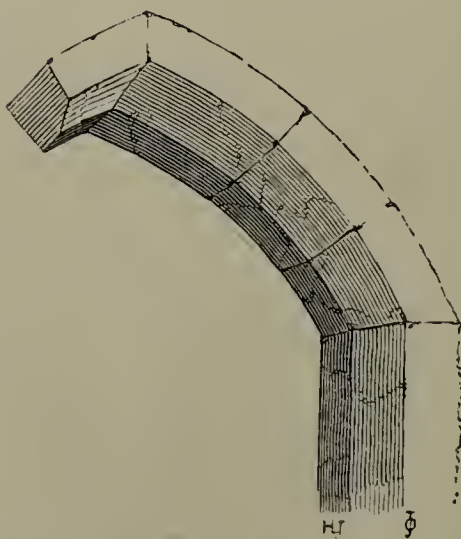
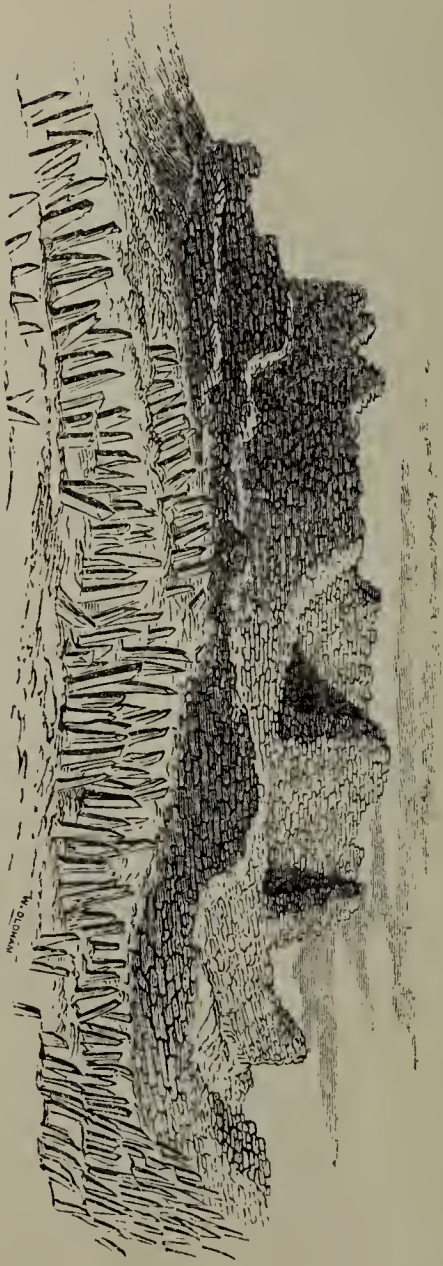


Spring of Gateway-Arch, Carreg Cennen.



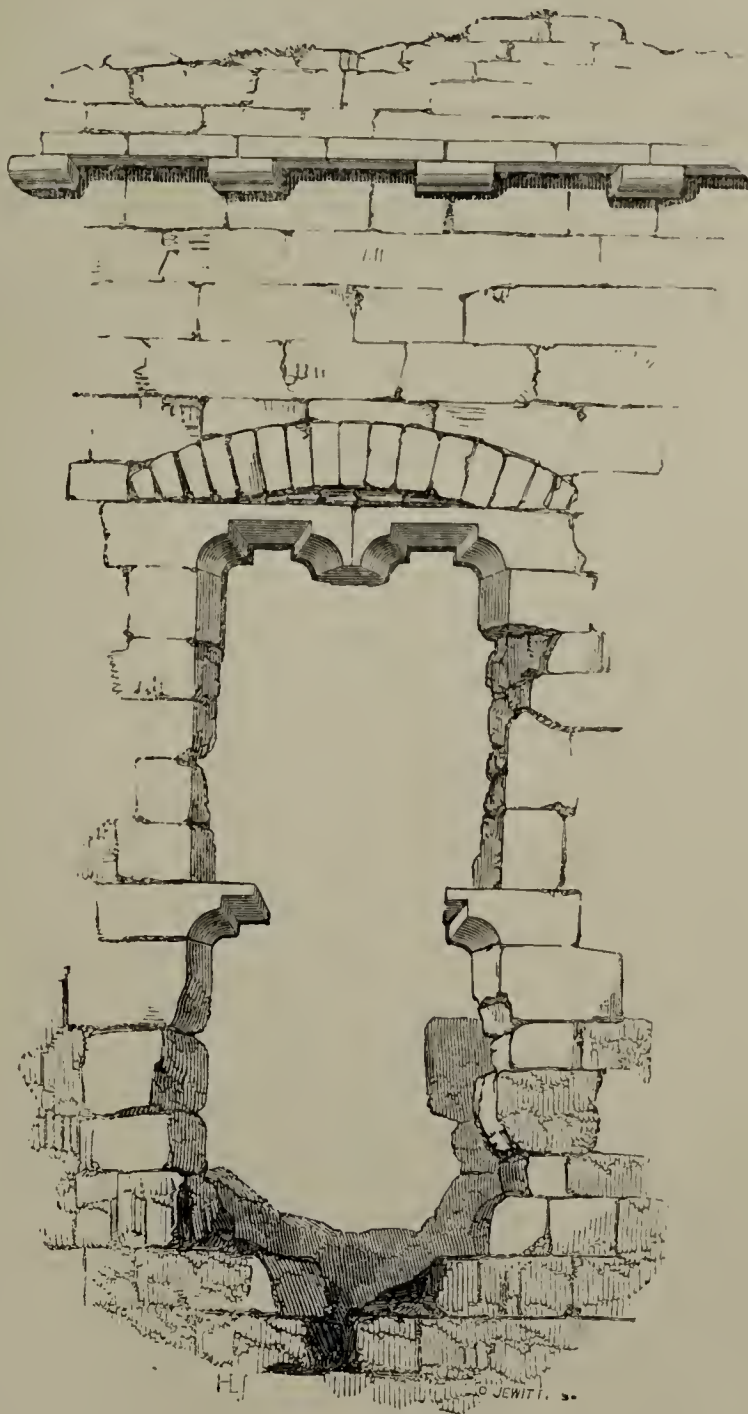
Head of Doorway, S.E. Tower, Carreg Cennen.





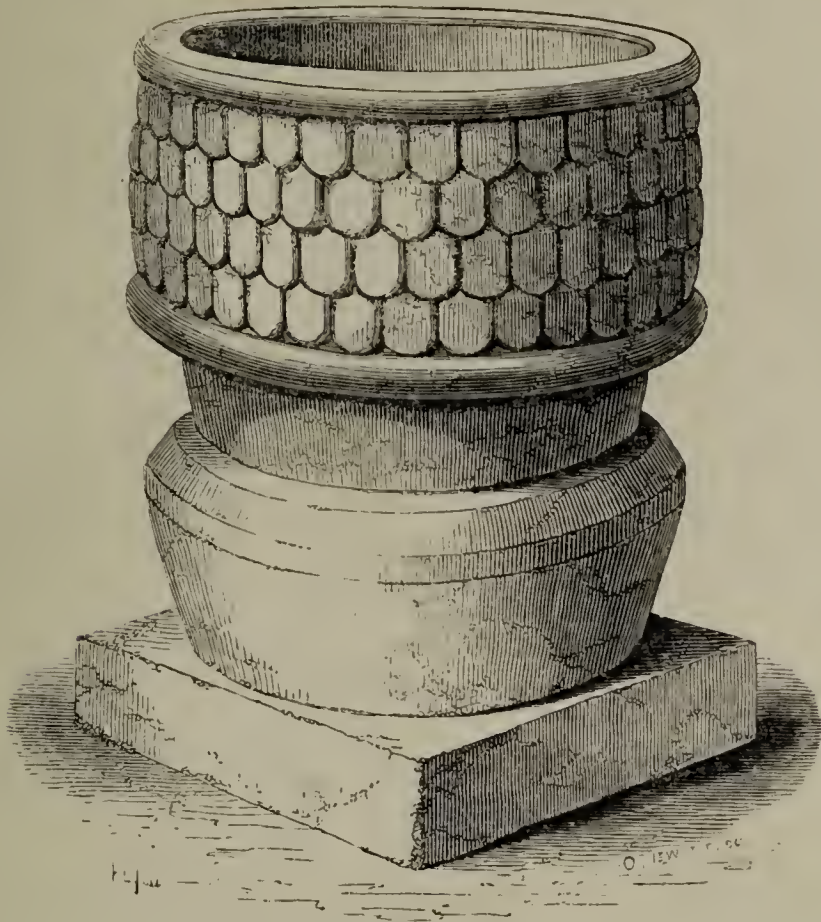
Fort of Dun Aengus, Aran.



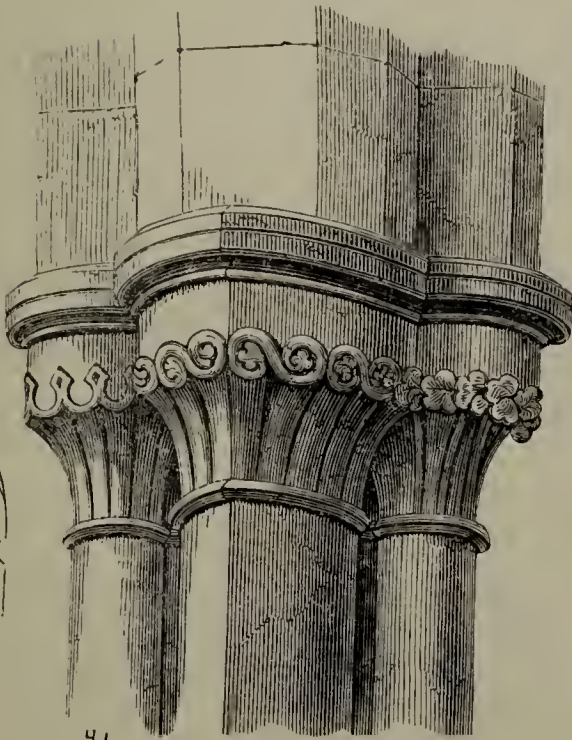


Window, S.E. Tower, Castell Carreg Cennen.





Font, Llantwit Major.



Capital of Tower-Arch, Llantwit.



Plan of Pier.



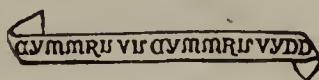
# Archæologia Cambrensis.

THE

JOURNAL

OF THE

Cambrian Archæological Association.



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## P R E F A C E .

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ONE of the principal features of this Volume is the series of contributions made by Members in Brittany, which constitutes some of the most interesting papers hitherto brought under the notice of the Association.

Another respect, in which this Volume is distinguished from preceding ones, is its bulk, caused by the addition of a Supplementary Number. It was considered expedient to lay before Members, without further delay, the whole of the remaining portions of the "History of Radnorshire;" and, to effect this, an extra number of sheets has been required. It is hoped that the step thus taken will be approved of by the Association.

