

figure of the inscription, here copied, having, as he states, lately rediscovered the stone which had been partly hidden by a modern grave and partly overgrown with turf.

At the Holyhead Meeting of the Cambrian Archæological Association in August, 1870, a paper by the late Mr. R. R. Brash was read (published in *Arch. Camb.*, 1871, p. 266), in which the writer contended that the letters *MACCV̄ DECCETI* should be read *MACCVI DECCETI*, 'showing a mixture of Latin and Gaedhelic forms. The *Maccui* is the genitive case of *Mac*, a son, and is here given in the form in which it is found upon a vast number of Ogham monuments. The inscription simply commemorates the son of *Decet*. What then becomes of the *Macutus* theory? The father of the latter, according to the usual authorities, was *Echwyd*, and not *Deccetus*.' This opinion was supported by three Ogham inscriptions found in different parts of Ireland: the first, from *Gortnagullanah*, County Kerry, inscribed with the Ogham reading *MAQQI DECEDDA*, being identical with the *Penrhos Llugwy* inscription; the second, from *Ballintaggart*, with the Ogham inscription *MAQI DECCEDA H|AD|NI CONAS*; and the third, from *Cilleen Cormac*, County Wicklow, inscribed in Oghams *MAQI|D DECCEDA MAQI MARIN*. And Mr. Brash adds, 'That the sepulchral monument of a Gaedhil should be found in this lone churchyard of *Anglesea* is not at all surprising when we remember that ancient Welsh authorities record an occupation of certain districts in North Wales by the *Gwyddel*, and their expulsion by *Casweillon Law Hir*.'

Professor Rhys (*Arch. Camb.*, 1873, pp. 198-200) opposes this opinion of Mr. Brash, examining the etymological principles involved with much skill and care, and 'preferring to read the inscription *Hic jacit Maccivd*, i. e. *Macciud Ecceci*. Here lies *Machudd* the son of *Echwyd*;' thus maintaining the *Macutus* theory. To this Mr. Brash rejoined (*Arch. Camb.*, 1873, p. 286): 'Mr. Rhys has laboured very learnedly and very ingeniously to torture this inscription into that which it is not, moved evidently by a strong national prejudice which should have nothing to do with antiquarian research.' Sir S. Ferguson, referring to the identity of names on old Welsh and Irish Ogham inscriptions, adduces the *Penrhos Llugwy* inscription and another now at *Tavistock* bearing a like legend (*Arch. Camb.*, 1874, p. 92, and *Proc. Royal Irish Acad.*, 1871, iii. p. 3), and reading '*Sarini Fili Macco Decheti*¹.' Probably influenced by this discovery, Professor Rhys (*Arch. Camb.*, 1874, p. 334) retracts his former analysis of the *Penrhos Llugwy* inscription, regarding it as '=*Maccu-decceti* for *Maqui-decceti*,' and comparing it with the *Maqui-treni* of the *Cilgerran* stone, *Decceci* standing for a præ-Celtic genitive *Deccetjas*.

The death of Mr. Brash has put an end to this controversy.

PLATE LXXXV. FIG. 4. 3

THE LLANGADWALADR INSCRIPTION.

This very interesting stone forms the lintel of the southern doorway in the nave of the church at *Llangadwaladr*, being the only portion of the former church which originally

¹ In *Arch. Camb.*, 1875, p. 361, Prof. Rhys gives the correct reading of this stone:—

SAB (OF ? R) IN- FIL- MACCHO DECHET-.

stood on the spot. It was insufficiently described and figured by Edw. Lhwyd, *Phil. Trans.* xxii. 1700, p. 790; Gough's *Camden*, iii. 203; Rowlands' *Mona Antiqua*, p. 157, tab. 9. fig. 4. The late Mr. G. Petrie communicated a very careful drawing of the inscription to the late Rev. H. L. Jones, by whom it was inserted in his account of the parish and church (*Arch. Camb.*, 1846, i. 165), and is here reproduced from Mr. Petrie's design.

It is to be read, 'Catamanus rex sapientissimus opinatissimus omnium regum;' the third word having been misread by Rowlands *Opimatissimus*, and in Gough's *Camden* as *Opimutissimus*. Mr. Petrie, moreover, contributed a series of remarks on the palæographical peculiarities, showing that 'the forms of the letters throughout, fully prove it in my opinion as of the seventh century. They are very similar generally to those in the MS. copies of the Gospels of the sixth and seventh centuries preserved in the library of Trinity College, Dublin, as well as to those in the Hiberno-Saxon MSS. in England of the latter age; and they perfectly agree with those in the Irish monumental inscriptions of this period remaining in Ireland;' especially noticing the connexion of the letters *æ* and *x* in the second line, the *æ* and *g* at the end of the fourth line, and the very peculiar and rarer lapidary form of the *a* throughout; whilst the *m* formed of three upright strokes connected by central transverse bars formed the subject of a note by myself in *Archæologia Cambrensis*, 1846, p. 303. The minuscule form of the *æ* at the beginning of the second line and near the end of the fourth line, together with the minuscule f-shaped *s*, are also worthy of notice, fully supporting Mr. Petrie's opinion. From the remarks of Prof. Rees (*Essay on the Welsh Saints*), it appears that the *Catamanus* of this inscription is identical with King *Cadfan*, and that the church itself was built by *Cadwaladr* to the memory of his grandfather *Cadfan*.

PLATE LXXXV. FIG. 5.

THE HEN EGLWYS STONE.

The church of Hen Eglwys, about four miles from the Holland Arms Station, was rebuilt in 1845, and the inscribed stone here represented was found on taking down the old church and has been carefully placed in the new church. A copy of the inscription was given in *Archæologia Cambrensis*, 1846, i. p. 67, turned upside down. It is very incomplete, but the figure here given from a rubbing shows sufficiently portions of the words

(F)ILIVS CV . . . (A)NIMA REQUIES(CAT).

Dr. Hübner gives the reading ' . . . ilius cu(ius a)nima requcit (in pace).' There are several inscriptions given in the second volume of the *Nouveau Traité de Diplomatique*, found at Amiens, and referred to the seventh century, which nearly agree with the one before us.

PLATE LXXXVI. FIGS. 3 & 4.

THE LLANVAIR YN GHORNY INSCRIPTION.

In Lewis's *Topographical Dictionary* it is stated that in the church of this parish, upon one of the pillars which separates the double chancel, or, rather, the south chapel from the