



THE EARLY CHRISTIAN MONUMENTS OF NORTH WALES.

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DIFFERENT branches of archæology have special attractions for different minds. Some persons prefer the study of the prehistoric period, in which all conclusions must be deduced from facts collected about the remains of man and his handiwork, without the help of written documents or tradition ; whilst others find more pleasure in the investigation of the later phases of human culture, with the powerful aid of history. To me the borderland between the historic and prehistoric periods in this country, when paganism was being supplanted by Christianity, has a greater fascination than any other. I have therefore chosen as the subject of my paper the Christian monuments of North Wales older than the Norman Conquest, in the hope that an examination of this very interesting class of antiquities may be the means of throwing some little light on the most obscure period of our national history.

Since any generalisations with regard to the remains in question would be impossible had it not been for the work of describing and illustrating the various examples already done in the past, it may be as well to commence by taking

a retrospective glance at the labours of those archæologists to whom our accumulated knowledge is due.

Probably the earliest account of pre-Norman inscribed or sculptured stones is to be found in Camden's *Britannia*. One or two are mentioned in the original edition of *Camden*, and in Gibson's *Camden*, published in 1695, others are added, the descriptions having been furnished by Edward Lhwyd, keeper of the Ashmolean Museum, in Oxford. Gough's *Camden*, brought out in 1806, did not advance the study of the inscribed stones much beyond the point at which Edward Lhwyd had left it, nor was much done by anyone else until the Cambrian Archæological Association was founded in 1845. Since then every stone which is known has been described and illustrated in the *Archæologia Cambrensis*, and also inspected by the members of the association during the annual meetings. Many of the papers in the earlier volumes are by the Rev. H. Longueville Jones, but by far the greater number are from the pen of Professor J. O. Westwood. The latter have been republished, with additions and corrections, in the *Lapidarium Walliæ*. Professor J. Rhys, who holds the chair of Celtic at Oxford, and is this year (1892) President of the Cambrian Archæological Association, has dealt with the philological aspect of the inscribed stones of Wales in his *Lectures on Welsh Philology*.

The present paper does not pretend to be anything more than a summary of the results arrived at by the above-mentioned authorities.

The pre-Norman Christian monuments of Wales may be divided into two periods as regards their probable age: (1) the Early Celtic Period, from the introduction of Christianity into Wales, *circa* A.D. 450, to the landing of St. Augustine, *circa* A.D. 600; and (2) the Hiberno-Saxon Period, from A.D. 600 to the Norman Conquest, A.D. 1066.

The monuments belonging to the Early Celtic Period consist of rude pillars or slabs of stone, not dressed into shape with a mason's tool, with inscriptions in debased Latin capitals, or in Oghams, and devoid of ornament of any kind. Those belonging to the Hiberno-Saxon Period consist of erect crosses, and pillars, or recumbent sepulchral stones, profusely ornamented with interlaced work, key patterns, or spirals, and sometimes inscribed in minuscule letters. We will now proceed to examine the monuments of these two periods in order.

MONUMENTS OF THE EARLY CELTIC PERIOD.

The first points to be considered are the number and geographical distribution of the stones with inscriptions in debased Latin capitals in the six counties of North Wales. These are shown on the following table:—

<i>Anglesey (6):</i>	<i>Denbighshire (3):</i>
Bodfeddan.	Gwytherin.
Llanbabo.	Pentre Voelas.
Llangefni.	Pool Park.
Llansadwrn.	<i>Flintshire (1):</i>
Penrhos Llugwy.	Caerwys.
Whaenwen House.	<i>Merionethshire (5):</i>
<i>Caernarvonshire (13):</i>	Caergai.
Cefn Amwlch (2).	Llanaber.
Gesail Gyfarch.	Llanvawr.
Llandudno.	Towyn.
Llanelhaiarn.	Trawsfynydd.
Llanfaglan.	<i>Montgomeryshire (2):</i>
Llangian.	Garregllwyd.
Llannor (3).	Llanerfyl.
Penmachno (3).	

It appears from the above that the total number of localities is twenty-five, and the total number of stones thirty. In most cases there is only one stone in each locality; but at Penmachno and at Llannor there are three, and at Cefn Amwlch there are two. In Caernarvonshire the stones are most numerous, and next to it in this respect comes Anglesey. If the localities are marked on the map, it will be noticed that the stones are found principally on the low-lying fertile land near the coast, or in the valleys of the rivers, and that in the very mountainous districts there are hardly any examples. This is a great contrast to the geographical distribution of prehistoric remains, of which almost exactly the opposite holds good. Considerations of this kind show how much is to be learnt from the geographical distribution of antiquities, and the importance of an archæological survey of Wales.

