

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 $2\frac{1}{4}$ 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 Guorceu, Gurcu, Guorcei, Gurci, and later it became Gwrgi (Arch. Camb., 1875, p. 186), all which Mr. Brash (Op. cit., 1875, p. 285) considers as unmistakably 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 Bleidydd, 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 JACIT¹.

The letters are carefully formed, evenly spaced, of nearly equal size, and not much debased, resembling those of the SAGRANUS 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 SAGRANUS 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.

¹ 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 Cunabena, '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 FILL 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