

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 Cambriæ*, *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