We will next investigate the circumstances under which the stones have been found, and their present positions.

The stones at the following places are now preserved within churches:—

Llangefni	- - - - -	Anglesey.
Llansadwrn	- - - - -	”
Llanelhaiarn	- - - - -	Caernarvonshire.
Llanfaglan	- - - - -	”
Penmachno	- - - - -	”
Llanaber	- - - - -	Merionethshire.
Llanvawr	- - - - -	”

In all these cases the stones were either found in the churchyards or in rebuilding the churches, except the one in Llanaber church, which was brought from the sea beach at Kielwart.

The stones at the following places are standing in churchyards, having been there from time immemorial:—

Penrhos Llugwy	- - - -	Anglesey.
Llangian	- - - - -	Caernarvonshire.
Llannor	- - - - -	„
Gwytherin	- - - - -	Denbighshire.
Towyn	- - - - -	Merionethshire.
Llanerfyl	- - - - -	Montgomeryshire.

The stones at the following places are in private grounds or houses:—

Cefn Amwlch	- - - - -	Caernarvonshire.
Lima House, Pentre Voelas	-	Denbighshire.
Pool Park	- - - - -	„
Downing	- - - - -	Flintshire.

The stones at the following places are standing in fields or by the roadside:—

Bodfeddan	- - - - -	Anglesey.
Llanbabo	- - - - -	„
Gesail Gyfarch	- - - - -	Caernarvonshire.
Llandudno	- - - - -	„
Pempris Farm, Llannor	- -	„
Trawsfynydd	- - - - -	Merionethshire.
Garregllwyd	- - - - -	Montgomeryshire.

The stones at Whaenwen House, Anglesey, and Caergai, Merionethshire, are lost.

The fact of more than half the total number of stones being found in association with churches indicates that the monuments are Christian, erected on the earliest ecclesiastical sites. Some of the stones now standing in the open fields may have been removed from the sites of ancient chapels, or may indicate the existence of ones which have disappeared. The two stones now erected on the lawn at Cefn Amwlch were discovered on the site of an old church on the estate of Gors.

In two cases inscribed stones have been found in North Wales associated with sepulchral remains.

On the farm of Pempris, in the parish of Llannor, in Caernarvonshire, two very remarkable inscribed hexagonal pillars were discovered, forming the sides of a grave six feet two inches long containing a skeleton. In making the Holyhead railway between Lima and Cernioge, in Denbighshire, the "Brohomagli" inscribed stone, now at Lima House, was found used as the covering stone of one of forty graves, cased with rough stones, each about six feet long, lying within an area of twenty yards by ten.

Ogham inscribed stones have been found in many instances in the west of Ireland, in ancient burial grounds called "killeens," which are now only used for the interment of suicides and unbaptised infants.¹ Two Ogham inscribed stones were dug up at the Chronk, near Port St. Mary,² in the Isle of Man, whilst the railway from Douglas to Port Erin was being made. One formed the side stone of a grave made of slabs, and the other was in a grave of a similar kind. The inscribed boulder called the "Cat Stane," at Kirkliston, near Edinburgh, stands in the middle of what was an ancient cemetery containing cist graves, similar to those already described.³ The bones in the cists were not cremated, and everything points to their being early Christian rather than pagan. Some Saxon coins were dug up with the Ogham inscribed stone at Arbory, but with this exception no objects have been discovered in association with these ancient burial grounds which will enable us to fix their age.

¹ See Brash's *Ogam Inscribed Monuments of the Gaedhil*, and Sir S. Ferguson's *Ogham Inscriptions*.

² *Arch. Camb.* Fifth series. Vol. viii., p. 39.

³ *Proc. Soc. Ant. Scot.* Vol. vi., p. 184; and Dr. J. Anderson's *Scotland in Early Christian Times*. Second series. p. 249.

We now come to the stones themselves, their material, shape, and dimensions; and the lettering, language, formulæ, and names of the inscriptions.

