

description in the island of Britain, St. Iltyd being appointed the superintendent of the school. Archbishop Ussher,¹ quoting the *Regestum Landavense*, informs us, 'A Dubricio Landavensi Episcopo in loco qui ab illo [Ilutus] Llaniltut id est Ecclesia Ituti accepit nomen, est constitutus. Is locus Morganæ prope mare, nec procul a Lancarvensi Cadoci monasterio ad Bovertonum positus paulo contractius Lan-twit hodie appellatur. Ibi Ecclesiâ primum, deinde monasterio extracto Merchiauno cognomento Vesano Morganæ rege approbante gymnasium aperuit: de quo scriptor vitæ ipsius anonymus, [quoted from the same *Regestum Landavense*]: "Confluebant ad illum scholares plurimi quorum de numero quatuor isti; Samson, Paulinus, (vel Paulus potius) Gildas et Dewi (id est David) studebant sapienter eruditi; alique complures sicut illi." Et vitæ Gildæ scriptor ex Fioriacensi Bibliotheca editus: "In Schola Doctoris Hilduti erudiebantur plurimi nobilium filii; inter quos præclariores erant, tam generis nobilitate quam suorum probitate, Samson videlicet atque Paulus; sed hos quoque mira ingenii sagacitate superabat Gildas beatus. Ex quibus Samson sanctissimus postea Britannorum extitit archiepiscopus; Paulus vero Oxismorum Ecclesiæ præfuit episcopus. Gildas autem non Albanus—hic intelligendus est sed—Badonicus: Samson Dolensis [Dole] et Paulus Leonensis [St. Paul de Leon] in Britannica Armorica episcopi sunt pariter accipiendi.'" Under the charge of St. Iltyd the church, which had been injured by the Irish invaders of South Glamorganshire, was restored to its former glory, and after his death it was dedicated to him by the name of Llan Iltyd Vawr.

Of the early church and other early conventual buildings, the only relic which I was able to meet with was a flat-topped archway about a yard and a half high in the wall of a garden close to the north side of the churchyard, which I was informed had formed part of St. Iltyd's College. This was probably part of the 'large house' from which it is said that the early stones in the church had been brought. Of the present mediæval church and other buildings a full description by Messrs. Freeman and Longueville Jones is given in the *Archæologia Cambrensis* for 1858.

PLATES III & IV.

LLANTWIT. THE CROSS OF ST. SAMSON.

This is one of the most interesting memorials of the early British Church in existence, commemorating as it does not fewer than four of the holy men, some of whose names are amongst the chief glories of the Principality. It stands in the churchyard of Llantwit, on the north side of the church.

It is an oblong block of stone about 6 feet high, its breadth below being about 29 inches, and above about 23 inches, and it is 9½ inches in thickness. The front face has unfortunately been much injured by the scaling off of large portions, nearly the upper half and a portion of the lower division having thus been lost, caused by the climbing of children up the stone. We can only conjecture that the upper part may have contained

¹ De Britann. Eccles. primord. p. 472.

a cruciform design, or that it may have been surmounted by a wheel cross. The inscription itself, in two compartments, is quite distinct, and is to be read

✠ famson pofuit hanc cruceim ✠
 pro anmia eivf ✠

The s is throughout of the minuscule form often used in Anglo-Saxon and Irish manuscripts derived from the cursive Roman s. The m is of a peculiar shape, formed of three upright strokes united by a transverse bar across the middle, a form seen in the oldest and finest of our manuscripts, as in the Gospels of Lindisfarne written at the close of the seventh century, and the Book of St. Chad. The space below the right-hand portion of the inscription is filled by a plain ribbon pattern. Sufficient remains of the upper part of the lower division of the face of the stone to show that it was ornamented with the curious Chinese-like design (with small raised bosses in the open spaces), of which the complete pattern may be seen upon the cross at Neverne and on that of Eiudon.

The back face of the stone (Pl. IV) is more complete than the front, although both the broad interlaced ribbon designs in the upper part have been injured by exposure to the weather; the lower part is filled by a large design of straight interlaced ribbons like basket-work. The inscriptions occur on four small panels. The first, on the left hand near the top, has the word ✠ iltet, a crack in the stone across the last two letters rendering their true reading rather doubtful. (It is given distinctly as ILTUTI in Gibson's Camden, ii. p. 22.) There is no doubt however that the name records St. Iltutus, the founder of the College at Llaniltyd Vawr.

