

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 archaeologists, 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 *awl*, rendering the Latin *ius* of Carantorius. Here a character something like the Eisteddfodic \blacktriangle 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 \blacktriangle 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.¹ 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

¹ 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
 PRONEPVVS 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, PRONEPVVS 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 'Eternalis 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 interlacements, 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,¹ 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).

¹ 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*.'

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.

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 seigniorship 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).