The material chosen was the most easily obtainable and hardest to be got in the district—generally volcanic rock, or slate, as nearly rectangular as possible, and with a smooth surface on which to cut the inscription. The most common type is a slab from two to five feet long, by from one foot to one foot six inches wide, by from six to nine inches thick. The hexagonal pillars at Llannor are quite exceptional. It is impossible to tell by the shape of the stones whether they were intended to be placed erect above the grave of the deceased or in a recumbent position, and probably very few are still *in situ*. The stones appear to have been used in their natural state, and not to have been dressed into any particular form. The inscriptions are incised, and read usually in the direction of the longest dimension of the stone. The inscriptions are not placed within a panel, as in Roman times, except in one instance, at Llanfaglan, in Caernarvonshire.

There is only one Ogham inscription at present known in North Wales, viz., at Pool Park, in Denbighshire, which is of the biliteral and bilingual kind. That is to say, there are two inscriptions of identical meaning on the same stone; one in the Latin language in debased Roman capitals, and the other in the ancient Celtic language in Oghams. The two epitaphs on the Pool Park stone read as follows:—

SVMILINI TOVISACI (in capitals).

SVBELINO TOVISACI (in Oghams).

All the other inscriptions of the early Celtic period in North Wales are in debased Roman capitals, *i.e.*, in letters copied from Roman capitals, but formed irregularly as regards the angles made by the strokes and shape and size

of the letters generally. There is also no attempt at improving the appearance of the letters by varying the thickness of the strokes, or by terminating them in an ornamental fashion, except in the case of the two inscriptions at Cefn Amwlch, in Caernarvonshire, which are quite different from the rest, and not unlike the lettering of the stone at Whithorn, in Wigtownshire.

The "ligature," or joining two or more letters into one, is a peculiarity common to the pagan inscriptions of Roman times and the early Celtic Christian inscriptions. The combination of the two first letters of the word FILIVS or FILIA, thus **F** is of common occurrence, as at Gesail Gyfarch and at Llangian, both in Caernarvonshire, and Llanerfyl, in Montgomeryshire. Other instances of the ligature will be noticed on stones at the following places:— Llansadwrn, Anglesey; Cefn Amwlch, Caernarvonshire; Gesail Gyfarch, Caernarvonshire; Penmachno, Caernarvonshire; Gwytherin, Denbighshire; Lima House, Denbighshire; Llannor, Merionethshire; Trawsfynydd, Merionethshire.

The language of all the inscriptions in debased Roman capitals is Latin.

All the inscriptions are sepulchral, the usual formula being A. the son of B. lies here. The different variations are shown on the table which follows:—

Name only	- - - -	Garregllwyd, Montgomeryshire.
		Llanaber, Merionethshire.
		Llanfaglan, Caernarvonshire.
		Llannor, „
		Pool Park, Denbighshire.
		Llanrawr, Merionethshire.
Hic jacit	- - - -	Whaenwen House, Anglesey.
		Bodfeddan, „

Hic jacit	- - - - -	Llanbabo,	Anglesey.
		Penrhos, Llugwy,	„
		Cefn Amwlch,	Caernarvonshire.
		„	„
		Llannor,	„
		Llannor, Penmachno,	„
Hic jacet	- - - - -	Llanelhaiarn,	„
Ic jacit	- - - - -	Penmachno,	„
		Whaenwen House,	Anglesey.
Jacit	- - - - -	Llangefni,	„
		Gesail Gyfarch,	Caernarvonshire.
		Llangian,	„
Jam ic jacit	- - - - -	Lima House, Pentre Voelas,	Denbighshire.
Hic jacit in pace	- - - - -	Llansadwrn,	Anglesey.
Hic in tumulo jacit in			
pace	- - - - -	Llanerfyl,	Montgomeryshire.
Hic in tumulo jacit	- - - - -	Trawsfynydd,	Merionethshire.
Hic jacit in hoc congeries			
lapidum	- - - - -	Penmachno,	Anglesey.

These epitaphs, it will be noticed, differ from those of the Roman pagan period in the absence of the letters D.M. (Diis Manibus). The belief in prayers for the dead, as indicated by such formulæ as “*Ōr do,*” or “*pro anima,*” of the Hiberno-Saxon period, had not yet come into existence. The only epitaphs which imply the Christian belief in a future state of peaceful happiness are those at Llansadwrn, in Anglesey, and at Llanerfyl, in Merionethshire, where the word “*pace*” appears.

A very small proportion of the names on these stones are those of females. The meaning of most of the names is explained in the appendix to Professor Rhys’ *Lectures on Welsh Philology*, and an analysis of the terminations,



INSCRIBED STONE AT PENRHOS LLUGWY, ANGLESEY.



INSCRIBED STONE AT PENTRE VOELAS, DENBIGHSHIRE.