Attention is requested to the "Archæological Notes and Queries" occurring in each successive Number. There are several curious topics thrown out amongst them for discussion, and the Editorial Sub-Committee hope that they may give rise to inquiry and elucidation.

It was expected that photography could have been employed to aid in the illustration of the Journal, but expense has hitherto proved an obstacle. Hopes are, however, confidently entertained that this may be removed.

The best thanks of the Association are due to the Members who have contributed papers; and the Editorial Sub-Committee are desirous of again expressing their sense of the obligations under which the kindness of their numerous correspondents has laid them.



# Archæologia Cambrensis.

THIRD SERIES, No. XIII.—JANUARY, 1858.

## HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. X.

(Continued from page 332, Vol. III.)

### DISCOED.

THIS name is written in *Domesday Book* Discote. The right orthography of it is Iscoed, which signifies, "beneath the wood." The land is described in *Domesday* as a manor, or lordship, situated in the hundred of Hezetree, in the county of Hereford, and containing three hides. It then belonged to Osbern, the son of Richard, who came with the Norman conqueror into England, or rather preceded him, being the son of Richard Fitz-Scroope, governor of the Norman garrison of Hereford in the reign of Edward the Confessor. The lordship of Discoed was afterwards annexed to the monastery of Wormesley, in Herefordshire.

The parish of Discoed is situated near the river Lug, and bounded by the parish of Presteigne on the south, and by Whitton on the north.

### LLANFIHANGEL-NANT-MELIN, OR NANT-MOYLYN.

This parish is bounded on the east by New Radnor, on the west by Llandegla, Glascwm, and Colva, on the south by Gladestry, and on the north by Llandegley. It con-

sists of three townships, viz., Trewern, Gwiller, and Llanfihangel. The farms called Baily onnau, and Baily beddw, belonging to Black-gate farm, together with Rhiwy, and Tyn-y-rhin, being part of Llēweny, or Llanwen-nnau farm, and also Blaen-eddw farm, house, and well, with part of Caer-myrddu, are included in the township or parish of Colfâ.

Trewern was the seat of a family of the name of Hartstongue. The old house was a spacious mansion, and built in the style of architecture that prevailed about three centuries since, when lords of manors lived among their tenants, and exercised hospitality. The modern dwelling is a brick-house, and erected about a century ago. It is now converted into a farm-house. To this estate a lordship, or manor, called Busmore, is annexed, of which the family of Hartstongue were the proprietors. About fifty years since it was sold by Sir Henry Hartstongue, Bart., who at that time resided in Ireland, and in whom it became vested to Benjamin Walsh, Esq., whose son, Sir Benjamin Walsh, is the present owner. Previous to the sale of it, a court leet was accustomed to be held at Trewern and Noyadd. A court leet is now held at Trewern annually, Mr. D. James of Presteigne being the steward.

The Rhiwy estate formerly belonged to the late Lord Coningsby, of Hampton Court, near Leominster, Herefordshire. In this neighbourhood his lordship was used to spend three or four months every summer, during several years, and his residence was Rhiwy House. This estate was sold by his descendant, Lord Malden, now Earl of Essex, a few years ago, to Thomas Frankland Lewis, Esq., of Harpton Court, in this county. To this estate is annexed a manor, or lordship, as also was in former times to the Rhiwy property; so that this small parish of Llanfihangel-nant-moylyn contains, if not more, certainly as many lordships as any in the county.

Nor is it less distinguished by the remains of antiquity. In a direct line to the north-east of the church, on a farm belonging to John Whittaker, Esq., of Newcastle Court,

stands a large tumulus, or barrow, situated on an eminence, and surrounded with a deep moat or ditch, and high agger. This fortification seems to have been originally formed for the purpose of repelling an enemy advancing from New Radnor. At a short distance from the church westward is a circular or elliptical camp, thrown up to defend and protect the village from an attack on that side; and upon a considerable eminence impending over Blaenedw Wells, on the left of the turnpike-road leading from New Radnor through this village to Pen-y-bont and Rhayader, is a large tumulus, or barrow, environed by a deep trench and elevated agger, and commanding extensive prospects, particularly to the west and south-west. These fortifications seem admirably adapted to having been outposts to the castle of New Radnor, to the defending of the narrow pass Llanfihangel-nant-moylyn, and to the keeping of an enemy in check, who attempted to advance through that defile towards the castle. An intelligent friend, to whom the author is greatly indebted for much valuable information relating to this and some neighbouring parishes, conceives that these fortified points served as outworks to the castle of Colwyn; but the distance between these two fortresses is such as precludes the adoption of this conjecture, in the object of their primary formation: secondarily, indeed, they might have served to that purpose, and have been the link in the chain which connected the castles of New Radnor and Colwyn, when they both belonged to the same powerful chieftain, viz., to William de Braos, Lord of Brecknock and Buallt. After all, the author cannot hesitate to declare his opinion, that these ancient fortifications were long anterior to the era in which it is known castles began to be erected in this district, and that they were originally formed by the Silures, and used by that brave people as a means of obstructing the progress of the Roman invaders, and of defending their country from hostile incursion.

The parish of Llanfihangel-nant-moylyn contains about 5,000 acres of land, partly inclosed.

This parish, in conjunction with those of Llanfihangel Rhydieithon, Llandegla, Blaiddfa, Cascob, Old Radnor, and New Radnor, in all seven parishes, is entitled to send cattle, &c., to be depastured on the forest of Radnor, on paying to the forester at the rate of 2d. for every beast or cattle, and 3d. for every score of sheep or goats. This right, or privilege, derived from remote antiquity, was confirmed by an inquisition taken in the sixth year of the reign of Queen Elizabeth (A.D. 1564) by virtue of the Queen's Majesty's commission, addressed to commissioners for the survey of the forest of Radnor.

According to the return made in the year 1801, the resident population of this parish was 314. The money raised by the parish rates of the three townships conjointly, in the year 1803, was £190 4s., at 5s. 9d. in the pound.

#### *Charitable Donations.*

The children of the lower division of this parish have a right to be educated in a free school, established by a lady of the name and family of Hartstongue, and supported by the rent of an estate at Wyddel, in the parish of Old Radnor, and township of Gladestry.

At the foot of Radnor forest, and at the eastern extremity of Llandegla's Ross, is a farm-house, called Gwaen-yr-arglwydd, that is, the lord's meadow, and supposed to have once belonged to an ancient regulus of the district, but whose name tradition has not preserved.

The principal landed proprietors in this parish are T. Frankland Lewis, Esq., who resides at Harpton Court, in the parish of Old Radnor, John Whittaker, Esq., and Sir J. B. Walsh, Bart.

#### *Ecclesiastical Account.*

The church of Llanfihangel-nant-moylyn is a very low and mean edifice, constructed with the perishable stone of the country, and externally white-washed. Its internal part contains nothing worthy of notice. It is situated on the bank of a small stream, which runs in this dingle

between the hills, and empties itself considerably below the village into the river Somergill.

The benefice of Llanfihangel-nant-moylyn is a discharged vicarage, valued in the king's books at £4 13s. 4d. The king is the patron, which his majesty inherits from Edward IV., Lord of Moelynaidd. The church is dedicated to St. Michael. The annual wake is held on the first Sunday after Old Michaelmas Day.

This parish anciently belonged to William de Braos, Lord of Brecknock and Buallt. His ancestor conferred the tithes of it upon the knights of St. John of Jerusalem. In the reign of Henry VIII. these alien donations were abolished, and the tithes of this parish received a partial distribution, one-third of the great tithe and all the small being assigned to the vicar's share, and the remaining two-thirds to impropiators. According to the diocesan report issued in the year 1809, the yearly value of this benefice, arising from augmentation, tithes, glebes, and surplice fees, was £112 13s. 6d. The yearly tenths are 9s. 4d.

#### NEW RADNOR.

No historical mention is made of this place prior to the reign of Edward the Confessor, when Earl Harold, afterwards king, transferred the ruins of Old Radnor to the site where New Radnor now stands, called it Radrenove, formed the town, and erected the castle. The description recorded in *Domesday Book* is as follows:—“Rex tenet Radrenove. Comes Haroldus tenuit. Ibi sunt 15 Hidæ Wasta fuit & est.” From this it appears that New Radnor constituted a part of the royal demesne of the Norman sovereigns of England.

Its area was an oblong square, containing within its walls an extent of about 26 acres of ground. The regular disposition of the streets, as they were at first formed, may be traced in some measure by the appearance which they at present exhibit. There are three longitudinal streets, distinguished by the modern names of High Street, Broad Street, and Water Street, which were intersected

by five transverse ones. The castle was erected above the town, which it perfectly commanded, as well as the entrance of the defile which leads into it, between two hills, from the west. It was a square structure, flanked at the four angles with circular towers, and inclosing a strong keep. Some remains are still existing. The intrenchments are nearly entire; the outer ward, called Bailiglâs, or the green court-yard, is still distinct from the inner one, or keep, and in its original form; the walls of the town had four gates, obtending the four cardinal points of the compass. Their site, together with the moat, is very visible, particularly on the west and south sides. There is also to be seen beyond the western extremity of the parish, and about a mile's distance from the town, an intrenched dyke, which was continued from one extremity of the narrow vale to the other, and evidently thrown up to serve as an outwork to the castle, and for the purpose of guarding the defile. In the year 1773, on digging on the site of the castle, six or seven small Gothic arches, of excellent masonry, were discovered; and, in the year 1818, many more of a similar construction, together with several military weapons, such as halberts, spears, swords, battle-axes, &c.

The history of this town and castle is briefly this. Founded by Earl Harold, after his successful irruption into Wales, and received into his own immediate possession, or courteously presented by him to his master and king, Edward the Confessor, they became, after his death, and at the Norman conquest, a portion of the royal demesne of William I. How long they continued in the tenure of the Norman sovereigns of England is a matter of uncertainty. A soldier of fortune, who accompanied the conqueror on his expedition into England, asserted his claim to the possession of New Radnor on a promise made to him by William Fitz-Osborn, the first Norman Earl of Hereford, as well as the greatest favourite of that monarch in the kingdom. Whether William I. thought proper to ratify the alleged gift of his kinsman, and suffered the pretensions of his follower to prevail over his

own, there is no existing document that ascertains the fact. The determined character of this monarch, and the general analogy of his other proceedings, render the negative the more probable, and seem to justify the inference, that the town and castle of New Radnor, together with its annexed territory, thus considered of great importance in its earliest state, remained the royal demesne of the succeeding sovereigns of England.

