CHURCH.

In Gibson's Camden, 1695, p. 605, Horsley's Britannia Romana, lxix. p. 192, Gough's Camden, iii. Pl. V, Lee, Isca Sil., p. 104, and Hübner, Inscr. Brit., p. 40, a Roman inscription is given which is now preserved in Tredonnock Church, fastened to the wall, in very good condition. When discovered it was fastened by four pins to the foundation of the church, and has thence been supposed to relate to the martyr St. Julius, who was massacred at Caerleon. The inscription is as follows:—

D. M. JUL JULIANVS | MIL LEG II AVG STIP | XVIII ANNOR XL | HIC SITVS  
EST | CVRA AGENTE | AMANDA | CONJVG.

It will be seen that the formula of the inscription corresponds in several respects with that of Valerius given in Plate XCIX. fig. 1. Hearne notices that 'curam agere' occurs in Livy, and also in eight inscriptions given by Gruter.

## PLATE C. FIG. 4.

## MONUMENTAL STONE AT LLANVETHERINE, OR LLANVERIN.

In the churchyard of Llanverin lies a monumental slab, 6 feet 8 inches long by 2 feet 8 inches wide at the bottom and 2 feet 6½ inches at the head, and about 5 inches thick. On it is sculptured in relief, raised about 2 inches from the rest of the stone, a figure of a priest vested in the alb, stole, and tunic, with the maniple hanging on his left arm. The head is tonsured, the right hand, much injured, is raised in the act of benediction, and the left hand rests upon a book lying on the breast. Upon this book, and extending below it upon the flat surface of the stone, runs the inscription s. VETTERINVS, whilst near the edges of the stone at its top left angle the words IACOB PSONA were carved. From constant treading these words are no longer legible. They however appear in a drawing of the stone in one of the 'additional MSS.' in the British Museum, and in the figure of the effigy given in Arch. Camb., 1847, p. 249.

The stone was found about 130 years ago, buried deep in the ground, in digging a vault in the chancel. It was then laid by the south wall on the outside of the church, where it has been so much injured and defaced, that when visited by the members of the Cambrian Archæological Association on August 16, 1876, the features and markings of the dress, as well as the marginal inscription, were no longer visible. The neck is however represented in the engraving above referred to as too short, with the sides parallel, and the cowl (?) standing up straight behind the neck. With the exception of the e's, which are uncials, the inscription consists of Roman capitals, the r's being rectangular, and not



of the rounded uncial form. They are nearly  $1\frac{1}{2}$  inch high, and extending 12 inches down the centre of the figure beyond the book, so that it seems evident that they were a subsequent addition, and that the monument really commemorates a parson of the parish named Jacobus, and not St. Gwytherin ap Dingad (Latinised into Vetterinus), after whom a church in Denbighshire is named.

PLATE C. FIG. 5.

INSCRIBED STONE AT MITCHEL TROYE CHURCH.

The inscription here represented is engraved upon one of the corner stones of the south-west angle of the tower, and was evidently placed there when the building was erected. It is about 5 feet from the ground, and the upper line is 3 feet 10 inches in length. The letters are Lombardic capitals, probably of the eleventh or twelfth century, and are to be read

+ ORATE PRO GODEFRI-  
DO ET IOHANNE.

The  $\Lambda$  in both lines is made very wide, truncated at the top, with a cross line extending beyond the left hand of the letter. In the second line the first  $\epsilon$  is misshaped almost like  $\eta$ , as though the carver had begun the next word Iohanne omitting the  $\epsilon\tau$ ; the  $\eta$ s are also reversed. No account exists as to the identification of the two persons here commemorated, who were probably the founders of the church. (Arch. Journ., 1847, p. 80.)

In the churchyard is an elegantly formed cross, the top of which was restored by Mr. Wyatt, agent to the Duke of Buckingham.

SUPPLEMENTAL ADDITIONS AND CORRECTIONS.

Page 3. THE KEVN GELHI GAER STONE.—Professor Rhys (Arch. Camb., 1875, p. 370) gives an account of the present condition of this inscribed stone, thinking it possible to be read (?)  $\tau\epsilon\sigma\tau(?)oihi$ .

Page 15. PLATE CI. FIGS. 3 & 4.

CARVED STONE AT LLANCARFAN, GLAMORGANSHIRE.

I am indebted to G. E. Robinson, Esq., of Cardiff, for a drawing and notice of a fragment of a sculptured stone at Llanccarfán. It is 35 inches long, 12 inches wide at top, and 11 inches at the bottom. It has been used as the sill of a window, having been found built into the walls of the church. On one side of the face it bears the letter  $\mathfrak{D}$  and two oblong marks on the edge, which are however only trials of a mason, while on the other side are traces of letters which look like  $\mathfrak{x}\mathfrak{m}$ .  $\text{STER}$ , as shown in my figure copied from Mr. Robinson's drawing. On the face also occurs an interlaced ribbon-pattern rudely executed, represented in fig. 4, from a rubbing also furnished by Mr. Robinson.