&c., will be found in the introduction to Æ. Hübner's *Inscriptiones Britannicæ Christianæ*.

The following names appear to be of Latin origin :—

Cœlextis	- - - - -	Llanaber.
Cupetianus	- - - - -	Caergai.
Eternus	- - - - -	Llannor, No. 1.
Figulinus	- - - - -	Llannor, No. 3.
Martini	- - - - -	Llangian.
Medici	- - - - -	Llangian.
Nobilis	- - - - -	Caerwys.
Paterninus	- - - - -	Llanerfyl.
Salvianus	- - - - -	Caergai.
Saturninus	- - - - -	Llansadwrn.

The rest are probably Celtic, and, like most Aryan names, originally compounded of two single words, as in the Greek *θεόδωρος*, from *θεός*, god, and *δῶρον*, gift, in some cases shortened by the omission of one of the constituent parts, the remaining one being used either with or without a special termination.¹

The name "Maccudecceti," which occurs at Penrhos and Llugwy, is the one which occurs with greater frequency than any other on early Christian inscribed stones in Great Britain, although the spelling is slightly varied in the different cases. Besides the example at Penrhos Llugwy, in Anglesey, there is another at Tavistock (formerly at Buckland Monachorum), in Devonshire, and five more in Ireland.²

The fact that the name is found so often in Ireland has been made an argument for the suggestion that the Welsh inscriptions are of Irish origin, a contention which has been

¹ Professor Rhys' *Lectures on Welsh Philology*, p. 379.

² See R. Brash's *Ogam Inscribed Monuments of the Gaedhil*, pp. 127, 181, 203, 285, 316.

pretty effectually disposed of by Professor Rhys. It is certainly not the case with the Penmachno inscription, where the deceased is described as a Vendotian citizen. The meaning of the "Maccu" in "Maccudecceti," and its relation to "Mucoi" and "Maqui," are explained in the appendix to Professor Rhys' *Lectures*,¹ already referred to. "Maqui" is the ancient form of "Mac" in Scotch and "Map" in Welsh. That it is equivalent to "son of" is shown by the bilingual inscription at St. Dogmaels, in Pembrokeshire, and others, where it is given in the Latin version as "Filius." In the bilingual inscription at Cilgerran, in Pembrokeshire, the Latin name "Macutreni" is translated in the Oghams as "Maquitreni," showing that, "in any case, the distinction between 'Maccu' and 'Maqui' cannot have been so considerable that they could not, under certain circumstances, both be applied to the same person."² The combination "Maqui Mucoi" will be found on the Bridell Ogham stone, in Pembrokeshire, and on several others in Ireland,³ from which it is evident that "Mucoi" is the genitive of "Maccu." Professor Rhys has come to the conclusion that "Maccu" means "offspring in the course of being raised," or a child, the word having come down bodily into modern Welsh, as "macwy," for example, where the three children in the fiery furnace are called "tri macuy."

With regard to the terminations of the names in the inscriptions of North Wales, "agli" is the most common, as in "Vinnemagli" and "Senemagli," at Gwytherin, and in Brohomagli" at Pentre Voelas, both in Denbighshire. It will be noticed elsewhere in "Senomagli," at Llanfihangel or Arth, in Caermarthenshire; in "Vendumaglus,"

¹ *Lectures on Welsh Philology*, p. 160.

² Professor Rhys' *Lectures*, p. 417.

³ Sir S. Ferguson's *Ogham Inscriptions*. Nos. 29, 39, 125, 140, 178.



INSCRIBED STONE AT GWYTHERIN, DENBIGHSHIRE

at Llaniltern, Glamorganshire; and in "Brigowaglos," at Chesterholm, Northumberland.¹

There are many variations in the inscriptions, both as regards the cases of the names and their order. According to the ancient Roman custom, the names of the deceased and his father, and also the word *filius*, should all be in the genitive, as at Gwytherin, in Denbighshire.²

VINNEMAGLI FILI SENEMAGLI.

Sometimes the genitive case is wrongly formed from a nominative ending in "is," as at Llannor, in Caernarvonshire.

IOVENALI FILI ETERNI.

Examples occur, but not in North Wales, where the name of the deceased is in the genitive and "*filius*" in the nominative, and also where both are in the nominative. In the two following from Llangefni, in Anglesey, and Llanerfyl, in Montgomeryshire, it is doubtful whether the name of the woman is in the nominative or the genitive:

ORVVITE MVLIER SECVNDI.

RESTACE FILIA PAERNINI.

