

Mr. J. R. Phillips has suggested to me that the *Macu* at the beginning of the second line may be a duplication of the word *fili*, adding that a farm-house in the parish is called Penallt Trene—Trene's Hill—not Macutrene; the Rev. D. Evans giving the name of the farm Penallt-Treini, the first word being the common prefix to the name of the first builder of the house, as Penallt Cadwrgan, Penallt Hywell, both in this parish. (Arch. Camb., 1859, p. 340.) It will be further noticed that the word Trene, portion of the son's name, is involved in the Treni forming part of the father's name.

On the north side of the stone, that is, on its north-east edge (for the inscription faces the east), there is an Ogham inscription running all down the edge.

The rubbings which I received, and from which my figures here reproduced were made (Arch. Camb., 1855, pp. 9, 10), do not exhibit these incisions very clearly, but there are two groups of five oblique dashes of equal length near one end, and towards the other end are two similar dashes preceded by a single one; there are also traces of another pair still lower, and the edge of the stone seems to be notched all the way down.

Prof. Rhys (Arch. Camb., 1874, pp. 18, 20, 21) gives the reading of the Oghams of this stone as clearly *Trenagusu magi magitreni*. In the same volume (p. 334) he gives the last Ogham word as *Maquitreni*.

In a paper read by Dr. Samuel Ferguson before the Royal Irish Academy, the writer dwelt on the colloquial form of the name *Trengus* in the Ogham text of the Cilgerran stone as contrasted with the expanded Trenegussus of the Latin, showing that ceremonial forms of name were not peculiarly Oghamic (Arch. Camb., 1874, p. 92).

In the middle of this side of the stone is a rudely-formed plain cross, with the arms of equal length slightly incised.

Mr. Whitley Stokes in his 'Three Irish Glossaries' (p. iv, note) refers to this stone, the locality of which he incorrectly gives at St. Dogmael's.

PLATE LIII. FIG. 3.

THE CLUTORIGUS STONE AT LLANDYSSILIO.

This stone was recorded by Lewis (Top. Dict. Wales, under the name of the Village), and was more fully described and figured by myself in the *Archæologia Cambrensis* for 1860 (pp. 53—55) from rubbings which I had recently made and from drawings sent me by the Rev. H. L. Jones.

The inscription was read by Lewis—

LUTORICI FIL. PAULIN MARINILATIO.

The stone is of irregular form, 3 feet wide in the broadest part, and 3 feet 9 inches high. A portion of the upper face has scaled off, the scaling commencing with the first letter, which a careful examination of the margin shows to have been a *c*, followed by the letters *LUTORIG*, and a very indistinct upright terminal *i*. The third letter may possibly be *u*. The rest of the inscription is plain, the whole being—

CLUTORIGI¹
 FILI PAVLINI
 MARINILATIO

the second and third letters of the name Paulini are conjoined, as well as the first and second letters of the third line. The whole of the letters are rather rude Roman capitals, except the *g*, which is of the uncial form. They are about four inches in height. The meaning of the third line is doubtful. There is here no 'hic jacit,' so common on these monuments, and the words of the first and second lines are in the genitive case²: and as probably MARINI was a second name of Paulinus, we might suppose the LATIO to be a nominative to the name of Clutorix, whose burial was doubtless here recorded. But we have so repeatedly shown this formula of the genitive case requiring the word 'corpus' to be understood as the wanting nominative, that we might infer the same here also. The word LATIO has also no existence. Possibly it may be intended for LATRO, and to imply (notwithstanding the faulty Latinity and spelling) that the body of CLUTORIX was lying concealed in the adjacent grave; or, as suggested to me by the Rev. J. Hingeston, the name may have been intended to be used in the first person, I, CLUTORIX, lie here concealed (in the grave³). Leaving this difficult word, we must notice the name of the father of the person recorded, namely PAVLINVS, a name famous in the early religious history of the neighbourhood. There is, however, but little recorded of him in the Lives of the British Saints, although his name occurs on several of the Welsh stones. In the first Life of St. David (Rees, Cambro-British Saints, p. 405) Paulinus is said to have been a disciple of a bishop at Rome. In the Latin Life, however, contained in the Cotton MS. Vespasian A. xiv, from which the MS. Titus D. xxii. seems to have been transcribed and amplified, Paulinus is described as a scribe and as 'discipulum Sancti Germani episcopi, qui in *insula quadam* gratam Deo vitam agebat.' Possibly his foreign education and insular life may have suggested the additional name MARINI. A footnote to Mr. Rees' translation adds that Paulinus or Pawl Hen appears to have been a North Briton and one of the founders of the monastery of Tŷ-Gwyn-ar-Daf or Whiteland Abbey, Carmarthenshire. Paulinus became the master of David, and subsequently the former was afflicted with the loss of his sight, which we are told was restored by David after the other scholars of Paulinus had failed. Subsequently (ibid., p. 411) we find Paulinus in his old age at the synod of Llandewi Brevi speaking of St. David as a comely and virtuous young man who was always accompanied by an angel, and who he consequently recommended should be called upon to assist at the synod. Some other notices of this saint will be found in Rees' Essay on the Welsh Saints, pp. 187, 188.

¹ Or possibly CLOTORIGI. The name is considered by Professor Rhys (Arch. Camb., 1873, p. 77) to be identified with the names Clotri (Lib. Land. pp. 168, 169) and Clodri (pp. 175, 176).

