

The late Mr. R. R. Brash having, however, visited this stone, observed (Arch. Camb., 1873, p. 286, and 1874, p. 279) that what remains of the Ogham reads as follows: on the top left-hand angle ETTERN, the N close to the present top of the stone; on the opposite angle, reading from the top downwards, TOR, the T being close to the top; and suggested that the whole might be read ETTERNI MACVI FECTOR, the Celtic equivalent of the Roman letters. Mr. Brash also states (Arch. Camb., 1874, p. 279) that the name Ettern appears in the Martyrology of Donegal (p. 139) as Ethern, Bishop of Domhnach-Mor-Mic Liathbhe in Mughdorna. He also adds other Cymric and Irish equivalents. Prof. Rhys, however (Arch. Camb., 1873, p. 387), objects to Mr. Brash's use of F instead of V in the word FECTOR.

PLATE LIX. FIG. 1.

THE DUGOED STONE.

This stone is preserved at the farm of Dugoed¹, one mile to the north of Clydai church, from the churchyard of which it was taken, and to which it ought to be restored. It is now built into the footsteps leading to the granary in the farmyard, where I found it during the Cardigan Meeting of the Archæol. Cambrian Association, and published the first account of the stone in the Arch. Camb., 1860, p. 227. The upper part of the stone is ornamented with a cross with dilated ends to the four equal arms inscribed within a circle, the curved lines separating the arms interlacing in the middle of the cross. Two deeply-incised longitudinal lines extend two-thirds down the face of the stone, where they meet a transverse line, apparently forming the stem and base of the cross, although the stem does not arise from the centre of the lower limb of the cross. There are some other shorter horizontal and perpendicular lines (exclusive of the Ogham marks on the left edge of the stone), which appear to be destitute of any meaning. The lower end of the stone is buried in the ground, but I believe there are no more letters than are shown in my figure, which are clearly

DOB

FILIVS EVOLENC—

with certain markings after the B which may possibly be intended for letters. If, as may be conjectured, the cross with its double-lined stem and transverse-lined base is a subsequent addition on the stone, some of the older letters may have been cut through, as indeed seems to have been the case with the E in the second line: since I apprehend the name of the father (*Evolenci*) is identical with that of *Evolenggi* on the Llandyssilio stone (ante, p. 113), rather than that it is to be read *VOLENCI*, as I at first supposed (Arch. Camb., 1860, p. 228²).

Mr. R. R. Brash, after carefully inspecting the stone, which is 4 feet 3 inches long, 11½ inches wide at bottom, 14 inches at top, and from 3 to 4 inches thick, reads the lines—

¹ This is written Tygoed in my article in Arch. Camb., 1860, p. 227.

² In the Arch. Camb., 1875, Professor Rhys reads the last word *EVOLONG—*. The second o in this word is, however, clearly an e, and there is no trace of a tail to the supposed g, as pointed out by Mr. Brash (Arch. Camb., 1875, p. 285), by whom my reading *Evolenci* is maintained.

DOBUN— FIIUS EVOLENC—¹

the un of the first word remaining, but confused by the lines above alluded to. 'I have,' he adds, 'met with this name on another monument in the Principality in the form of Dobuini. I have lost my note of the locality; some of my readers may supply the deficiency?'

We find the name in the indices of the Annals of the Four Masters, at A. D. 900, in the form of Dubhuan, a Bishop of Kildare. Dobhan and Dubhan are frequent names in Irish history and hagiology.

The inscription on this stone may be compared with that of the Buckland Monachorum stone in Devonshire, the Latin text of which reads DOBVNNI FABRI FILI ENABARRI, which is further interesting from the last name being partially identical with that on the Llandawke stone (ante, p. 92, Pl. XLVII. fig. 3). (Ferguson in Proc. Royal Irish Academy and in Arch. Camb., 1874, p. 92.)