The political and military importance of the town and castle of Radnor was acknowledged and felt during a long series of years, because the possession of them was made an object of constant solicitude and contest. In all the wars carried on betwixt the two contending nations, the English and the Welsh, in the civil broils of the latter, and in the baronial contentions of the former, as well as under the tyrannical despotism of the Lords Marchers, this town and castle participated with various vicissitudes. In the year 1091 the fortifications were repaired and garrisoned by Reginald, or Ralph, de Mortemer. In 1102 Walter, Bishop of Hereford, was deputed hither upon an important mission, and received within its walls. In 1188 the town of Radnor was the first place in all Wales where the crusade expedition was preached by Baldwin, Archbishop of Canterbury, accompanied by Glanville, Chief Justiciary of England, Giraldus Cambrensis, &c., where they were met by Prince Rhys, and other natives of Wales, of the first rank and distinction. Among those who here took the cross were a son of Cadwallon, Lord of Moelynaidd, and a man of singular strength and courage, named Hector. In the year 1195 Prince Rhys, in revenging the oppressions committed by the Lords Marchers, took the town and castle of Radnor, and defeated Mortemer and De-Saye, with immense slaughter, in a neighbouring field, now denominated War-close. His continuance in this place militating against the further prosecution of his plans, he left it; and, in the following year, the town and castle were fortified and garrisoned by Richard, Duke of Cornwall, afterwards Richard I., King of England. Thus far

they remained the property of the English crown; but they were afterwards mortgaged by King John to that opulent and powerful baron, William de Braos, Lord of Brecknock and Buallt, whose daughter Maud, united in marriage with Roger de Mortemer, brought these possessions into the house of Wigmore. In the year 1230 they were taken from the family of Mortemer by Llewelyn ab Jorwerth, Prince of North Wales, but afterwards given in dowry to Ralph, or Reginald, Mortemer, who had married Gwladus-ddu, the only surviving child and heiress of that prince. In the year 1265 Llewelyn ab Gruffudd, siding with the barons, defeated Sir Roger Mortimer, Lord of Wigmore, and by right of inheritance proceeding from his mother, Prince of Wales, took and destroyed the town and castle of Radnor. The possession, however, of both, after the death of Llewelyn, and the final conquest of his principality by Edward I., was restored and confirmed to the family of Wigmore and Marche. For, in the year 1360, the attainder against that family having been repealed, Roger Mortemer, who was restored to the earldom of Marche, and to all his grandfather's inheritances and honours, died possessed of Radnor, the castle, and territory thereto belonging. After the accession of the Earl of Marche, and Lord of Moelynaidd, to the throne of England, who was crowned king by the title of Edward IV., this property was conveyed by marriage of the widow of Sir Edmund Mortemer to the house of Northampton, and subsequently, by means of a similar union, to the house of Buckingham. By the attainder of the duke of the last-mentioned family they reverted a third time to the reigning sovereign of England in the person of Henry VIII. A century prior to this reversion they had sustained, from the impetuous assault of the fierce Glyndwrwy, a catastrophe more ruinous than any that preceded it, from the direful effects of which they have never since been able to recover. For its houses and buildings were levelled to the ground, and the lands on which they were erected lay for a long time entirely unoccupied; its fortress and its walls were



demolished; and its inhabitants either slaughtered, or compelled to abandon their property; whilst the most valuable manuscripts, the charter and records of its privileges, liberties, and franchises, conferred by the Lords of Moelynaidd, the Kings of England, and the Lords Marchers, who were also Lords of Radnor, perished in the flames. The severe edicts enacted by Henry IV. against the inhabitants of the districts, who rather favoured than obstructed the enterprize of their countryman, and who excited the hatred of this jealous monarch by being intimately connected with his imprisoned rival, the rightful heir to the throne, which he had violently usurped, finished the work of desolation.

The political consequence, therefore, which Radnor once possessed, gradually diminished, in the same ratio in which the trade and prosperity of the towns of Presteigne and Kington increased. Hence, about a century ago, the weekly markets of the former were discontinued, because the neighbouring farmers found a greater demand, and consequently a higher price, for their produce, in the towns of Kington and Presteigne, than in it. About the year 1778, attempts were made by a few patriotic gentlemen to revive the markets at Radnor, which were supported for four or five years with considerable zeal and success; but either through the want of proper accommodations in the town, or the badness of the roads, or the paucity of customers, or through the combined operation of all these causes together, they were again dropped, and the thriving town of Kington seized, and retains, the mercatorial monopoly.

The town of Radnor has four fairs in the year. The first is held on the first Tuesday after Trinity Sunday, the second on the 14th day of August, and the third and fourth on the 28th and 29th days of October.

*(To be continued.)*

## CASTELL CARREG CENNEN.

## No. II.

## ARCHITECTURAL ACCOUNT.

THIS castle stands on the highest portion of an outlying hill of carboniferous limestone, the peculiarities of which are well expressed in Murchison's *Silurian System*, and may be readily understood from the geological maps of the Ordnance Survey. The post was admirably chosen for defence, and, before the use of artillery, might be considered one of the strongest in South Wales. From the east, the summit of the hill is approached by a steep ascent, up which engines of war could hardly be forced—engines, that is to say, of sufficient magnitude to batter or undermine the walls of the castle. On the north and west sides the natural escarpment of the ground has been sharpened by art; while, on the south side, there is a precipice of nearly 100 feet in depth, with steep rocky banks descending down to the river Cennen, flowing at the bottom of the valley. Any building placed in such a position would owe almost as much of its strength to nature as to the hand of man. A most extensive look-out could be maintained on all sides, both up and down the valley of the Cennen, and across its northern ridge of hills down into the vale of the Towy as far as Caermarthen. No enemy could make any siege-approaches to it without being discoverable, and liable to be disturbed by the garrison. Under ordinary circumstances of war, therefore, nothing but a blockade, producing famine, could bring about the surrender of such a fortress. Within the hill, as is common in rocks of the same geological formation, a cavern, beginning in the southern face of the precipice, just under the edge, and going downwards with a northerly dip, furnished, at its lower extremity, a supply of water which may probably have been sufficient, along with cisterns in the castle, for the supply of the garrison during a short period. The scantiness of this supply must however have constituted the

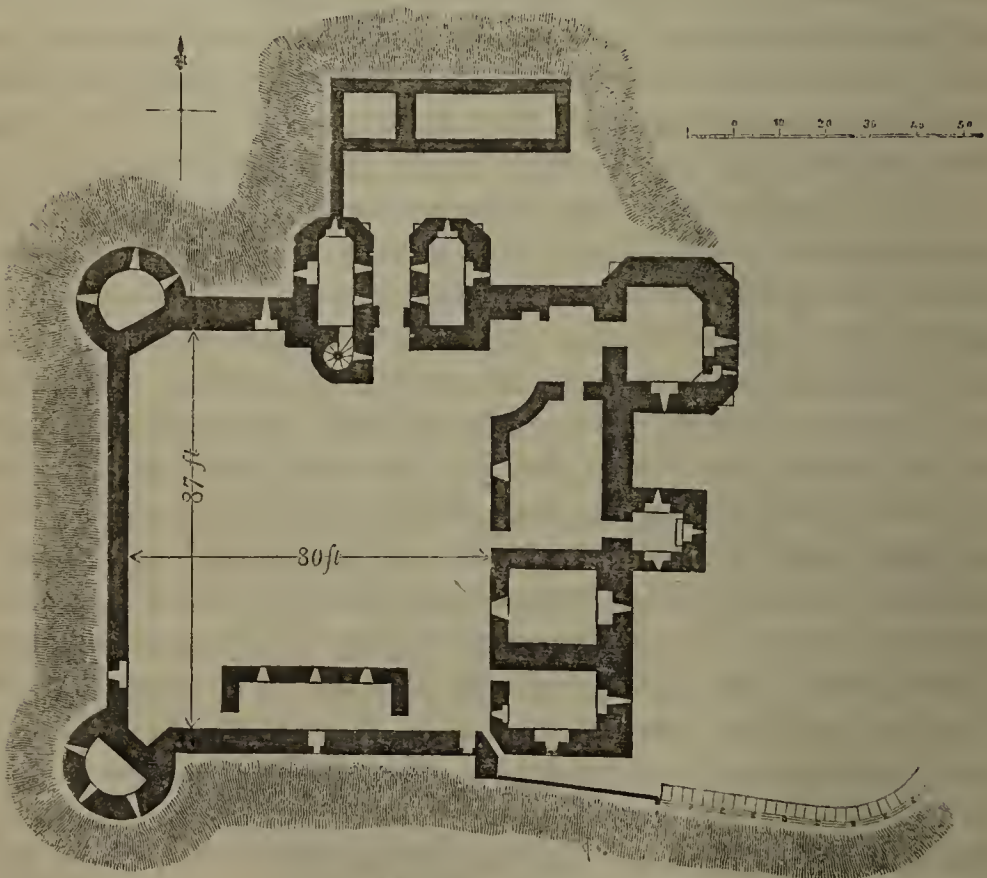
essential weakness of the stronghold; for the approaches to this well, partly protected by masonry, partly excavated through the rock, sufficiently defended it against any enemy. In all other respects, supposing a fair supply of provisions to have been stored within its walls, a castle like this might have held out for an indefinite period.

The summit of this hill may have been rather flat by nature, but most probably was levelled by the first fortifiers; while the materials furnished by the broken rocks, and the sharpening of the northern and western escarpments, would go towards the building of the walls and other parts. There are no traces of walls about the hill except on this upper portion; though along the eastern slope, and in front of the eastern curtain, a small ditch and rampart in earth and rock may be traced. A road of approach is also visible in this direction.

Such a position as this, so thoroughly defensible, is very likely to have attracted attention in early times; and we may readily believe that a castle of some strength was erected here. We find in it, however, no traces of what is commonly called "primæval" work, nothing in the shape of the early defences of the neighbouring Carn Goch. It is not improbable indeed that a primæval fort may have existed here; but there is not the slightest indication of any such work now discoverable. We are inclined to conjecture that this hill was occupied by some neighbouring chieftain, and that he here made a place of secure retreat, rather than of frequent abode.

The passage from the *Chronicles*, quoted by Archdeacon Williams, (*Archæologia Cambrensis*, iii. Third Series, p. 442,) may be admitted as fully proving the existence of a notable stronghold here in the middle of the thirteenth century; and it is by no means unlikely that the castle may then have been planned pretty much as we see it; the curtains may have been erected, and perhaps the two round towers, characteristic of castellated work in that century, may then have been erected. There is nothing in their mode of construction to contradict this supposition. All those portions, however, of the castle

which preserve any architectural details of arches, windows, or mouldings, as well as the octagonal towers guarding the main entrance, are of the very end of the thirteenth century, or commencement of the fourteenth. They are all of the Caernarvon character, and tend to the epoch of the reign of Edward II. The general character of the architecture is simple, and void of decoration. The walls are thin, not peculiarly well built; and they have been sadly maltreated during successive centuries, doubtless for the purpose of erecting neighbouring walls and houses. The historical notices of the castle that can be collected will be given by one of our members in a future Number; but, with such few architectural details remaining, we can do nothing more than assign the above periods to this castle as it now stands.



Plan of Castell Carreg Cennen.

