

## PLATE LXXI. FIG. 2.

## THE POTENINA STONE.

This stone also existed at the church of Tregaron, as described by Sir S. Meyrick in his *Cardiganshire*, p. 252, Pl. VII. fig. 1, whence it was removed by him to Goodrich Court, as stated in the *Cambrian Quarterly*, ii. p. 142, and *Arch. Camb.*, 1864, p. 273, and affixed in the wall of the chapel. By Sir S. Meyrick the inscription was read 'Potenina malher,' and was considered as equivalent to 'Bod yn yna Mael hir,' and to have been dedicated to a British prince Mael Hir in the sixth century. The inscription measures 18 inches in length, the letters being  $3\frac{1}{4}$  inches high. From a rubbing of the stone made by Professor Rhys, reduced in the accompanying figure, it appears very doubtful whether there be any horizontal cross-bar in the second and fourth letters of the second line, whence Professor Rhys suggests (*Arch. Camb.*, 1877, p. 139) that the inscription is simply POTENINA MVLIIER, the v being upside-down, the n's formed the wrong way, and the H of the second word being merely two II's.

Dr. John Jones (*Hist. of Wales*, pp. 50 and 318) reads the inscription 'Pot x hanc Malher, i. e. posuit hanc crucem malher,' considering it as the stone of Maylor the son of Peredur Gam, slain at the battle of Dinerth, *Cardiganshire*, in 907. (!)

## PLATE LXVIII. FIG. 1.

## THE STONE OF ST. GWNNWS.

In the picturesque churchyard of Llanwnnws near the Ystrad Meyric station, and on the north side of the church, stands a venerable stone about 3 feet 9 inches high, with the upper part injured on the left side, which bears an elegant representation of the cross composed of double raised lines, or rather of treble incised ones, the arms united by similar circular lines interlacing with the former, the ends of the limbs of the cross dilated, and the spaces between the arms bearing raised circular concentric bosses. The upper and left-hand portion of the wheel of the cross thus formed is damaged. On the upper part of the stone to the right are inscribed the letters xps (the monogram of Christ; just as in the *Gurmarc* stone), and down the right side of the stone is the inscription in minuscule letters, 'q(ui)cunq;(ue) explicā(er)it h(oc) nō(men) det benedixionem pro anima hiroidil filius carotinn.' The letter r is thrice repeated in the Anglo-Saxon form, like n. The stone was figured by Sir S. Meyrick (*Cardiganshire*, Pl. VII. fig. 6), but the middle and end of the inscription were incorrectly read.

An account and reading of the stone were sent me in 1850 by the Rev. Professor Graves, now Bishop of Limerick, a copy of which I forwarded to Dr. Hübner, who has introduced it in his *Inscriptiones*, p. 42, No. 122; but the monogram of Christ is omitted both by him and Professor Rhys (*Notes*, p. 4, and *Arch. Camb.*, 1874, p. 246), and the

reference to it in the word *nomen* is consequently undetected, although the latter writer refers to a Scotch cross engraved by the late John Stuart, Plate LXXI<sup>1</sup>, in which 'a diminutive ornamentation attached to the top of the cross distinctly forms the latter part of an *x*, the cross and this addition making a mixed Greek and Latin monogram *xr* for the more usual *xpi*=*χριστός*<sup>1</sup>.'

It is this inscription which is referred to in the Myvyrian Archæology, p. 422, where the name is given as Canotinn (respecting the existence of which inquiry is made by Professor Rhys, Arch. Camb., 1873, p. 198). In the former work the name is considered to be identical with Kynydyn ap Bleddid, one of the early Welsh saints, whilst on the other hand local tradition would connect the inscription with the name of Caradog, there being a waterfall called Pwll Caradog close by. In the 'Notes' of Professor Rhys this stone is twice referred to, which evidently led Professor Hübner to consider the two notices as referring to different stones, numbered 122 and 123 in his 'Inscriptiones,' p. 42, but he was enabled to correct this error by subsequent information received from Professor Rhys.

With regard to the proper names upon this stone, Professor Rhys suggests that 'Hiroidil=Hir-oidil, where Oidil probably stands for Guoidil, which occurs as a man's name in the Liber Landavensis, pp. 200, 202. Hir is of course the ordinary adjective meaning "long<sup>2</sup>."

Professor Graves suggested that the name Carotinn looks very like Macearthin, an old ecclesiastical name in Ireland, and Professor Rhys states that the name 'admits of being equalled letter for letter with the Irish Cairthinn. More to the north of Cardiganshire there is a farm, about two miles from Ponterwyd, called Nantcaredin or Nante(a)redyn, which is commonly supposed to be Nant cae y rhedyn, but it seems not improbable that Caredin is the modern form of our Carotinn.'

With regard to the peculiar formula of this inscription, it appears to have been in use in Ireland in the eighth and ninth centuries. In the Gospels of Mac Regol in the Bodleian Library we have an entry, 'Quicumque legeret et intellegeret istam narrationem orat pro Mac Reguil scriptori,' and in the cross at Tullylease, Ireland (Irish Inscriptions, vol. ii. Pl. XXX), we have a curious identity with the Llanwnnws stone, the figure of the cross being supplemented at top on the right-hand with the  $\overline{xps}$ , and the inscription being 'Quicumque hunc titulum legerit orat pro Berechtaire.'

<sup>1</sup> Professor Rhys here refers to Plate LXXI. of the *second* volume of Stuart's work, described in p. 35, giving three representations of the Kirkmadrine stones, on each of which is represented the ordinary monogram of the Labarum, namely, a cross with equal limbs, the top of the upper limb having attached to it the loop of the *p*, forming with the cross (the lower limb of which represents an *i*) the contraction *xpi*, as the monogram of Christ. The same figure occurs on the Carausius stone at Penmachno.

<sup>2</sup> Dr. John Jones gives the inscription as commemorating 'Heroidis filii Caro Ituti,' i.e. Heraidd son of Caron son of Itudus.