

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,<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*.'

Of the age of this stone it is not easy to give a decided opinion without more information respecting the person commemorated thereby. At all events, I do not think I shall be far wrong in assigning to it a date not earlier than the ninth or later than the tenth century. The absence of Roman capitals removes it from the earlier period of some of these stones. Dr. Petrie informs us that he had met with no carved stones in Ireland bearing the triquetra later than the tenth century,<sup>1</sup> and it will be seen that the two sides and lower knot of the cross in Brancuf's stone are formed precisely on the plan of the triquetra, the only difference being that the ends of the ribbon forming the apex of each of the triquetrae, instead of being joined together so as to complete the figure, here extend obliquely outwards, so as to form parts of the adjacent triquetrae. The inscription itself bears great similarity to that upon the tombstone of Blaimac, Abbot of Clonmacnoise + 896, a figure of which is given by Dr. Petrie,<sup>2</sup> which, like the one before us, simply bears the name of the deceased.

## PLATE XIV. FIG. 2.

## MARGAM. THE CROSS OF GRUTNE.

This is a small sepulchral monument which I found standing in the churchyard at Margam, where it was seen by Edward Lhwyd at the end of the seventeenth century (Arch. Camb. 1858, p. 345), but which has since I believe been removed to the chapter-house at Margam. A description and figure of it were published by me in the *Archæologia Cambrensis* for 1851, p. 147. It is interesting for the rudeness of the inscription, the simplicity of its design, and the illustration it affords of the religious doctrine of the period to which it belongs.

It is a single stone, measuring 38 inches high, and 18 inches across the middle of the wheel-cross at its top, which is of the Greek or Maltese form, with the four limbs of equal size and a circular boss in the centre, the lower part of the stone being narrowed and bearing the inscription, commencing with the invocation of the Deity, as follows:—

Inomı  
ne dif  
umı  
crux  
critdi  
prop  
arabit  
grutne  
pro anma  
ahest.

which is to be read—'In nomine dei summi crux Christi preparavit Grutne pro anima ahest (ejus?).'

<sup>1</sup> Essay on the Round Towers, p. 322.

<sup>2</sup> *Ib.* p. 323.