It will be perceived by the plan that it forms almost a

square inclosure, 87 feet by 80 feet, facing with its main entrance to the north. The principal buildings lay on the north and east sides; but the western curtain, now almost destroyed, may have had stone buildings attached to it, or the court may have contained various wooden erections. Outside the main gateway, on the northern side, are some outworks covering the approach; and there was probably a lower gateway near the north-east tower. These outworks, which were of very inconsiderable strength, are now almost destroyed, and the original outline of this part of the castle is uncertain. The grand entrance was between two octagonal towers, with spur buttresses and crossed loopholes, but no windows on their outer sides. The spring of the arch over the gateway is marked by a niched chamfer of unusual, but highly effective design, as will be perceived from the accompanying illustration. Two sets of portcullis grooves are still visible in the sides of the narrow entrance to the court, or inner ward. On the eastern side of this court may be observed the kitchen, with its oven passing partly under the hall. This principal apartment must have had its windows towards the court, for the curtain has been doubled in thickness on the outer side; and here, if anywhere, we may find traces of the earliest work of the castle. No portion of the hall, except the cellar underneath, now remains. The chapel was placed in the upper story of a square tower, adjoining the hall, and projecting from the midst of the eastern curtain; in it the foundation of the altar, and the remains of the piscina in the south wall, are visible. Beyond this, and forming the south-east corner of the castle, is a square pile of building which doubtless contained the principal apartments. Here the remains of two mullioned and transomed square-headed windows of two lights each, with the heads of the lights forming square trefoils of the true Edwardan character, and identical in detail with windows in Caernarvon Castle, are to be observed. Here, too, occurs a doorway, with a pointed arch for its head, plainly chamfered, and its curve answering to the same date as the

design of the windows, viz., the end of the thirteenth, or beginning of the fourteenth century. It was in this tower alone that any pleasant windows opened towards the country; but then there was a strong defence for whoever looked forth. No arrow could be shot within them from the strongest arm that ever drew bow. There was the precipice, and the wide valley below—a lovely prospect beyond! A narrow doorway opening under the south curtain, at this eastern corner, leads down, by many steps, to the cavern of the well. The passage of descent, as long as it keeps in the face of the precipice, is loop-holed for light, not for defence; and where the cavern suddenly turns away and downwards from the precipice, there is the abode of the pigeons, with numerous square holes cut in the solid rock, for the larder of the lord of the castle. At the south-west corner of the castle is the more perfect of the two round towers that strengthened the south and west fronts; but the entrance to it is blocked up with rubbish, and does not appear above the ground.

If any of these towers constituted the Keep of the castle, it may have been one of those at the gateway, for their work is the strongest, and their defences the most complete; but the appearance of the remains is such that, contrary to analogy, we are almost inclined to suppose that no Keep existed. The castle was, perhaps, thought too small for it—it was all a Keep. The parapet of the curtain is supported within and without by a string of plain corbels, of the true South Welsh type, such as are not found in North Wales; the parapet projects upon them, but they have no machicolations, and they served for ornament more than for defence. Their architectural effect is here, as elsewhere, highly striking.

The interior of the castle is much blocked up with rubbish; and the noble owner, who evinces such laudable care to preserve architectural remains of ancient times, would do well to have the inner parts of the various towers cleared out, and the foundations laid bare. His lordship lately ordered some repairs to be done to the outer walls to prevent the imminent destruction of certain

portions; but his instructions seem to have been misunderstood, for some new walling has been erected to the east of the main gateway, where it was not wanted, and where it injures the architectural character of that front;—while at the south-east corner of the castle, on the outside, where some extensive under-pinning is *urgently* required, nothing whatever has been done. Some judicious repairs at this spot, and a general clearance of rubbish, would do much for the preservation of the castle, and for facilitating the study of its remains. The well-cavern, too, is now approachable from without the walls; but it should be protected, and might be covered by the foot of the south-east tower, if this were properly repaired.

Those who have once visited Castell Carreg Cennen will not forget the wild beauty and grandeur of the spot. It is a desirable place for the artist, as well as for the archæologist; it is worthy of delineation under many an aspect; and it may serve as a good object of comparison with other castles in South Wales, especially those in Gower—that at Llanstephan—and those in Pembrokeshire. The remains of the castles at Brecon, Llandovery, Dryslwyn, Dynevor, and Caermarthen, should all be examined in conjunction with those of Carreg Cennen. There is much to be learned from them all.

H. LONGUEVILLE JONES.

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## FAMILY OF HERBERT.

THAT the family of Herbert, under whose patronymic there have been at least fifteen creations of peerages in England, should have continued in possession of an ample fortune from the period of the Norman Conquest to the present day, and yet have remained without any correct published account of their descent, appears almost incredible, and yet it is the fact.

The writer of this article, knowing full well the difficulties that too frequently accompany researches of a genealogical nature, does not enter upon the present essay with the view of disparaging the published statements as to the Herbert family, of which Sir William Dugdale, and other antiquaries, genealogists, and heralds, have been the authors, but with the view of showing that their failures in this instance ought not to lead to the general condemnation of such pursuits; but, on the contrary, should induce endeavours to supply their omissions, to rectify their errors, and to prove, from authentic sources, that the want of correct information has arisen from the failure of research in those quarters where alone that correct information was to be obtained.

Prior to the meeting of the Cambrian Archæological Association at Welshpool, in the summer of 1856, the Earl of Powis had caused to be lithographed the details of a pedigree of the Herbert family, which had been heraldically, and apparently officially, prepared for his ancestor, Henry Arthur Herbert, created Earl of Powis on the 14th of May, 1748. Several of these lithographed copies were, in the year 1856, circulated by his lordship; and one of them having been placed in the hands of the writer of this article, he observed that, so far as related to the portion thereof intended to set out the descent of the Herbert family in the eleventh, twelfth, thirteenth and fourteenth centuries, it was a mere republication of all the errors of Dugdale and other writers; and he was, consequently, induced to arrange the materials he had



collected for a more correct detail, and to embody them in a form which should place this noble family in a more honourable and becoming position than that to which the shortcomings, alike of professed and amateur genealogists, had hitherto consigned them.

His object in doing so was, at first, merely to place in the possession of the noble owner of Powis Castle, a more correct view of the line of his ancestors in the Norman period than that which his lordship had himself previously caused to be circulated; and for this purpose he only sketched in a pedigree form, with brief references to confirmatory records, that portion of the genealogy which commences with Herbert, the companion of the Conqueror, and concludes with Sir William Thomas, *alias* Herbert, of Raglan, who married Gwladys, daughter and heir of Sir David Gam, and relict of Sir Roger Vaughan. Observing, however, that in a very recent publication an historical memoir of the Herberts has appeared, in which not only are the errors of former genealogists reprinted, but in which also the historical existence of Herbert, the companion and chamberlain of the Conqueror, as recorded in *Domesday*, is ignored, the author has been induced to arrange the Norman and subsequent portion of the descent of the Herbert family in the shape of the present essay, accompanied by the references to public records, which afford the proof of the descent as here set forth, and by a genealogical table, in which that descent for the period referred to may be seen at a glance, and may be contrasted with the various conflicting and unsupported pedigrees which former writers have hitherto published.

A short dissertation on the name of "HERBERT," in the memoir above alluded to, is closed with the following unfortunate, because erroneous, observation:—

"In *Doomsday Book* I find it but once, in the person of Herbert Fitz-Remigee, seized of a fief in Hants."<sup>1</sup>

I say this observation is unfortunate, as well as erroneous, inasmuch as it is the only instance in which the

<sup>1</sup> Cambrian Journal, Part XIV., p. 127.

## FAMILY OF HERBERT.

THAT the family of Herbert, under whose patronymic there have been at least fifteen creations of peerages in England, should have continued in possession of an ample fortune from the period of the Norman Conquest to the present day, and yet have remained without any correct published account of their descent, appears almost incredible, and yet it is the fact.

The writer of this article, knowing full well the difficulties that too frequently accompany researches of a genealogical nature, does not enter upon the present essay with the view of disparaging the published statements as to the Herbert family, of which Sir William Dugdale, and other antiquaries, genealogists, and heralds, have been the authors, but with the view of showing that their failures in this instance ought not to lead to the general condemnation of such pursuits; but, on the contrary, should induce endeavours to supply their omissions, to rectify their errors, and to prove, from authentic sources, that the want of correct information has arisen from the failure of research in those quarters where alone that correct information was to be obtained.

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<sup>1</sup> Cambrian Journal, Part XIV., p. 127.

writer of the memoir has made reference to a record; and an examination of *Domesday Book* will at once show that not only is Herbert Fitz-Remigee mentioned there, but the very next tenant *in capite* therein recorded is “HERBERTUS CAMERARIUS” (Herbert the Chamberlain), from whom, unquestionably, the Herberts, Earls of Powis, &c., &c., derived their descent.<sup>2</sup>

Immediately following the record in *Domesday* of the lands held by Herbert the Chamberlain, in Hampshire, is the entry of the lands held there as tenant *in capite* by Henry his son, therein described as “HENRICI THESAURIJ,” *i.e.*, Henry the Treasurer,<sup>3</sup> an office which he filled in the reign of William I., and in the reigns of the two sons of the Conqueror, viz., William Rufus and Henry I.; the record in *Domesday* clearly disproving the assertion that this Henry the Treasurer was the natural son of Henry I., inasmuch as he being a tenant *in capite*, and of an age to fill the office of Treasurer in 1086, when *Domesday* was compiled,<sup>4</sup> he must certainly have been as old as, if

<sup>2</sup> The estates held by Herbert the Chamberlain are thus recorded in *Domesday*, at p. 48<sup>b</sup>, under the head of “HANTESCIRE” (Hampshire):—

“Terra H.

“In Netchā Hd.

“Herbertvs camerarius tenet de rege LARODE. Brictric tenuit de rege E. ibi i hid 7 unā uirg t’ræ 7 n geldaū. T’ra ē i cañ. In dñio ē una cañ cū III bord 7 una ač p’ti. Silua ad clausurā. T. R. E. 7 m° ual xx sol. Cū recep̃ xv sol.

“In Menestoches Hd.

“Idē Herbertvs SVDBERTYNE de rege tenet. Vlnod<sup>o</sup> tenuit T. R. E. Tē se defd̃h p̃ III hid. M° p̃ II h 7 diṁ q’a in parco Rogerij ē diṁ h. T’ra ē II cañ. In dñio ē una cañ 7 II uifli 7 VIII bord cū diṁ cañ. Ibi moliñ de x sol 7 II<sup>a</sup> ač p’ti.”

<sup>3</sup> The wife of Herbert the Chamberlain is stated to have been Emma, daughter of Stephen, Earl of Blois, by Adela, daughter of William the Conqueror. If such marriage took place, she must have been his second wife, and certainly not the mother of Henry, son of Herbert, whose birth must have occurred before any grand-daughter of the Conqueror was of an age to be marriageable,—at any rate to be the mother of children.

<sup>4</sup> The estates granted by William the Conqueror to Henry, son

not older than, Henry I. himself. That he married Julia, or Juliana, daughter and one of the two coheirs of Robert Corbet, Lord of Alcester, co. Warwick, there can be no question; for, in her right, he and his immediate descendants were seised of one moiety of the manor or lordship of Alcester, as appears by various records.<sup>5</sup>

The first Herbert, the companion of the Conqueror, was still living in the year 1101; for in that year, by the description of "Herbert the King's Chamberlain," he attested a charter expedited by King Henry I. at Windsor, and referred to by Mr. Eyton, in his *Antiquities of Shropshire*, i. p. 244. The date of his death I have not yet ascertained.