² The Rev. D. H. Haigh insists that these names terminating in *i* on the Welsh stones are not in the genitive case (Journ. Kilkenny Association, September, 1858). He has surely overlooked the word 'Fili,' which settles the question.

³ The grammatical errors in the Latinity of many of the Welsh stones have been repeatedly noticed in the course of this work, and will admit the suggestion of almost any amount of error.

PLATE LIII. FIG. 5.

THE EVOLENGGUS STONE AT LLANDYSSILIO. .

The second of the Llandyssilio stones is much rougher than the former. The inscription itself was for the first time published by myself in the *Archæologia Cambrensis*, 1860, p. 56, from my rubbings and a drawing sent to me by the Rev. H. L. Jones, the inscription being therein read:—

EVOLENUS
FIL—
LITOGENI
HIC IACIT.

There are a few palæographic peculiarities in this inscription: the second letter in the first line being a u, not v, and the n reversed in shape w; in the second line the f and i are conjoined, and the final i placed transversely, as is often the case; in the third line the g is of the Hiberno-British form, and the n again reversed; whilst the h at the beginning of the last line has the transverse bar very oblique, and the a in iacit (for jacet) much elongated below the other letters. With these exceptions the inscription is in Roman capitals, the letters being generally about 4 inches in height, and the stone itself 3 feet wide by 28 inches high. From the more debased form of the letters I infer that it is somewhat more recent than the gravestone of Clutorix.

The two supposed terminal letters us offered some difficulty, the seventh letter in Mr. Jones's notes to me being described as 'problematical from the stone being injured there,' adding, 'is the last or eighth letter an s?' In my published figure the break of the stone over the seventh letter was rendered not sufficiently decided and the letter made too much like a u, whilst the eighth letter, which is carried much below the line and with a very slight top cross bar, led me on the spot to regard it as a s. Prof. Rhys, however, having subsequently visited the stone, read the first word *EVOLENÇÇ-* (*Arch. Camb.*, 1875, p. 186); and having shown me his rubbing, which was much clearer than my own, I must admit that the seventh letter is an injured g, that the eighth letter is also a g, and that it is followed by a horizontal — which I had overlooked. In the accompanying Plate LIII, fig. 5, I have given the name as it appears in the rubbing of Prof. Rhys, except that the terminal letters are made too decided.

PLATE LIII. FIG. 4.

THE CROSSED STONE AT LLANDYSSILIO.

The third of the Llandyssilio stones is now built into the south wall of the church, close to the south-west angle. It is of an oblong form, measuring 40 inches by 16 inches, and is marked near one end with a circle enclosing five smaller equally-sized circles, one forming the centre and the four others arranged so that the outer spaces form a Maltese cross with dilated

ends. The whole is very slightly incised, or the surface of the stone has been so much reduced that the incised lines forming the pattern are now but faintly seen except by the slanting rays of the sun. There is no straight incised lines forming the stem of the cross as in the Nevern slab. It is most probable that this was originally a sepulchral slab. (J. O. W. in Arch. Camb., 1860, p. 57.)

PLATE LIV. FIG. 1.

THE BRIDELL OGHAM STONE.

This stone stands erect in the churchyard of Bridell, near Cardigan, partly shaded by a venerable yew-tree to the south of the church. It is from the porphyritic greenstone formation of the Preseleu hills, tapering uniformly to the top, nearly covered with a thin grey lichen, and having on its northern face an equal-armed cross with the limbs rounded at the ends and inscribed within a circle, being evidently of a very early character¹. Along the north-eastern angle of the stone are a series of Ogham markings extending from the bottom almost to the top of the stone, for the most part in excellent preservation.

The accompanying figure is copied from the illustration of the stone given by the Rev. H. L. Jones in his account of it published in the *Archæologia Cambrensis*, 1860, p. 314. This figure was made after repeated examinations of the stone by Mr. Jones, and my own sketch of the stone and its Oghams agrees with that of Mr. Jones. There are, however, several difficulties in deciphering these Oghams which led Mr. Jones to defer attempting a reading of them. The late Mr. R. R. Brash, M.R.I.A., visited the stone in 1870, and published a memoir on it in *Arch. Camb.*, 1872, p. 24. He considers that the difficulty pointed out by Mr. Jones, arising from the prolongation of some of the upper and crossing consonants to an angular projection on the eastern side of the stone, giving some countenance to the idea of a second line of inscription, does not in reality exist, and that there is no second line of inscription intended; indeed, had a continuation of the main line of Oghams been required, it would as usual have been carried on to the north-west or right-hand angle of the stone. The Oghams occupy 5 feet 3 inches of the north-east angle, and are read by Mr. Brash—

NEQA SAGROM MAQI MUCOI NECI

Neqa Sagrom the son of Mucoi Neci;

the identification of the first name being confirmed by the Sagramni of the bilingual monument at Llanfechen and the Saganui of the Fardell stone.

Dr. Samuel Ferguson (*Proc. Royal Irish Acad.*, vol. xi. p. 48) reads the Oghams as NETTASACHROHOCODOCOEFFECI, i. e. '*Netta Sagro hoc* or *Sagromoc oudoco effeci*,' there having been a Bishop Oudoc of Llandaff in the seventh century; which reading is controverted by Mr. Brash (*loc. cit. supra*) at great length.

¹ Mr. Brash does not consider that this represents a cross, or that it is of remote antiquity, but that it is a mediæval quatrefoil, not older than the thirteenth century.