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## Page 50. PLATE CI. FIG. 2. TWO LLANMADOC CROSSED STONES.

For this figure, representing two crossed stones standing on the north side of the chancel of Llanmadoc Church, Gower, I am indebted to Mr. G. E. Robinson of Cardiff. The upper stone, of friable sandstone, rudely shaped into the form of a cross, is 5 feet 2 inches high, and is marked on the centre of the cross with an incised but faint cross with the four arms of equal length, each with a short transverse line near its tip. The lower stone is a syenite block, having a Latin cross incised both on the upper surface and on the front side. These stones were found built into a wall, and have been fixed in their present position by the Rev. J. D. Davies, the Rector.

REYNOLDSTONE.—I learn further from Mr. Robinson that a pillar-stone, ornamented with carvings like the cross at Llanbadarn Vawr, stands in a small fir coppice near the road in Stout Hall Wood, near Reynoldstone, Gower, a figure of which will probably appear in the second part of Mr. Davies's account of Gower.

Page 53, line 3. For 'same' read 'latter.'

Page 57. A Roman stone at the Gaer near Brecon, placed 'under the west gate of the priory,' was described and figured by 'P. Britannicus' in the *Gentleman's Magazine*, 1787, p. 1054, tab. 2, fig. 2, and again by Theophilus Jones, *Brecknockshire*, ii. 1, p. 100, tab. 5, fig. 1; but the two readings are quite dissimilar, and both so unintelligible (*Hübner, Inscr. Brit.*, no. 153, p. 45) that I have not thought it necessary to introduce them.

Page 65. The suggestion here made, that the letters LI at the beginning of the second line of the Devynock inscription are the termination of a preceding word FILI, is confirmed by one of the Clydai stones described in p. 122.

Page 70, line 27. For 'fig. 3' read 'fig. 5.'

## Page 76. PLATE C. FIG. 3. THE LLYWELL STONE, TRECASTLE.

Mr. Robinson, one of the Secretaries of the Cambrian Archæological Association, has published an account and figure of this stone in the *Archæologia Cambrensis* (1878, p. 221, and Plate annexed). His figure is reduced from one of his rubbings, which was rather more complete than that from which my Pl. XLII. fig. 4 was drawn, showing a few more of the meaningless incised strokes, which in Mr. Robinson's figure are all misrepresented white, as if in relief; the only notable difference being a circle in the top left-hand corner of the stone inclosing a small equal-armed + and a complete transverse line above the lower circle in my figure (in which parts of this line are indistinctly shown), and which serves to divide the lower part of the design into two compartments.

Professor Rhys, however, again visited the stone, and has discovered an inscription in Roman characters on the back of it, a copy of which, together with his fresh reading of the Oghams, I am able by his kindness to give in Pl. C, the names being MACCVTRENII SALUCIDUNI, agreeing with the Ogham characters.

Page 79. STONE WITH CROSSED INCISED LINES AT DOLAUCOTHY HOUSE.—Amongst the numerous stones preserved in an outhouse at the rear of Dolaucothy House, visited by



the Cambrian Archæological Association on August 20, 1878, is one of irregular form, on both surfaces of which several slightly incised lines are visible, possibly intended for rude crosses. They appear however to be without meaning, as do also some irregular small notches and a × on one part of the edge of the stone.

Ibid. THE PAULINUS STONE AT DOLAUCOTHY HOUSE. Pl. XLIV. fig. 1.—This stone was visited by the members of the Cambrian Archæological Association on August 20, 1878, and was then found, with a variety of other stones, including the Talorus and Roman Passus stone, in the loft of an outbuilding at the rear of Dolaucothy House. It is now broken into two parts across the middle.

Page 82. THE CYNFIL GAYO (CAIO) STONE. Pl. XLVI. fig. 2.—The supposed duplication of the final I shown in this figure was induced by Mr. Longueville Jones's rubbing, the mark of the supposed second I being produced by a sharp fracture of the stone, which I visited with the members of the Cambrian Archæological Association on August 20, 1878. The commencement of the upper line seemed to me to be entirely conjectural.

Page 94. CROSSED STONE AT LLANFIHANGEL AR ARTH. Pl. XLVIII. fig. 2.—This stone was found on August 21, 1878, when visited by the members of the Cambrian Archæological Association, reversed and standing against the east end of the church, the drawing copied in Pl. XLVIII. fig. 2 having been made when it stood in the ground, so that part of the base is not shown. It is 58 inches long; the basal portion to the first crossed-bar is 18 inches; between the first crossed-bar to the cross-bar with crosslets is 13 inches: the small cross-bar above this, shown in fig. 2, does not exist, having been introduced from an incorrectly joined rubbing. The space between the bar with crosslets and the centre of the head of the cross is 16 inches, and a small but very indistinct cross for the titulus should be added near the top of the upper limb under figure 2.