Henry the Treasurer, son of Herbert, died in or prior

of Herbert, are thus entered in *Domesday*, under the head of "HANTESCIRE" (Hampshire), at p. 49<sup>b</sup> :—

"Terra Henrici Thesaurij. " In Menestoċ Hđ.

"Henricus thesauri<sup>9</sup> teñ de rege SVDBERTVNE. Andræ tenuit de rege E. 7 potuit ire quo uoluit. Tċ se defđ p II hid<sup>m</sup> p una 7 Roger<sup>9</sup> ht in suo parco una v̄. Třa ě II cañ. In đnio ě una 7 III uifli 7 v bordċ cū una cañ. Ibi II serui 7 II aċ p̄ti. T. R. E. ualb xxx sol. 7 post xx sol. Modo LX solidċ.

"In Manebrige Hđ.

"Isđ Henric<sup>9</sup> teñ ESTLEIE. Goduin<sup>9</sup> tenuit de rege E. 7 quo uoluit ire potuit. Tċ se defđ p II hid<sup>m</sup> modo p una. Třa ě II cañ. In đnio ě una 7 III uifli 7 VII bordċ cū III cañ. Ibi II serui 7 XII aċ p̄ti. Silua v porċ.

"In Bermesplet Hđ.

"Isđ Henric<sup>9</sup> teñ NOCLEI. Quattuor libi hōes tenuer̄ in alodiū de rege E. Tċ se defđ p v hid<sup>m</sup>. Modo p II hid<sup>m</sup> 7 diñ. Třa ě v cañ. In đnio sunt III cañ 7 III uifli 7 VII bordċ cū I cañ 7 diñ. Ibi VIII serui. T. R. E. ualb c sol 7 post LX sol. Modo III lib.

"In hoc m̄ teñ Goifrid<sup>9</sup> dimiđ hidā quæ p̄tiñ ibi siċ Hund diċ.

"In eodċ Hund ht isđ Henric<sup>9</sup> una v̄ quæ reddċ ei IIII sol sed non ě de ipso m̄."

<sup>5</sup> We learn from Rot. Pip. 6 John, that Peter Fitz-Herbert had seisin of the moiety of the manor of Alcester, "quam pater suus tenuit." See also Dugdale's *Warwickshire*, pp. 568<sup>a</sup>, &c., tit. "Alcester;" and Vincent's *Discovery of Brooks's Errors*, p. 130.

to the fifth year of King Stephen's reign, A.D. 1140; for in that year his son Herbert,<sup>6</sup> and grandson Herbert, paid £354 in silver, for livery of the lands of which Henry son of Herbert, their ancestor, had died seised.<sup>7</sup>

- Herbert, the son of Henry Fitz-Herbert, was chamberlain to King Stephen, and also filled the offices of

<sup>6</sup> Rot. Pip. 5 Steph. Hants.

<sup>7</sup> It is strange that such an acute antiquarian as Sir William Dugdale, in the "corrections" which he had made of his *Baronage*, a copy of which "corrections," so far as relates to the Herbert family, will be found at pp. 219, &c., of the first volume of the *Collectanea Topographica et Genealogica*, should have said, "the first mention I have of this name and family (which is both antient and honourable) is in 5 Steph. where it appears that Herbert, the common ancestor thereof, was Chamberlain to that King, and that he and Herbert his son then gave cccliij<sup>li</sup> in silver for livery of his father's lands;" and then almost immediately he adds:—"As to the parentage, therefore, of this Herbert, (meaning Herbert, son of Henry,) I cannot positively affirme any thing of certainty; but that w<sup>ch</sup> I finde\* further memorable is, that to him and his son Herbert before specified, Thomas, Archb<sup>pp</sup> of Yorke gave the Lordships of Launsborough, Tollerthorpe, Wyverthorpe, Holperthorpe, and the two Lottums: also in Turgislebay one carucate of land; in Schyreburne three carucates; in Bridstall three; in Widethorpe five; in Ulkilthorpe five; in Croym one; and in Colhum foure: also in Gloucestershire all the lands which Herman and Turketill held, by the service of three knight's fees." I say this is strange; for if Sir William Dugdale had referred to *Domesday Book*, and to the *History of the See of York*, he would have found that the only Thomas, Archbishop of York, who, prior to the 5th Stephen, possessed lands in Gloucestershire in his own personal right, and with which he could do as he pleased, was Thomas, previously Canon of Bayeux, appointed to the see of York, 23rd May, 1070, and who died 18th November, 1100. He is recorded in *Domesday*, p. 164<sup>b</sup>, as the personal tenant *in capite* of various estates in Gloucestershire; and as he died in 1100, the first year of the reign of King Henry I., it is clear that his gift must have been either to the first Herbert, and to Henry his son, or to Henry son of the first Herbert, and to Herbert son of the said Henry; all of whom, it is probable, were nearly related to the Archbishop.

\* "Ex Registro Albo penes D. et Cap. Ebor. pars 1, c. 69.

chamberlain and treasurer to King Henry II. He was sometimes called Herbert Fitz-Herbert, and sometimes Herbert of Winchester, doubtless deriving the latter appellation from the original family estates being situate in Hampshire. It is clear from the *Liber Niger*, that he had succeeded to the estates in Hampshire, in Gloucestershire, and in Berkshire, which had been held by his predecessors, as well as to those in Yorkshire, which, as will be seen by a preceding note, he had derived by the gift of Thomas, once Archbishop of York; for estates in all these counties were held either by Herbert his eldest son, or by Stephen his second son, in the year 1165, previous to which date he died. By his wife, Sibilla,<sup>8</sup> he had three sons, Herbert, Stephen, and William,—

“Which William,” says Sir William Dugdale,<sup>9</sup> “was, first, Treasurer of the Church of Yorke, and Chaplain to King Stephen, and afterwards Archb<sup>pp</sup> of that Province; of whom notable

<sup>8</sup> Dugdale calls this lady Adela, but that her name was Sibilla is amply proved by the subjoined extracts from public records:—

“Sussex.—Placita in Crastino Clausi Pasche A<sup>o</sup> Regni Reg<sup>is</sup> Joh<sup>is</sup> xiiij<sup>to</sup>.

“Petrus fil<sup>ius</sup> Her<sup>berti</sup> p<sup>ater</sup> v<sup>est</sup>ri vsus Abbatem Westm<sup>onasterii</sup> vj hid<sup>is</sup> t<sup>er</sup>re et dimid<sup>um</sup> cum p<sup>ar</sup>ti<sup>e</sup> in Perham in com<sup>itatu</sup> Sussex ut jus suum, etc. unde avia sua Sibilla post decessum H. avi sui qui inde obiit seisit<sup>us</sup> fuit seisita et ea defuncta Herbert<sup>us</sup> pater s<sup>u</sup>us fuit inde seisit<sup>us</sup> qui eam tenuit quosq<sup>ue</sup> D<sup>omi</sup>n<sup>us</sup> Rex Hen<sup>ricus</sup> pater inde disseisivit cum p<sup>ro</sup> voluntatem suam et op<sup>er</sup>e D<sup>omi</sup>n<sup>o</sup> Reg<sup>is</sup> iij palfrid<sup>us</sup> et ij austurcos p<sup>ro</sup> habenda inde inquisicoem sed D<sup>omi</sup>n<sup>us</sup> Rex remittit ei illud oblatum suum et vult tamen q<sup>uod</sup> inquisico fiat p<sup>ro</sup> xij milites de comitatu et tales qui non sunt essoniabiles ad recognoscentum, etc.

“Sussex.—Placita in Octav<sup>o</sup> S<sup>an</sup>c<sup>te</sup> Trinitatis A<sup>o</sup> xiiij<sup>to</sup> Regni Reg<sup>is</sup> Joh<sup>is</sup>.

“Inquisico veñ p<sup>ro</sup> sacramentū si Sibilla avia Petri filii Her<sup>berti</sup> post decessū Her<sup>berti</sup> viri sui fuit seisita ut de dotē sua quamdiu vixit de vj hid<sup>is</sup> ter<sup>re</sup> cū p<sup>ar</sup>ti<sup>e</sup> in Perham quas Pet<sup>rus</sup> fili<sup>us</sup> Her<sup>berti</sup> clam<sup>avit</sup> ver<sup>o</sup> Abbem Westm<sup>onasterii</sup> etc. Ju<sup>sti</sup> di<sup>ct</sup> q<sup>uod</sup> Sibilla tenuit ter<sup>re</sup> illā quamdiu vixit ut dotē sua post obitū Her<sup>berti</sup> quondā viri sui et postea Her<sup>bertus</sup> pater Petri filii Her<sup>berti</sup> quosq<sup>ue</sup> disseisit<sup>us</sup> fuit quomodo nesciunt sed credunt p<sup>ro</sup> voluntatē D<sup>omi</sup>n<sup>i</sup> Reg<sup>is</sup> Hen<sup>rici</sup> etc.”—*Abbreviatio Placitorum, temp. R. Joh.*

<sup>9</sup> See Collectanea Topographica et Genealogica, i. p. 219.

mention is made by Godwyn in his catalogue of Bishops, and that for his strict and holy life he was canonized for a Saint. Of whom also an old Register<sup>1</sup> of the Church of Yorke thus speaketh:—*Sanctus Willielmus, Ebor. Archiepiscopus, fuit filius Herberti Wintoniensis, Camerarii et Thesaurii Henrici Regis.*”

In the year 1165, as we learn from the *Liber Niger*, Stephen, son of Herbert, had estates in Yorkshire, of which he then made the following return:—

“Carta Stephani filii Herberti Camerarii.

“Karissimo Domino suo H. Regi Anglorum Stephanus filius Herebert Camerarii salutem.

“Sciatis quod teneo de vobis in capite feodum I militis, & inde fefatus est Willielmus de Scuris de feodo I milit. de vetero fefamento, poste feofatus inde fuit de Dominio meo Willielmus de Bervill de sexta parte militis, scilicet de veteri fefamento, de novo vero fefamento, post mortem H. Regis fefatus de Dominico meo Thomas Clericus de Wichtona de XIII<sup>a</sup> parte militis, remanet autem modo in Dominio meo I carucata terræ, & VI masuræ super prædictum servitium militi quod vobis debes.”

In the same record we have entries of several estates,<sup>2</sup> which, in 1165, were held by Herbert the eldest son; for, in the return of the Bishop of Winchester, under the head of “Suthamtescire,” it is stated—

“Herebertus, filius Hereberti Camerarii Senioris, tenuit feodum II militum, & modo tenet Herebertus, filius ejus.”

And in Berkshire, of the fees of the abbey of Abingdon:—

“Herebertus filius Hereberti I milit.”