In the second compartment the name of Samson is again introduced with the addition of the word Regis. Here we find the s in both the capital and minuscule shapes. The m is shaped as on the other face of the stone, and the g is of the minuscule form. Two other names occur in the two small central compartments, namely famuel ✠ and ebifar ✠. This second name has exercised the ingenuity of various authors: thus we read in Gibson's Camden, ii. p. 22, 'Egisar, legendum forte excusor,' and 'On the western side it has inscribed in several compartments CRUX ILTUTI SAMSON REDIS . SAMUEL EGISAR for EXCISOR; Samuel being the name of the sculptor.'¹ The name Ebisar is however a proper one, and occurs on both the ancient stones at Coychurch. The two small compartments at the sides of this inscription are filled with the double interlaced oval pattern, which is also used along the upper part of one of the edges of the stone (Pl. III), below which is the well-known pattern formed of four T's, with the bottom of the upright strokes directed to the centre of the pattern. The other edge of the stone has thirteen squares filled with a diagonal and square design. By Messrs. Stubbs and Haddan (Councils, i. p. 628) this stone is referred to A.D. 850—885 (or 894), and is read '✠ IITET : SAMSON : RETIS : SAMUEL ✠ EGISOR ✠. RETIS ought possibly to be read REGIS; possibly it means the son of Rhys.'

This is not the place to enter into an examination of the various statements of Welsh writers as to the exact period and history of St. Samson or his want of identity with the priest of the same name who carried his pallium with him to Armorica, which subsequently

¹ Lewis, Top. Dict. Wales; Rees, Lives of the Cambro-British Saints, p. 491, the frontispiece to which work represents the west side of this cross from a drawing which I furnished to the publishers.

became the ground of much contention (see Rees, *Essay on the Welsh Saints*, pp. 228, 253). Much information on this subject was collected by the late Thomas Wakeman, and is published as a supplement to the *Liber Landavensis* at the end of Rees's *Lives of the Cambro-British Saints*; but from the most reliable authorities it would appear that he was a pupil of Illutus at the College of Llantwit, and that he died at the end of the sixth century. It appears that he was present at the Council of Paris in 557. The miracle by which Samson confined the birds which attacked the corn of his master, St. Iltyd, is recorded in the *Liber Landavensis*, p. 291, and in the '*Lives of the Camb. Brit. Saints*,' p. 480; the transport also of his dead body from Brittany to Llantwit, and its deposition 'in medio quadrangulum lapidum erecte insistentium in cimiterio, cruce lapidea supposita et depicta sub pontificali inditio.' *Vita S. Illuti*, e Cod. in *Mus. Brit. Bibl. Cott. Vespasian*, A IV; Rees, *Lives*, p. 171. Can this crux lapidea be the cross represented in Plates III and IV? In the *Life of St. Cadoc*, MSS. Cott. Bibl. *Mus. Brit. Vespasian XIV*, and Titus D 22, Samson is mentioned as a witness to a document and described thus: 'Samson Abbas altaris sancti Eltuti.'

Of Samuel and Ebisar, two of the names inscribed on the reverse of this stone, I have not been able to find any notice.

This stone was first mentioned by Edward Lhwyd in Gibson's *Camden*, p. 618. Strange, in the *Archæologia*, vol. vi (1782), p. 22, pl. 2, fig. 1-2, gives a very insufficient engraving of it, copied in Gough's *Camden*, iii. p. 130, pl. 7, fig. 2. In Hubner's work (p. 22) an engraving is given of the inscription of the front of the stone in which the word 'anmia' is misprinted 'anima,' and with the m of the usual minuscule form.

PLATES V & VI.

LLANTWIT. THE CROSS OF HOUELT.

This elegant work of early art is preserved in the porch of Llantwit Church, and is elaborately ornamented on both its faces with patterns not unusual in MSS. of the latter part of the seventh, eighth, and first half of the ninth centuries. The head of the cross has unfortunately been broken off, but the piece has been preserved. It measures 4 feet in height, the middle of the basal portion 28 inches, and the middle of the top cross 31 inches wide, and is 6 inches thick. The edge itself of the top part is likewise ornamented with a Chinese-like pattern found commonly in the best MSS. of the period. The lower part of the basal part of the stone has been chipped off to make it more square, so that several of the letters at the beginning of the lines of the inscription are lost, but sufficient is left to allow the whole to be read thus:—

(i)n inomine dī patris et
 (s)peretus santdi anc
 (cr)ucem houelt¹ prope
 (ra)bit pro anima res pa
 (tr)es eus.

¹ Mr. Rhys (*Notes on the Early Inscribed Stones of Wales*, p. 9) misreads this name houelt, and gives an incorrect reading of two other of the letters; and Hübner gives the name as 'Hovelt (Hovient?).'