Page 99. ST. PAUL'S, NEAR CILGWYN.—I am indebted to the Rev. Aaron Roberts for a copy of an inscribed stone said to have been discovered on March 8, 1825, on the Cilgwyn estate by J. G. Holford, jun., Esq., and which is presumed to be the stone alluded to in p. 99 as 'St. Paul's marble.' It is 18 inches long and 8 inches wide, and contains six rows of ill-formed capital and small letters divided into two parts by a central line, thus—

ft PAWL ABREGE † hodd  
vnyvan hon | hyd † LWdd  
ANAD xxviii  


---

'AG ELIM AP OWEN GOCH  
A LADDWYD AG GADDWYD UN MAN  
OACOF PREC † hy CRIS † 1604.

Prof. Rhys assures me this is a modern hoax.

Page 142, second paragraph. The Llandewi brefi horn, called also Matyorn yn Ych Bannog, formerly kept as a relic in this church, was exhibited in the temporary museum at Lampeter in August, 1878, by Mrs. Parry of Llidiade.

Ibid. The Ennius primus stone is stated (Arch. Camb., Jan. 1879, p. 66) to have been exhibited at the Lampeter Meeting by J. M. Davies, Esq., of Antarn.



## Page 150. PLATE CI. FIG. 1.

## ROMAN STONE AT LLANBADARN VAWR CHURCH, RADNORSHIRE.

The stone here represented was found in pulling down the walls of the old church, which has just been restored by Mr. Stephen W. Williams, to whom I am indebted for rubbings of it. It is 14 inches long and 4 wide; the right-hand part has been injured, so that the inscription is not complete. The letters are  $2\frac{1}{4}$  inches high, neatly formed rather tall Roman capitals, and are to be read >VAL . FLAVINI . . . , commencing with the centurional mark within a tabella ansata. It is supposed to have been brought from the Roman camp now called Castell Collen, near Llanyre, about two and a-half miles distant from the church.

The carved stone represented in Pl. LXXII. fig. 2 is the tympanum of the Norman doorway of the church at this place.

Page 152. CWMDAUDDWR.—Mr. Stephen W. Williams informs me that the 'huge stone' here has no trace whatever of a cross, and is an ordinary maen-hir. The same gentleman found at Abernant-y-beddau a small stone rounded at top, and having some oblique marks towards the upper part which 'look as though some one had been sharpening their knives upon it.'

Pages 155, 156. The Roman stones represented in Pl. LXXIV. figs. 1, 2, 3, 4, have been removed by E. Breese, Esq., F.S.A. (to whom the estate, of which Heriri Mons forms part, now belongs), to Harlech Castle for safe custody, the >IVLI MANS stone (described p. 156, Pl. LXXIX. fig. 5) being the only Roman stone now remaining at Tan y bwlch. The Carantus stone from Heriri Mons, described by me in p. 156 from a rubbing communicated by W. W. E. Wynne, Esq., in 1853, can no longer be found.

NOTE. The two references to Plates LXXVIII and LXXIX in p. 156 have accidentally been reversed, the >IVLI MANS stone being LXXIX. fig. 5, and the Carantus stone LXXVIII. fig. 4.

Page 165. WELSH INSCRIBED STONE AT LLANFIHANGEL Y TRAETHAU.—It will be seen that the peculiar forms of the letters MN and the conjunction of some of the other letters are alike both in the Latin and Welsh parts, leading to the supposition that both are of the same date, 1679, contrary to the opinion of Dr. Hübner quoted in p. 166. The Rev. John Wordsworth agrees with me in respect to the comparatively modern date of both parts of the inscription.

Page 197. For 'Llaniden' read 'Llanidan.'

Page 236. Coxe (Monmouthshire, i. p. 115) mentions part of a Roman inscription to the memory of Vindutius, a Roman soldier of the Second Augustan Legion, aged 45, fixed in the hall of the mansion or farmhouse at Cilsant, now called Pentrebach, near Llantarnam. Mr. Berrington has recently searched for it in vain.





# HISTORY

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<sup>1</sup> Hübner gives the two figures Pl. LXXXI. figs. 8 & 9 as portions of the same inscriptions. The letters are indeed of the same height, but those in fig. 8 are much more sharply and neatly cut.

<sup>2</sup> Hübner, *l.c.*, gives the fifth and three following letters the fourth line as forming the word Felix.

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## WELSH INSCRIPTIONS.