In this latter county (Berkshire), Herbert made his own return of the lands held by him *in capite* therein, as follows:—

<sup>1</sup> Registro Albo, previously mentioned.

<sup>2</sup> The estates in Gloucestershire, or at least a part of them, which had passed, in 1165, to Herbert from his ancestors, were then held by him under William, Earl of Gloucester, who, in the return made by him, includes “Herebertus filius Hereberti Camerar. dim. milit.” The *Liber Niger*, unfortunately, only contains a portion of the returns made by the several tenants *in capite* in 1165, the far greater number of those returns having either perished, or been lost before that work was compiled.



“Carta Hereberti filii Hereberti.

“Herebertus, filius Hereberti, tenet de Rege in capite feodum suum per servitium I militis, & per sergantium suam, & illud servitium debet facere per corpus suum, & habet hos milites feofatos de tempore Regis H. Avi Domini Regis, f. de anno & die, quo fuit vivus & mortuus.

“Robertus, filius Willelmi, de feodo I milit.

“Humfridus de Wadihill de feodo dimidii militis.

“Willelmus, filius Tanere, de feodo dim. militis.

“Nicolaus de Callun de feodo dim. militis.

“Et egomet sefavit de novo Johannem de Waffop de feodo dim. militis. Et non habeo plures de Dominio meo.”

This Herbert, the eldest son of Herbert, by Sibilla his wife, also succeeded his father in the office of chamberlain; and he married, first, Lucy,<sup>3</sup> daughter and coheir of Milo Fitz-Walter, Earl of Hereford, by whom he had two sons, Peter and Reginald; his second wife was Mawd Chandos, by whom he had a son Matthew, from whom Sir William Dugdale derives the family of Finch, Earls of Winchelsea. After the death of Herbert, Mawd, his second wife, remarried to Philip de Columbiers.

Peter, the eldest son of Herbert by Lucy his wife, married Alice, daughter of Robert Fitz-Roger, Lord of Warkworth and Claving, in Northumberland.<sup>4</sup> He succeeded to the extensive estates of his ancestors in

<sup>3</sup> Monast. Angl. ii. p. 66<sup>b</sup>.

<sup>4</sup> “Euerwyskir.—Convençõ iñ Herb̃tum filium Herb̃ti & Petrum filium ej<sup>9</sup> de maritagio Alic’ filie Rob̃ti filii Rogi quam idem Peter duxit in uxorem qđ p̃dictus Herb̃t̃ dedit & concessit Petro filio suo ad dotandum Aliciam p̃dictam uxorem ej<sup>9</sup> totum tenement<sup>9</sup> suum de Eurewiskir<sup>9</sup> de quo eum seisivit coram Dño H. Cantuar archiepo G. fil Petri justic̃ Dñi Regis Wilfo de Cantilupo Reginaldo de Corneull Riç de Seinghes & multis aliis &c.”—Vide *Abbreviatio Placitorum*, p. 44. Placita de Termino Sçi Michis A° Regni Regis Johis quinto.—Rot. i. in dorso.)

It is clear from the above, that Herbert, son of Herbert, thus conveyed to Peter his son the estates in Yorkshire, which he had inherited from his ancestors; and the Close and Pipe Rolls of the following year (6th John), as before stated, prove that Peter was also admitted to the possession of the moiety of the manor of Alcester, which had descended to him from Henry, son of the first Herbert.

Shropshire, Herefordshire, Gloucestershire, Yorkshire, Berkshire, and Wiltshire, as may be seen by a reference to the *Testa de Nevill*, in which, under the counties above-named, may be found entries of various fees held by him, or of the "barony" or "honour" of Herbert Fitz-Peter his son, who had succeeded to these estates when that record was compiled: The Hundred Rolls, &c.,<sup>5</sup> of Shropshire, are very explicit as to the descent of the manor of Pontesbury in this family, showing that it continued in their possession from the reign of King Henry II. to the reign of Henry III., and subsequently. By Alice his wife, Peter Fitz-Herbert had three sons, Robert, Herbert, and Reginald. He married, secondly,

<sup>5</sup> One of the Inquisitions relating to the Hundred of Ford, co. Salop, is singular, inasmuch as it contains not only a reference to the possession of the manor of Pontesbury by the Herbert family, prior to the date of that Inquisition, but it also contains two descents of the now existent Herbert family, which must have been added to this record by a subsequent hand, as neither of the parties thus added were connected with the manor of Pontesbury itself. I have distinguished those two descents by inserting the names in italics:—

"Hundř de Fford.

<p>"Salop.—In libro rubro 12 R. Jo. irrō carta Herberto f. Herberti řca tpe R<sup>s</sup>. H. 2. nepotis R<sup>s</sup>. H. 1.</p>	}	<p>Inquisitio facta p vič Saloř de teneñ in capite de Dño R. in eod Coñ p s'viř miř čtificař p vič Regi Joři sup brč R<sup>s</sup>. Petrus filius Herberti Baro tenet in cař řiliter et debet s'uiř de dio miliř</p>
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"In libro in Sacčo feod miř tpe E. 1.

"Salop.—Baronia H. filii Petri

"Herebertus filius Petri di feod in Pontesbury."

[This Herbert Fitz-Peter died in the 32 H. III., 1247–8, and was succeeded by his brother Reginald Fitz-Peter, who died in 1285. After reciting the other fees held of this Barony, the pedigree of Reginald Fitz-Peter has been thus added:]

"Herebertus.

"Petrus filius Hereberti Baro de Pontesbury.

"Reginaldus filius Petri filii Hereberti Baro de Pontesbury.

"*Petrus filius Reginaldi.*

"*Herebertus filius Petri Baro.*"

Isabella Ferrers,<sup>6</sup> widow of Roger de Mortimer, but by her he had no issue. Peter Fitz-Herbert died in, or previously to, 13th Henry III. Isabella, his second wife, survived him; and in the 19th of Henry III. she did fealty, and had livery of the manor of Lechlade, co. Gloucester, and of other lands of her own inheritance, as appears by cart. 25 H. III., m. 2.

Robert Fitz-Peter, the eldest son of Peter Fitz-Herbert, died unmarried in his father's life-time; and Herbert, the second son, succeeded his father, holding the manor of Pontesbury, and other of his father's estates, of which he died seised in the 32nd Henry III.<sup>7</sup> Herbert also dying unmarried, the line was continued by Reginald Fitz-Peter, the youngest brother, who succeeded to the manor of Pontesbury, &c., co. Salop, the Lordship of Blaenllyfni, &c., co. Brecon, and other family estates. He was sheriff of Hampshire, and governor of Winchester Castle in 1261, and died in the year 1285. This Reginald married Joan, daughter and coheir of William de Vivonia, *alias* de Fortibus, Lord of Chewton, co. Somerset. She

<sup>6</sup> Among the other errors of Sir William Dugdale, published (as "corrections" by him) in the *Collectanea Topographica et Genealogica*, is a statement that Peter, son of Herbert, married, for his third wife, "Isabell the daughter and coheir of William de Braose of Brembre (an eminent Baron), widow of David ap Llewelyn Prince of Wales," "by which Isabell he had the Lo<sup>pps</sup> of Blenleveny, Tolgard, and Walashire, in the county of Brecknock, with other lands in several parts of Wales." This statement is untrue, and in point of fact impossible. Untrue, because, as may be seen by a reference to the first volume of Jones's *History of Brecknockshire*, the Lordships of Blaenllyfni and Talgarth, together with the honour and castle of Dinas, were given to Peter Fitz-Herbert by King John, to whom they had escheated by the attainder of William de Braos; and impossible, because Peter Fitz-Herbert died in or before the 13th Henry III., and Isabell de Braos, as may be seen by the Rolls of Parliament, was living as the wife of David ap Llewelyn in the 16th Henry III., and David himself was living on the 7th of June, 1245, in the 29th Henry III., as may be ascertained by a reference to Rymer's *Fœdera*, i. p. 260. Mathew Paris states that David died in 1246, in his palace at Aber, Caernarvonshire.

<sup>7</sup> Claus. 32 H. III., m. 6.

survived her husband, and was found to have been the wife of Reginald Fitz-Peter, by two Inquisitions, taken respectively in the 31st Edward I., and in the 8th Edward II.

By Joan his wife, Reginald Fitz-Peter had two sons, John and Peter, and a daughter Lucia, the wife of William de Roos, which William died in the 42nd Henry III. (1257-8), and was buried at Kirkham Priory, co. York.

Peter Fitz-Reginald, the youngest son, and ancestor of the family of Herbert, had a grant from his mother of the Lordship of Chewton; but before I proceed to trace the line of his descendants, I will refer to the elder son, John Fitz-Reginald, and to his successors.

The said John Fitz-Reginald was summoned to parliament as a baron on the 8th June, 1294, and afterwards until the 26th August, 1307. With other considerable possessions, he was lord of the manor of Pontesbury, co. Salop, which manor, with the advowson of the church there, he gave to one Master Rhese ap Howel, in the 33rd Edward I., 1305 (who subsequently gave the same manor and advowson to King Edward II.,<sup>8</sup> who bestowed them on Sir John de Cherleton, then Lord of Powys). Agnes, the wife of John Fitz-Reginald, was living his widow in the 3rd Edward II. (1309),<sup>9</sup> and by her he left issue a son, viz.,

Herbert Fitz-John, who, in the 9th Edward II., 1315, paid a fine to the king of £50, for a pardon, for having acquired the manors of Wolverton, Chyretton, and Wyghton, in the several counties of Southampton, Wilts, and York, without first receiving license. By his wife, Eleanor St. John, he had two sons, Matthew and Reginald.

<sup>8</sup> Abbreviatio. Rot. Orig. in Cur. Sac̄ci. 2 E. II.

<sup>9</sup> Vide Rot. Orig. 3 E. II., where Walter de Gloucester, escheator citra Trent, is directed to assign to Agnes, widow of John Fitz-Reginald, deceased, her dower in the hamlets of Mare, Brymetetoun, Traherneston, Penlenanek, Nanteuel, Quoddeperthy, and Rongenent, "in Walliæ." Her husband, John Fitz-Reginald, had been summoned to parliament as Baron Fitz-Reginald of Blaenllyfni.

Matthew Fitz-Herbert, the eldest son, succeeded his father, but he died s. p. in the 15th Edward III., 1341, seised (*inter alia*) of the said manor of Wyghton, co. York, as appears by the Inquisition post mortem taken in the year last named.

Reginald Fitz-Herbert succeeded his brother, but he also died in a few years, viz., in the 22nd Edward III., 1348, seised (*inter alia*) of the manor of Stanford, co. Berks, and of lands in Gloucestershire, as appears by the Inquisition post mortem taken in that year. Reginald Fitz-Herbert left issue an only son, Edmund, and two daughters, Margaret and Elizabeth, all minors at their father's decease.

