

ends. The whole is very slightly incised, or the surface of the stone has been so much reduced that the incised lines forming the pattern are now but faintly seen except by the slanting rays of the sun. There is no straight incised lines forming the stem of the cross as in the Nevern slab. It is most probable that this was originally a sepulchral slab. (J. O. W. in Arch. Camb., 1860, p. 57.)

PLATE LIV. FIG. 1.

THE BRIDELL OGHAM STONE.

This stone stands erect in the churchyard of Bridell, near Cardigan, partly shaded by a venerable yew-tree to the south of the church. It is from the porphyritic greenstone formation of the Preseleu hills, tapering uniformly to the top, nearly covered with a thin grey lichen, and having on its northern face an equal-armed cross with the limbs rounded at the ends and inscribed within a circle, being evidently of a very early character¹. Along the north-eastern angle of the stone are a series of Ogham markings extending from the bottom almost to the top of the stone, for the most part in excellent preservation.

The accompanying figure is copied from the illustration of the stone given by the Rev. H. L. Jones in his account of it published in the *Archæologia Cambrensis*, 1860, p. 314. This figure was made after repeated examinations of the stone by Mr. Jones, and my own sketch of the stone and its Oghams agrees with that of Mr. Jones. There are, however, several difficulties in deciphering these Oghams which led Mr. Jones to defer attempting a reading of them. The late Mr. R. R. Brash, M.R.I.A., visited the stone in 1870, and published a memoir on it in *Arch. Camb.*, 1872, p. 24. He considers that the difficulty pointed out by Mr. Jones, arising from the prolongation of some of the upper and crossing consonants to an angular projection on the eastern side of the stone, giving some countenance to the idea of a second line of inscription, does not in reality exist, and that there is no second line of inscription intended; indeed, had a continuation of the main line of Oghams been required, it would as usual have been carried on to the north-west or right-hand angle of the stone. The Oghams occupy 5 feet 3 inches of the north-east angle, and are read by Mr. Brash—

NEQA SAGROM MAQI MUCOI NECI

Neqa Sagrom the son of Mucoi Neci;

the identification of the first name being confirmed by the Sagramni of the bilingual monument at Llanfechen and the Saganui of the Fardell stone.

Dr. Samuel Ferguson (*Proc. Royal Irish Acad.*, vol. xi. p. 48) reads the Oghams as NETTASACHROHOCODOCOEFFECI, i. e. '*Netta Sagro hoc* or *Sagromoc oudoco effeci*,' there having been a Bishop Oudoc of Llandaff in the seventh century; which reading is controverted by Mr. Brash (*loc. cit. supra*) at great length.

¹ Mr. Brash does not consider that this represents a cross, or that it is of remote antiquity, but that it is a mediæval quatrefoil, not older than the thirteenth century.

In a subsequent note (Arch. Camb., 1872, p. 355, and see Arch. Camb., 1874, p. 92) Dr. Ferguson partly admits the incorrectness of his reading, especially as regards the Oudoc part of the inscription as pointed out by Mr. Brash, but adduces other peculiarities in support of other portions of his reading. To these again Mr. Brash replied in Arch. Camb., 1873, pp. 103, 285, especially insisting on the prefix Nec instead of Netta.

Prof. Rhys (Arch. Camb., 1873, pp. 76, 197, 386, and 1874, p. 90) adopts the reading of the Oghams—

Nett a Sagrom Maqui Mucoi Greci ;

and subsequently (Arch. Camb., 1874, p. 21)

Nettasagru maqi Mucoi Breци ;

thus thinking 'both Neci and Greci unwarranted;' and in another note (Arch. Camb., 1874, p. 175) the Professor has found a solution of the difficult word *mucoi*, which, under the more ancient forms 'maccu' and 'mocu' and the modern Welsh 'macwy,' is to be translated 'grandson.'

PLATE LIV. FIG. 2.

THE BILINGUAL STONE AT ST. DOGMAEL'S.

This stone has acquired a celebrity from having been the first discovered in Wales on which the debased Latin inscription was repeated in Celtic in Ogham characters, and having thence been 'considered by Professor Graves, the first authority on the subject, to be as valuable a key to the latter mode of writing as the Rosetta stone was to Egyptian hieroglyphics.' The stone was first made known by the Rev. H. Longueville Jones at the Rhyl Meeting of the Cambrian Archæological Association in 1858 (Arch. Camb., 1858, p. 461). The stone was long used as a foot-bridge at St. Dogmael's Abbey, and is recorded by W. Gambold in Gibson's Camden, p. 638 (Gough's Camden, ii. p. 522; Ed. 2, iii. 152), where the inscription is given as *Sasrani fill Cunotami*. The name Cunotamus is regarded as the Latinised form of Cuneddaf, Kynedha, Kynodha, Cunedda, or Cunetha (A. D. 560), a prince of North Wales, who is stated to have given to his son Ceredig (from whom Cardigan takes its name) a large district in Cardigan and Pembrokeshire, so that the account to a certain extent seemed confirmed by finding in this district the tombstone of one of his brothers. There was a tradition in the neighbourhood that a mystical white lady constantly passed over the stone when used as a bridge at 12 o'clock at night.

In 1858 the stone was standing in a wall adjoining the Vicarage of St. Dogmael's, but on taking down the wall the stone fell and was broken into two pieces, as shown in the figure. The stone had about the end of the seventeenth century been examined and sketched by Edward Lhwyd, the antiquary, who had marked several of the Oghams in his original unpublished sketch, still preserved at Oxford. The Latin inscription is entirely composed of Roman capital letters of a rather narrow form, varying in height, some in the upper line being nearly 6 inches high: those forming the word *fili*, in their much narrower form, in the bar of