- The Kevn Gelhi Stone, p. 2.  
The Abernant-y-beddau Stone, 152.  
The Cadvan Stone, Towyn, 158.  
The Llanfihangel-y-Traethau Stone, 165, 240.  
The Craig y Dinas Stone, 166.  
The Dinas Mowddwy Font (?), 169.
- Ganllwyd Inscription, 171.  
Bardsey Island Stone, 182.  
Pentre Voelas Pillar Stone, 201.  
The Emlyn Stone, 204.  
St. Paul's Marble, Cilgwyn, 239.

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## OGHAM INSCRIPTIONS.

- The Pompeius Stone, p. 19.  
The Roman Altar at Loughor, 39.  
The Trallong Stone, 61.  
The Llywell Stone, 76, 238.  
The Carreg Fyrddyn Stone, 70.  
The Llanwinio Stone, 91.  
The Llandawke Stone, 92.  
The Llangeler Stone, 93.  
The Caldy Island Ogham, 108.  
The Cilgerran Stone, 111.
- The Bridell Stone, 114.  
The St. Dogmael's Stone, 115.  
The Vitalianus Stone, 104.  
The Clydai Stone, 123.  
The Dugod Stone, 124.  
The St. Florence Stone, 133.  
The Llan Vaughan Stone, 136.  
The Troed-Rhiw-Fergam Stone, 148.  
Maqui Decedda Stone, 190.  
The Pool Park Stone of Emlyn, 203.



## FORMULÆ OF THE CHRISTIAN INSCRIPTIONS.

- Iacit, p. 137.  
 Jacet, 96.  
 Hic iacit, 7, 23, 35, 38, 49, 55, 62, 65, 79, 87,  
 110, 113, 126, 136, 137, 153, 161, 175, 176,  
 178 (bis), 179, 180, 181, 188, 189 (bis), 192,  
 193, 202.  
 — Hic iacit cum multitudinem fratrum, 178.  
 Hic jacet, 56, 72, 140, 154, 168, 179, 183, 196.  
 Hic jacet in telure ima, 193.  
 Ic iacit, 73, 175.  
 Iam ic iacit, 202.  
 Hic in tumulo iacit, 161.  
 — Hoc memoretur, 209.  
 Hic se(pultus ?) iacit, 188.  
 Hic jacit in hoc congeries lapidum, 175.  
 — Anima requirit (in pace), 191.  
 Hic (in) tumulo iacit . . . in pace, 153.  
 Hic — iacit et sua — conjux pa(ce), 188.  
 Surexit hunc lapidem, 68.  
 Erexist hunc lapidem, 188.  
 — Edificavit hunc lapidem pro avo suo, 199.  
 H est sepulcrum, 164.  
 Domus mea sepulchrum, 166.  
 D.M. Barrecti Caranti, 157. D.M. 149. D.M. on  
 Christian Memorials, 227.  
 — In hoc tumulo, 64.  
 Cavo (?) Seniarcti, 163.  
 Pro anima . . . , 11, 29.  
 Pro anima eius, 16, 25 (anima ahest).  
 Pro anmia eius, 10.  
 Pro anima sua et pro anima—et—, 13.  
 Sancta Maria ora pro . . . , 192.  
 Pro salute animarum s(uarum), 196.  
 In diem iudici, 18.
- Orate pro . . . , 236.  
 Rogo omnibus ammulantibus ibi exorent pro anima,  
 . . . 107.  
 Det benedixionem pro anima . . . , 144.  
 Genlisini b(enedica)t d(eu)s, 141.  
 Benedictio domini in . . . , 200.  
 — In tumulo jacit homo xpianus fuit, 161.  
 Vestigiū — tenetur in capite lapidis, 157.  
 Cultor pientissimus æqui, 79.  
 Rex sapientissimus opinatisimus omnium regum,  
 191.  
 Hic jacet — qui occisus fuit propter p . . . 140.  
 Hec est crux quam ædificavit — 118.  
 Qui primum edificavit hanc ecclā, 164.  
 — fecit lapides, emit — lapides, 51.  
 — me fecit, 71.  
 — fecit hanc crucem, 30.  
 Et singno crucis in illam fingsi, 107.  
 Xpi. 29. xps 127, 145. p. 161, 175. xñ, 237.  
 Optulit in oblacionem istam imaginem, 196.  
 Posuit (possuit) hanc crucem, 10, 16.  
 Pinxit hoc chirografum, 200.  
 Crux xpi — fecit, 29.  
 Incipit crux salvatoris, 13.  
 Anc crucem — properabit, 11.  
 — a me preparatus, 16.  
 Crux critdi proparabit, 25.  
 Crux salvatoris quæ preparavit, 13.  
 Preparavit, 27.  
 In nomine dei summi, 13, 30.  
 In nomine di sumi, 25, 66.  
 In nomine dei patris et fili speritus, 18.  
 In nomine dei patris et speretus santdi, 11.  
 Pa(x vobiscum ?) — vel Pa(ce), 188.