Edmund, the only son of Reginald Fitz-Herbert, was not eleven years old when his father died, a fact which is ascertained, not only by the Inquisition taken on his father's death, but also by the "Proofs of Age," published by the Record Commissioners, wherein it is stated that he was born at Dynevor, in the county of Caermarthen, and baptized on the 26th of January, 12th Edward III., 1338. This Edmund Fitz-Reginald died within three years after his father's decease, and thus terminated the lineal male descendants of John Fitz-Reginald Fitz-Peter; and the representation thereof passed to the two sisters and coheirs of Edmund, whose marriages, together with the custody of the manor of Stanford aforesaid until they should be of age, were, in the 25th Edward III., 1351,<sup>1</sup> granted to William de Burton, who paid to the king 100 marks for the same. We find that, subsequently, Margaret married Nicholas Putton, and Elizabeth married John Chanduitt.

I now return to Peter, the youngest son of Reginald Fitz-Peter. I have already said that this Peter Fitz-Reginald had, from his mother, a grant of the Lordship of Chewton, co. Somerset; of which manor, with that of Hinton Mayne, &c., he died seised in the year 1323, as appears by Inquisition. By his wife Alice, daughter and heir of Bleddyn (usually called Bleddyn Broadspear),

<sup>1</sup> Vide Abbrev. Rot. Orig. 25 E. III., Rot. 9.

Lord of Llanllowel, co. Monmouth, Peter had two sons, Herbert and Roger. Of the latter, we only know that he left a son Henry Fitz-Roger, a minor in 1327.<sup>2</sup>

Herbert, the eldest son of Peter Fitz-Reginald, was forty-eight years old and upwards when his father died, in 1323, as appears by the Inquisition then taken. He succeeded to the Lordship of Llanllowel, and married Margaret, daughter of Sir John Walsh, Knt., who was Lord of Llanwenni and Llandough. By this lady he had an only son, viz.,

Adam Fitz-Herbert, Lord of Llanllowel, and of Beachley, co. Gloucester, who married Christiana, daughter and sole heir of Gwillim Ddû, of Wernddû, co. Monmouth, usually called "The Black Lord of Llandilo." They had issue two sons, John and Jenkin.

The eldest son, Sir John ap Adam, Knt., Lord of Llanllowel, had an only son, whose daughter and heir, Margaret, married Thomas Huntley, Esq.

The younger son, Jenkin, inherited the estates of his mother, and resided at Perth-hîr, near Monmouth. He married Gwenllian, daughter of Rys ap Llewelyn ap Ivor, descended from Cedivor, Lord of Blaencych. By this lady, Jenkin ap Adam Fitz-Herbert had two sons, Gwillim and Philip.

Gwillim ap Jenkin, *alias* Herbert, succeeded his father at Perth-hîr, and married Gwenllian, daughter and heir of William ap Howel ap Ieuan, descended from Meuric ap Ynyr, Lord of Gwent. They had issue several sons, of whom Thomas ap Gwillim, *alias* Herbert, resided at Llansaintffraid, co. Monmouth, and acquired a large estate in marriage with Mawd, daughter and heir of Sir John Morley, of Raglan, Knt. Thomas ap Gwillim died on the 8th of July, 1438, having had, by Mawd his wife, a numerous issue.

Sir William Thomas, *alias* Herbert, the fourth son of

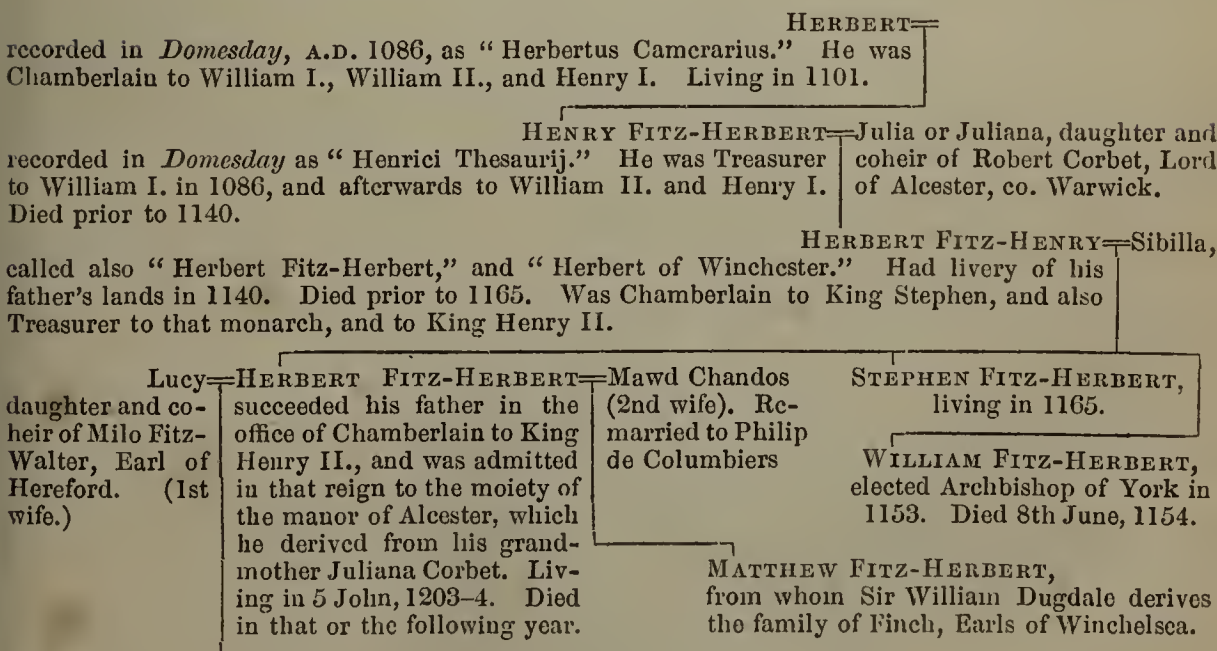
<sup>2</sup> Vide Rot. Orig. 1 E. III. Rot. 18, where Henry, son of Roger, son of Peter, son of Reginald, is stated to have been one of the cousins of Mary, the wife of John Meriet, both of whom were then deceased.

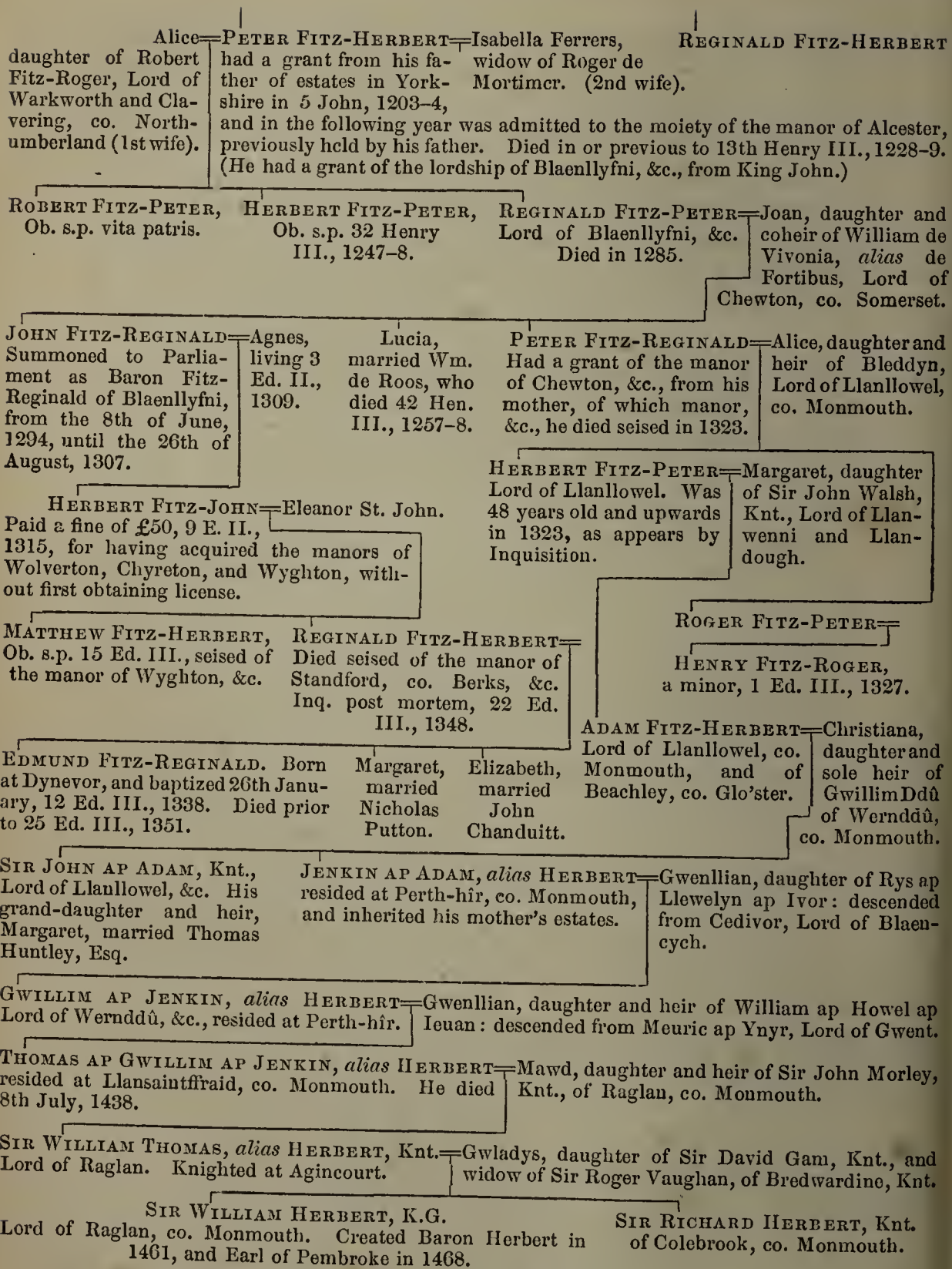
Thomas ap Gwillim and Mawd, resided at Raglan, co. Monmouth, and married Gwladys, daughter of Sir David Gam, and widow of Sir Roger Vaughan, of Bredwardine, which Sir Roger died at Agincourt, after having, with his father-in-law, received from his sovereign the honour of knighthood, while life was ebbing away, for the signal services previously rendered in that memorable field. Sir William Thomas, whose valour was equally prominent on that great occasion, also there received a similar honour; and, by the widow of his fellow soldier, he became the father of Sir William Herbert, K.G., created Baron Herbert, of Herbert, on the 26th of July, 1461, and Earl of Pembroke on the 27th of May, 1468; and of Sir Richard Herbert, Knt., of Colebrook, co. Monmouth.

At this point the detail of the genealogist, in relation to this family, glides into the pages of the historian; and the further account of the principal branches of the Herbert family will be found correctly recorded in the annals of the English peerage, as descended from one or other of the two eminent persons last mentioned.

JOSEPH MORRIS.

