

Of the age of this stone it is not easy to give a decided opinion without more information respecting the person commemorated thereby. At all events, I do not think I shall be far wrong in assigning to it a date not earlier than the ninth or later than the tenth century. The absence of Roman capitals removes it from the earlier period of some of these stones. Dr. Petrie informs us that he had met with no carved stones in Ireland bearing the triquetra later than the tenth century,<sup>1</sup> and it will be seen that the two sides and lower knot of the cross in Brancuf's stone are formed precisely on the plan of the triquetra, the only difference being that the ends of the ribbon forming the apex of each of the triquetrae, instead of being joined together so as to complete the figure, here extend obliquely outwards, so as to form parts of the adjacent triquetrae. The inscription itself bears great similarity to that upon the tombstone of Blaimac, Abbot of Clonmacnoise + 896, a figure of which is given by Dr. Petrie,<sup>2</sup> which, like the one before us, simply bears the name of the deceased.

## PLATE XIV. FIG. 2.

## MARGAM. THE CROSS OF GRUTNE.

This is a small sepulchral monument which I found standing in the churchyard at Margam, where it was seen by Edward Lhwyd at the end of the seventeenth century (Arch. Camb. 1858, p. 345), but which has since I believe been removed to the chapter-house at Margam. A description and figure of it were published by me in the *Archæologia Cambrensis* for 1851, p. 147. It is interesting for the rudeness of the inscription, the simplicity of its design, and the illustration it affords of the religious doctrine of the period to which it belongs.

It is a single stone, measuring 38 inches high, and 18 inches across the middle of the wheel-cross at its top, which is of the Greek or Maltese form, with the four limbs of equal size and a circular boss in the centre, the lower part of the stone being narrowed and bearing the inscription, commencing with the invocation of the Deity, as follows:—

Inomı  
ne dif  
umı  
crux  
critdi  
prop  
arabit  
grutne  
pro anma  
ahest.

which is to be read—'In nomine dei summi crux Christi preparavit Grutne pro anima ahest (ejus?).'

<sup>1</sup> Essay on the Round Towers, p. 322.

<sup>2</sup> *Ib.* p. 323.

The rudeness of the letters and the incorrect orthography of nearly every one of the words of this inscription will perhaps be considered as a sufficient warrant for my reading the last line 'ejus' rather than as the proper name of some other person for the repose of whose soul the cross was erected by Grutne. The letters are rude minuscules, mixed with uncials (such as the Benedictine authors of the 'Nouveau Traité de Diplomatique' would have called semi-uncial), the d open and rounded with the second part a little inclined to the left at top, the s both f and s shaped, the r with the second part much elongated, the g of the minuscule form with the top cross-stroke long. The letters are irregular in size and position in the lines, and of a ruder character than those on the stone of Brancuf. The omission of the n in the first word In (nomine) appears to have been intended simply to prevent duplication of the letters. The same peculiarity occurs on the great cross at Merthyr Mawr. The word 'anima' seems to have been rather troublesome, as we find it not only misspelt here, but on Samson's cross at Llantwit it is written 'anmia' (although correctly given by Rhys and Hubner). I have been led to suppose the terminal word *ahest* to represent *ejus*, as such is a common termination of the formula 'pro anima ejus'—as on Samson's cross 'pro anmia ejus,' on Houelt's cross at Llantwit 'pro anima Res pa(tr)es eus,' the last word being clearly *ejus* although misspelt on the stone (Mr. Rhys prints it as correctly written—Notes, p. 9), and on the smaller cross at Merthyr Mawr 'pro anima ejus.' Mr. Rhys however suggests, 'As to Ahest, which it has been tried to distort into ejus, it is probably the name which occurs as Aches in the *Liber Landavensis*, where we have Trefbledgwr Mabaches (p. 32) and Audi Filium Aches (p. 265).'

With reference to the age of this inscription, both from its general style and the form of the cross I should be inclined to refer it to the eighth or ninth century; and with reference to the person commemorated, the late Rev. J. Williams (Ab Ithel) quotes the following triad from the Myvyrian Archæology, vol. ii. p. 15: 'The three brave chieftains of the isle of Britain, GRUDNEU and Henbrien and Ædenawg. They would never leave the field of battle except on their biers, and they were the three sons of Gleisiar of the North and Haernwedd Vradawg (treacherous) their mother. These brothers are said to have flourished in the sixth century. My own opinion is that there is nothing in the character of the letters and style of orthography [of the inscription] irreconcilable with that hypothesis, though I doubt whether the form and design of the cross do not point to a later date.' (Arch. Camb. 1851, p. 307.)

PLATE XIV. FIG. 3.

BRYN KEFFNEITHAN (NOW AT NEATH). CROSSED STONE.

The carved and inscribed stone represented in this figure was brought before the public notice of archæologists by myself in the *Archæologia Cambrensis*, 1865, p. 65, at which time it was used as a pump-stone in the yard of the house of the manager of the colliery on the tramway at Bryn Keffneithan, about three miles to the east of Neath. It had formerly stood at Resolven, and had been removed from a small holy-well in the vicinity. It has again been removed, and is now in the garden of Miss Parsons at Neath. Surely it ought to be deposited