

that Mr. Robinson has apparently mistaken as the tail of the G an impression in the stone, and that the other Oghams beyond those given in my figures are so faint as to have led me to overlook them, both in my inspection of the stone and in the various rubbings before me in which they do not appear.

PLATE LIX. FIG. 4.

THE ST. NICHOLAS STONE.

This stone in its present state would present great difficulty in any attempt to decipher it, but it fortunately happens that an engraving of it before it was broken and portions of it lost, was given by Mr. Fenton in his History of Pembrokeshire, p. 28. The stone was at the time of the publication of that work used as a stile in the hedge of the churchyard at St. Nicholas. The extent of the fracture may be judged from the word *HIC* at the end of the second line and the syllable *cit* at the beginning of the third line, showing that the two letters *ja*, being the commencement of the word *jacit*, are now lost, and the same number of letters are lost at the end of the first line; and this appears to be the case from the engraving in Fenton's volume, where the inscription is misrepresented entirely in well-formed equal-sized Roman capitals, its reading being however correctly given as follows:—

TVNC CETACEVX
SORDAARIHICIA
CIT. —+

These letters, of which no attempt at explaining them was given by Mr. Fenton, appear to me to be capable of being read as follows:—

TUNC CETACE UX—
SOR DAARI HIC IA
CIT.

the third word *UXSOR* being evidently an orthographical error for *UXOR*. The only remaining difficulty will then rest upon the first word *TUNC*, to be treated either as an adverb or as the commencement of the female name *CETACE*. In the former view the unusual character of the formula may be matched by the word *IAM* in the Brochmael inscription at Pentre Voelas (Arch. Camb., 1847, p. 30); the latter view may perhaps be supported by the discovery of some female name in the early records of Wales. Professor Rhys, however, Notes on the Inscribed Stones of Wales, p. 6, considers the proposal to reduce the *tunc* to an adverb to be uncalled for.

The present inscription affords another instance of the great respect paid to their female relatives by the early Christians in Wales. The cross inscribed on the stone would appear to be even more ancient than the inscription, as the letter *H* in the second line has its second stroke shortened to prevent it from running into the left arm of the cross. Possibly this

circumstance may throw a little light upon the employment of the adverb *TUNC* in the present case¹.

With the exception of the letter *τ*, which occurs in the first and third lines of the inscription, and which is of an uncial form, it will be observed that all the letters are Roman capitals, tolerably well formed, although irregular in size. We may therefore, I think, safely refer its date to a period but little, if indeed at all, more recent than the departure of the Romans from the Principality.

The letters average $3\frac{1}{2}$ inches in height; the entire stone being 30 inches long and 12 inches wide. The engraving has been made from a drawing by the camera lucida from a rubbing kindly communicated by Mr. Mason of Tenby. (J. O. W. in Arch. Camb., 1856, pp. 49-51.)

PLATE LX. FIG. 2.

THE GURMARC INSCRIPTION.

My attention was first directed to this stone by the Rev. J. Jones (Tegid). It is marked with a wheel-cross of not inelegant design, and bears an inscription in Anglo-Saxon or Hiberno-Saxon minuscule letters. It is now used as a gate-post at the entrance of the farmyard called Pen Arthur, half a mile north of St. David's, lately in the occupation of Mrs. Roberts. It was stated to have been found on a moor not far distant from its present locality², and the tradition current among the country people is that the stone commemorates a battle fought in the neighbourhood about some lands to which the Cathedral of St. David's laid claim. As placed at present the inscription is uppermost, and in this reversed position our late friend, in his zeal for the Hebrew origin of Welsh literature, fancied he saw a very clear Hebrew inscription. By placing the drawing however in its proper position, we have treble evidence that the stone is a genuine early British Christian production. In the first place, the ornamental figure represents and is intended as a symbol of the Crucifixion, although all the four branches of the cross are of equal length; secondly, we find on the upper right-hand angle the letters *Xp̄s*, which are the ordinary Greek mode of contraction of the name of Christ, and which was adopted and kept up throughout the middle ages by the Latin Church; whilst the inscription beneath the cruciform ornament is cut in letters of the peculiar character which was common throughout the Anglo-Saxon period in England, Wales, and Ireland.

The drawing has been taken by the camera lucida, from rubbings kindly communicated by John Fenton, Esq., and Mr. Mason of Tenby, and it will be seen that the cross is not quite correct in its drawing, whilst the ribbon-like ornament within the outer circle is quite peculiar, and seems intended to represent a rope or twisted cable. The name inscribed

¹ Dr. John Jones (Hist. Wales, p. 340) made a wonderful translation of this inscription, which he read 'Tunece taceux sordaar hic jacit, i. e. Be uncovered and silent, the Chamberlain lies here. Penforst signifying in Welsh "Chief Knight or Master of the Ceremonies."'!!

² More recent information states that this and the two other stones next described were originally placed upright around a holy well two fields distant from the farm-house of Pen Arthur (Arch. Camb., 1864, p. 352).