The order of the words is also occasionally reversed, as at Llanfaglan, in Caernarvonshire:

FILI LOVERNII ANATEMORI.

In the inscription at Pool Park, in Denbighshire, the names of the deceased and his father are both in the genitive, and the word "*filius*" is omitted altogether, thus:

SVMILINI TOVISACI.

At Penrhos Llugwy, the name of the deceased is in the nominative:

MACCŪ DEC CETI.

A table in Hübner's *Inscriptiones Britannicæ Christianæ*

¹ See Professor Westwood's *Lapidarium Walliæ* and *Archeologia Æliana*. New series. Vol. xiii., p. 367.

² Also at Llannor, in Caernarvonshire.



INSCRIBED STONE AT PENMACHNO, CAERNARVONSHIRE.

(p. 97) shows the errors in spelling and grammar in the inscriptions of North Wales.

There is only one instance where a distinctly Christian symbol accompanies any of the inscriptions in debased Roman capitals in North Wales, namely, on the "Carasius" stone at Penmachno, in Caernarvonshire, where the Chi-Rho monogram of Christ is cut at the top. It is of the form in which the Chi is represented by a horizontal stroke cutting the vertical part of the Rho P . The only other examples of the Chi-Rho monogram in Great Britain are at St. Just, Southill, and St. Helen's Chapel, in Cornwall, and Kirk-madrine and Whithorn, in Wigtownshire.

The use of the monogram in Gaul is shown by dated inscriptions to extend from A.D. 377 to 493; and in this country it may possibly not have been superseded by the cross until the middle of the sixth century.¹

Some doubt exists with regard to the inscription on the stone at Trawsfynydd, in Merionethshire, as to whether it should be read "Porius hic in tumulo jacit, homo $\overline{\text{XPI}}$ anus fuit;" or whether the latter part should read "homo planus fuit."² The word "Christianus" is made out on the supposition that the first letter is the Chi-Rho monogram. "Planus" seems to be an unlikely epithet to be placed on a tomb, so we prefer the first reading.

MONUMENTS OF THE HIBERNO-SAXON PERIOD.

The Christian monuments of the Hiberno-Saxon period are of three kinds: (1) stones with inscriptions in minuscules, but without ornament; (2) stones with Celtic ornament and minuscule inscriptions; and (3) stones with

¹ See J. R. Allen's *Early Christian Symbolism in Great Britain*, p. 86.

² See *Arch. Camb.* Fifth series. Vol. ii., p. 143.

Celtic ornament only. The inscribed stones of this period in North Wales differ from those previously described in being much fewer in number and in having longer inscriptions, not easily to be classified, as no two are alike.

Stones with minuscule inscriptions, but without ornament, exist at the following places :—

<p><i>Anglesey :</i> Brondeg (now in Llangaffo Church). Llangadwaladr.</p>	<p><i>Caernarvonshire :</i> Bardsey Island. <i>Merionethshire :</i> Llanelltyd. Towyn.</p>
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There is only one stone in North Wales both ornamented and inscribed, namely, Eliseg's pillar at Valle Crucis, in Denbighshire. We will take the inscriptions first, and the ornament afterwards. All the inscriptions are in Latin, except the one at Towyn, which is in Welsh.

The inscription on the Brondeg stone reads :

“ . . . filius cuuri cini erexit hunc lapidem.”

The formula here used may be compared with those at Llanhamllech, in Brecknockshire, “surexit hunc lapidem,” and on Eliseg's pillar “edificavit hunc lapidem.” The minuscule letters are mixed with capitals. The M resembles that on the cross of Samson and Ebisar at Llantwit Major, in Glamorganshire.

The inscription at Llangadwaladr runs :

“ Catamanus rex sapientissimus opinatissimus omnium regum.”

It is particularly interesting, as mentioning Catman, or Cadfan, “whom Welsh tradition mentions as the father of Cadwallon and the grandfather of Cadwaladr, who is usually called the last king of the Britons; Cadwallon died, according to the *Annales Cambriæ*, in the year 631,

and the year 616 has been given by some Welsh writers as the date of Cadfan's death."¹ The church where this inscription exists is dedicated to Cadwaladr (Llangadwaladr),

The inscription on Bardsey Island is fragmentary and of no special interest.

The stone at Llanelltyd was formerly used as a washing stone at a cottage near the church, in the porch of which it is now placed. It is inscribed :

“Vestigiū Reuhic tenetur in capite lapidis et
ipse met antequam peregre profectus est.”

