

PLATE LXI. FIG. 3.

ST. BRYNACH'S NEVERN ROCK CROSS.

NeVERN lies on the pilgrim's route from Holywell in Flintshire to St. David's, and was their last halting-place before reaching Menevia, two pilgrimages to which were considered equally meritorious with one to Rome itself.

'Roma semel quantum bis dat Menevia tantum.'

From the Roman inscriptions found at NeVERN, described above, it was evidently an important station, and St. Brynach or Byrnach, an Irish missionary contemporary with St. David, founded the church here.

On the southern face of the rock near the church is carved a plain cross in relief with equal-sized limbs, with a corresponding hollow below cut out to serve as a kneeling-place. It is on the right-hand side of a narrow road running at right angles to the line of the main road, and at present leading nowhere, being now blocked up, and there being some doubt whether this was the actual pathway of the pilgrims. The cross, however, visited by myself and Tegid, and also by the members of the Cambrian Archæological Association during the Cardigan Meeting in 1859, is dedicated by common tradition to St. Brynach¹, and it is figured and described by the Rev. E. L. Barnwell in the *Archæologia Cambrensis*, 1873, pp. 370-374.

PLATE LI. FIG. 3.

THE LITTLE TREFGARNE INSCRIBED STONE.

This stone was accidentally discovered in September, 1875, by J. Romilly Allen, Esq., by whom it is described and figured in the *Arch. Camb.*, 1876, p. 54, used as a gate-post on the road leading up to Little Trefgarne, a few hundred yards from the farm-house a mile and a half from Trefgarne bridge, near the brow of the hill forming the east side of the pass over Trefgarne rocks. There are two inscriptions, one in debased Roman capitals differing somewhat in character from the majority of the Carmarthenshire stones. Thus the first letter I regard as a κ rather than η , many Anglo-Saxon and Irish inscriptions and MSS. showing that form of the κ ; the third letter σ is also unlike both the ordinary ζ and the Carmarthenshire formed σ 's. The inscription will therefore be read

¹ The church of NeVERN is dedicated to St. Brynach or Byrnach, and Tegid states that this Rock Cross is also called Croes Byrnach, and a well about a quarter of a mile N.E. of the latter is called Ffynan Byrnach, and the adjoining fall of a small rivulet into the sea is called Pistyll Byrnach. Another well in the neighbourhood is called Ffynon Ddovn, but which Tegid states should be Ffynon Dwynven or Ffynon Dwyn, from Dwynwen, daughter of St. Brynach, to whom a church is dedicated, whilst Llanvrynach in Pembroke-shire is dedicated to St. Brynach. A holy well is also dedicated to St. Brynach near to Henry's Moat, or Castell Hendre, on the east side of the road leading from Cardigan to Haverfordwest, a few miles south of the Preseleu mountains. Close to the well is an upright stone marked with a cross, and the ruins of a chapel dedicated to the saint. St. Brynach's fold on Carnau Melbion, on the side of the mountain by the highway, is described in Fenton's *Pembrokeshire*, p. 355.

NOGTIVIS FILI

DEMETI.

The Oghams are carved on a very symmetrically cut angle of the face of the stone. If read from the bottom they seem to form the word OGTENS, which would reduce the initial of the Roman inscription to H instead of N.

The stone is a fine monolith of greenstone, 6 feet high above the ground, with two holes for hinges of a gate. I am indebted to Mr. Romilly Allen for careful drawings and rubbings of this stone, which have been used with his own engraving in preparing my figure.

PLATE LII. FIG. 1.

THE CALDY ISLAND STONE.

It appears to have been a very prevalent custom among the early Christians, both in Great Britain and Ireland, to establish their communities upon small islands adjoining the coast, where, free from the chances of sudden attack, they could pursue the quiet objects of their existence unmolested and undisturbed. The great establishment of Lindisfarne on the Northumbrian coast, of various religious establishments on Ireland's Eye, the Skellig, and other small islands on the coast of Ireland, may be cited as instances of this practice, whilst Bardsey Island, the chapel island of St. Tecla at the mouth of the Wye, Barry Island on the Glamorganshire coast, Ramsay Island near St. David's, and Caldy Island near Tenby, have been more or less celebrated in Wales for the religious establishments which have existed upon them.

On the last-named island are still the ruins of a priory, founded in the twelfth century. Here however, as at Bardsey, proof of the religious occupation of the island at a period long antecedent to any indication afforded by the architectural peculiarities of the existing ruins has been obtained in the discovery of an inscribed slab of stone, dug up in the ruins of the priory, subsequently used as a window-sill, and which, in 1810, was found in Mr. Kynaston's garden (Fenton's Pembrokeshire, p. 458), for an excellent rubbing of which I am indebted to Mr. Mason of Tenby. And it is here proper to remark upon the value of these rubbings, since Mr. Mason informs us that during the short period which has elapsed since the rubbing was made the stone itself has been rendered much less legible than it then was, from exposure to weather since its removal to its present position, having been built into the wall of the chapel on the suggestion of the Rev. Mr. Graves. The stone is a red sandstone, 5½ feet high and 16 inches wide, the top of the incised cross reaches to the top of the stone, and with the inscription itself occupies three feet of the upper part, leaving the remaining lower portion plain, apparently for the purpose of being affixed in the earth similar to the head-stone of a modern grave.

The inscription on this stone is a very remarkable one, not only on account of its palæography, but also of its orthography and formula.

Its Christian character is at once shown by the plain Latin cross, a foot in height, incised on its upper portion. The extremities of the two limbs of the cross, which remain