

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 Illutus 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. Illuti*, 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 Illuti.'

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 houelt¹ prope
 (ra)bit pro anima res pa
 (tr)es eus.

¹ Mr. Rhys (*Notes on the Early Inscribed Stones of Wales*, p. 9) misreads this name houelt, 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 reu 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 Britanniaë 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 Ffermail, 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,¹ where it lay till 1793, when it was

¹ 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,