The letter g formed like an S is a curious feature in the lettering.

The so-called stone of St. Cadfan in Towyn churchyard is a square pillar, seven feet high and ten inches wide, inscribed on all four sides in the ancient Welsh language. The correct meaning of the whole is still a puzzle to antiquaries, but the names Cingen and Adtgan can be made out, and Professor Rhys thinks also Marciau. One part of the inscription is “trictet anit anam” (let him remain without blemish).

Eliseg's Pillar belongs to a class of monument of which there are other examples in Cheshire, Derbyshire, Staffordshire, Nottinghamshire, and Cumberland. It is cylindrical at the bottom, and square in section at the top, there being semi-circular ends to the square sides, where they die away into the round.

The inscription, according to the reading by Edward Lhwyd, given in Gough's *Camden* (vol. iii., p. 214), consisted of thirty-one lines of Latin. Professor Rhys, who has examined the stone, says that this reading is not, as far as he is able to test it, to be depended upon as accurate. All

¹ Professor Rhys' *Lectures*, p. 169.

that now remains seems to be the name "Cattell." Eliseg's pillar is a melancholy example of a valuable historical monument being allowed to perish by exposure to the atmosphere. Had a cast been made a hundred years ago, some of the information thus lost might have been preserved.

The stones with Hiberno-Saxon ornament in North Wales consist almost exclusively of crosses, or portions of crosses, and are to be found at the following places:—

Anglesey:

Llangaffo.
Penmon (3).

Denbighshire:

Efenechtyd.
Llanrhaiadr.
Valle Crucis.

Flintshire:

Dyserth (3).
Maen Achwynfan.

Merionethshire:

Corwen (3).

Montgomeryshire:

Llandrinio.
Meifod.

The shape of Eliseg's Pillar, at Valle Crucis, has been already described. The monument at Corwen is somewhat of the same type, but with a square shaft, instead of a round one, at the bottom. There are two complete crosses at Dyserth, one at Penmon, and one called the Maen Achwynfan.¹ They all have round "wheel" heads, except one of the Dyserth crosses, which has an octagonal head. The head of the Penmon cross and of the other Dyserth cross has projections, similar to those on some of the Cornish crosses. The Penmon cross has an ornamented base. There is a font in Penmon Church, which may have been the base belonging to another shaft still

¹ The old spelling was Maen Achwynfan, and it has been suggested by the Rev. Elias Owen, in his *Old Stone Crosses of the Vale of Clwyd*, that there is some connection between the name of the cross and the name of St. Wynan, the patron saint of the neighbouring church of Dyserth.


remaining there, and there is a cross base also at Dyserth. The monuments at Meifod and at Llanrhaidr are cross slabs, and the one at Efenechtyd perhaps a recumbent stone.

The ornamental sculpture on the stones consists of interlaced work, key patterns, and figures of men and beasts. The divergent spiral is entirely absent.

The interlaced work is very poor, chiefly badly designed plaitwork, looped bands, chains of rings, and different forms of rings combined. The ring pattern on the front of the Penmon cross is to be noticed from its similarity to the ornament on the Manx crosses. On one of the broad faces of the Maen Achwynfan there is a long panel of plaitwork, the bands of which are very much curved. The irregularity in this case is probably not due to bad workmanship, but to a desire to improve the appearance of the long straight lines, by giving them a curve.

The key patterns are superior in design to the interlaced work. There is a good example of a square fret of the Greek type on the shaft at Penmon.

This key pattern occurs on the narrow edges of the Maen Achwynfan, the Penmon cross, and a shaft in the Grosvenor Museum, at Chester; thus showing that there is sufficient in common between the design of all three to suggest the idea that they were produced by the same school of early Christian sculpture, either at Chester or perhaps some monastery on the coast of North Wales. The whole of one of the sides of the font at Penmon is covered with this key pattern, reduplicated two and a half times.

The Greek fret on the shaft at Penmon is merely a development of the double T border, formed by adding lines at right angles to the ends of the top bar of the T, thus, 

Amongst the figure subjects are the crucified Saviour, at Meifod ; Christ seized by the Jews (as in the Book of Kells and on some of the Irish crosses), at Penmon ; St. Michael treading on the Dragon (?), on the Maen Achwynfan ; a nude figure and reptile, at Dyserth ; a man underneath the belly of a beast, on the Maen Achwynfan ; and a man on horseback, at Penmon.

NOTE.—The illustrations to this paper have been kindly lent by the Cambrian Archæological Association.