The Ogham legend of this stone is much injured and some of the letters are lost, and in its present state it is much injured. What still remains is read by Mr. Brash (l. c. supra) thus:—

|| . . ||| . . ||| / . |||| ||||
D O F O T M A Q I S

The fourth letter may be A and not o. The middle strokes are however partially imperfect, but the legend appears to read, Dofat or Dofot the son of S . . . A name almost identical, Dofet, has been found in Ogham at Ballintaggart. Mr. Brash adds notes on the supposed subsequent Christian appropriation of the stone, as in the Trallong stone (ante, p. 61), where the cross has also been engraved on the original bottom end. Still more recently Mr. G. E. Robinson, after a careful examination of the stone, was obliged to differ from the previous observers in respect to the last word, which he reads EVCLENG; and he agrees with Mr. Brash in the reading of the Oghams, thinking however that 'the concluding portion of the Oghams carried round what is now the foot of the stone and right side must have escaped his notice. It is true they are faint and defaced, but I had the advantage of a good light, and think that three groups of Oghams in continuation may be clearly made out, tending I believe to the conclusion that this inscription is bilingual' (Arch. Camb., 1876, p. 142). To all these observers I must reply that my figure, Pl. LIX. fig. 1, is a careful copy of several rubbings of the stone, corrected by my original sketch (made during the Cardigan Meeting, when I lamed myself in my walk to this village), and that if the marks in the upper line are to be read as UN and as part of the word DOBUN, it is strange that they should be so much smaller than the first three letters; that the o in the second line appears unquestionably as such in the three or four different rubbings now before me;

¹ The marks after the letters DOB are regarded by Dr. S. Ferguson as a siglum serving to complete DOB by TAQUEO, which he reads DOBTAQUEO FILIVS VOLENS.

² I know no such Welsh inscription. Does not Mr. Brash here refer to the Devonshire stone?

that Mr. Robinson has apparently mistaken as the tail of the G an impression in the stone, and that the other Oghams beyond those given in my figures are so faint as to have led me to overlook them, both in my inspection of the stone and in the various rubbings before me in which they do not appear.

PLATE LIX. FIG. 4.

THE ST. NICHOLAS STONE.

This stone in its present state would present great difficulty in any attempt to decipher it, but it fortunately happens that an engraving of it before it was broken and portions of it lost, was given by Mr. Fenton in his History of Pembrokeshire, p. 28. The stone was at the time of the publication of that work used as a stile in the hedge of the churchyard at St. Nicholas. The extent of the fracture may be judged from the word *HIC* at the end of the second line and the syllable *cit* at the beginning of the third line, showing that the two letters *ja*, being the commencement of the word *jacit*, are now lost, and the same number of letters are lost at the end of the first line; and this appears to be the case from the engraving in Fenton's volume, where the inscription is misrepresented entirely in well-formed equal-sized Roman capitals, its reading being however correctly given as follows:—

TVNC CETACE VX
SORDAARIHICIA
CIT. —+

These letters, of which no attempt at explaining them was given by Mr. Fenton, appear to me to be capable of being read as follows:—

TUNC CETACE UX—
SOR DAARI HIC IA
CIT.

the third word *UXSOR* being evidently an orthographical error for *UXOR*. The only remaining difficulty will then rest upon the first word *TUNC*, to be treated either as an adverb or as the commencement of the female name *CETACE*. In the former view the unusual character of the formula may be matched by the word *IAM* in the Brochmael inscription at Pentre Voelas (Arch. Camb., 1847, p. 30); the latter view may perhaps be supported by the discovery of some female name in the early records of Wales. Professor Rhys, however, Notes on the Inscribed Stones of Wales, p. 6, considers the proposal to reduce the *tunc* to an adverb to be uncalled for.

The present inscription affords another instance of the great respect paid to their female relatives by the early Christians in Wales. The cross inscribed on the stone would appear to be even more ancient than the inscription, as the letter *H* in the second line has its second stroke shortened to prevent it from running into the left arm of the cross. Possibly this