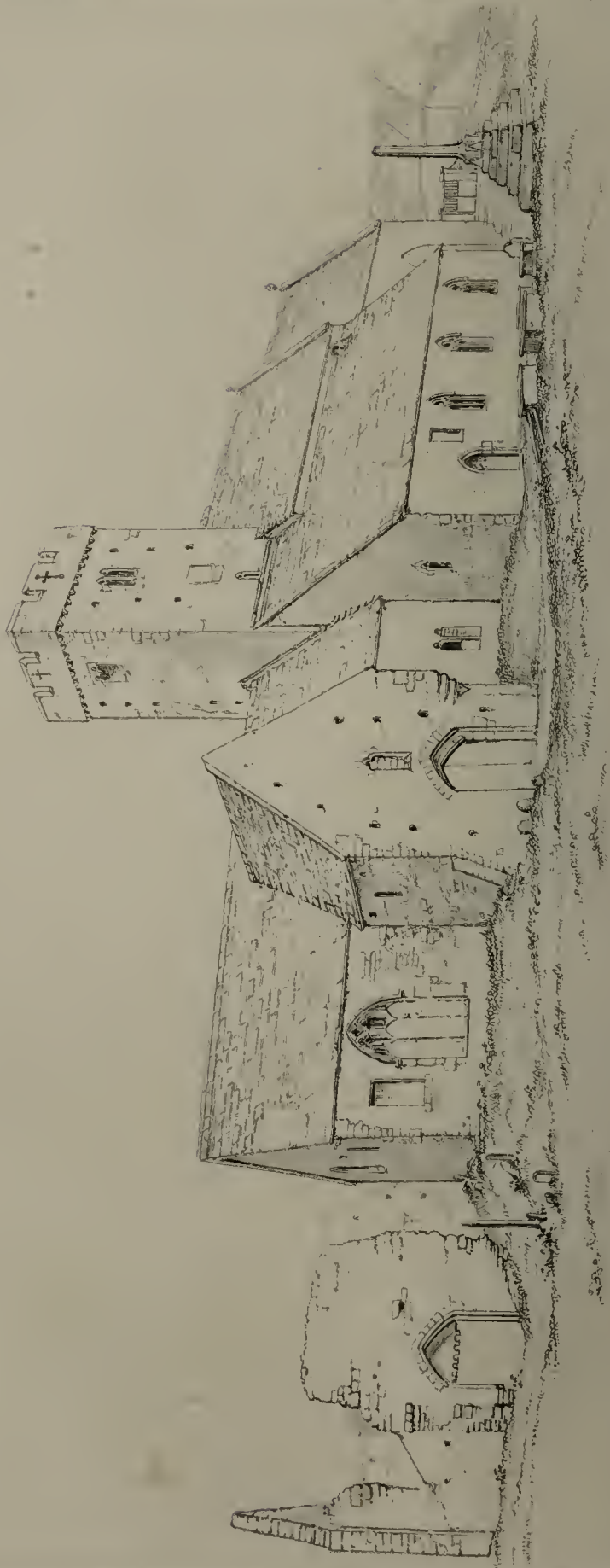
St. John's Hill, Shrewsbury,  
20th July, 1857.











*Plant. Major*

*W. H. P. P. P. P. P.*

*W. H. P. P. P. P. P.*

ARCHITECTURAL ANTIQUITIES IN  
GLAMORGANSHIRE.

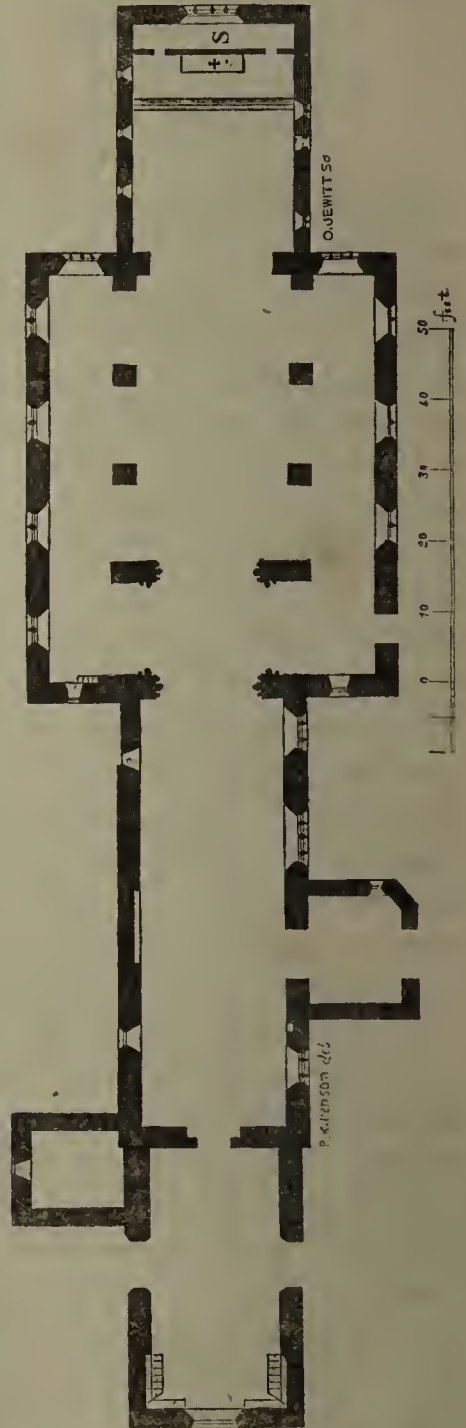
No. III.

LLANTWIT MAJOR.

THE whole series of buildings at Llantwit Major is one of the most striking in the kingdom. Through a succession of civil and domestic structures of the sixteenth and seventeenth centuries, the traveller gradually approaches the grand group composed of the church and the buildings attached to it. Lying as they do in a deep valley below the town, they present a miniature representation of the unequalled assemblage at St. David's. The strange, elongated pile of the church, itself a remarkable accumulation of distinct buildings, is flanked at some distance to the south by a bold fragment of what once was the gate-house, and backed by the ancient buildings crowning the crest of the opposite hill, over which the solitary gables of the great ruined barn soar conspicuously. All around are scattered remains of an earlier antiquity, crosses, memorial and sepulchral, witnesses of the fame of Llantwit in a day so remote that the mediæval architects regarded its remains as mere materials for their own erections. Llantwit then is full of interest for the antiquary of every class, as well as to the mere lover of picturesque groups and outlines. It presents attractions to the seeker after documentary, early ecclesiastical, and heraldic antiquities, as well as to the architectural student, both ecclesiastical and domestic. A full account of Llantwit must therefore be a joint production of several hands. For my own part I intend rigidly to confine myself to the architecture of the church. Indeed even of the church I willingly resign a portion into the hands of Mr. Parker, who has also undertaken the elucidation of the domestic buildings. That eminent architectural inquirer has been the first, as far as I am aware, to fix the ecclesiastical character, and to determine the exact ritual purpose,

of the extraordinary erection at the extreme west end. This had puzzled both myself and every one in whose company I had visited the church, and we had all been inclined to set it down as a portion of the domestic buildings of the monastery. I believe also that Mr. Parker does not exactly coincide with my views as to some other portions of the building, so that our combined lucubrations may produce the desirable result of enlivening the Association with a little controversy.

The church alone would render Llantwit a place of high interest to the student. It is one to which I have several times cursorily alluded in the course of previous papers. It resembles St. Woolos at Newport in its most singular characteristic, that of possessing a large extent of building west of the nave; but there is a considerable difference in the arrangement of the two buildings. At St. Woolos a large western chapel or Galilee is interposed between the nave and the tower; at Llantwit a church of the ordinary arrangement, with nave and aisles and chancel, has an engaged western tower, beyond which comes a western chapel, and beyond that, in the same range, what we had sup-



Ground Plan, Llantwit Major.  
Orientation E.N.E.

posed to be some portion of the conventual or collegiate buildings, but which Mr. Parker has shown to be a Galilee in the strictest sense. The general design of the whole is probably unique; and there is much that is very extraordinary in individual portions.

Speaking roughly, the whole range of buildings presents two dates only, though there are some small earlier fragments and some small later alterations. The main eastern church is chiefly of Early English or incipient Geometrical, the western portions are chiefly late Decorated or transition to Perpendicular.

**THE TOWER.**—The tower, which stands between the two main portions of the whole range, rests upon four arches like those of a central lantern. The existence of an arch to the west shows that some such western addition as at present exists was contemplated from the beginning. But the piers of this quasi-lantern and the arches which they support are strangely out of harmony. The piers appear to be the oldest portion of the building, and have been either built upon or used up again in the most reckless manner. The bases and many of the capitals have been destroyed—from the eastern arch especially they have completely vanished—and the arches have been built upon them with no care to make their members correspond with those of their supports. The piers are clustered, one large shaft between two smaller ones; some of the capitals exhibit a rich variety of that peculiar hollowed cushioned form which may be seen at St. David's, others are floriated, while others seem to have been designed for sculpture, but never to have been finished. The abaci follow the section of the piers. The arches are pointed, of two orders, the inner one only being chamfered.

The existence of this quasi-lantern may give rise to some curious speculations as to the original design of the church. It suggests the notion of a cross church with a central tower; and it is of course possible that these arches are the relics of such a building, which has given way to the present extraordinary ground-plan. But, ever since

the church assumed its present shape, we may be quite certain that such a western addition as the present was designed, but that the building east of the tower was really the nave of the church. It might indeed be imagined that the western building was the nave, the eastern the choir, and what appears to be the choir the Lady chapel. But the whole arrangement of the eastern building forbids any such supposition. It is clearly a nave, aisles, and chancel; and the roodloft palpably stood across what is still the chancel arch.

The upper part of the tower is one of the best local examples, without string or buttress, and with the corbel-table under the battlement, which in this case is pierced with cross-eyelets. The belfry windows are pairs of trefoil lights.

THE NAVE.—The nave, of three bays, is considerably wider than the tower, which involves the presence of a large mass of masonry north and south of the eastern arch of the lantern. On the western face of the northern one a string of a decidedly Norman character is prolonged from the abacus of the arch. The arcades of the nave are less rude than those of Manorbeer, and that is all that can be said for them. Perfectly plain square piers support perfectly plain pointed arches, without any such superfluous ornaments as mouldings, chamfers, capitals, or imposts. The chancel arch is of the same plain character, but wider and lower in proportion. The utter rudeness of these portions strangely contrasts with the generally good character of the work, and especially with the somewhat elaborate piers and arches under the tower. But it is the latter which are the real exception. The rude arcades of the nave are merely an extreme case of the tendency which, in most really local Welsh buildings, makes the piers and arches, when they exist, so very inferior to the windows and doorways. But the contrast is here rendered more striking from the juxtaposition with the more elegant and earlier work of the arches under the tower.

There is therefore, I think, no reason to suppose that

these arcades are of any other date than contemporary with the aisle windows, which are excellent examples of incipient Geometrical tracery. The side windows, three on each side,<sup>1</sup> are of two lights; trefoil arches support an unfoliated circle, the eyes being left unpierced. The eastern window of each aisle is a triplet of trefoiled lancets under one arch; their west ends have short trefoil lancets. It will be seen how strictly in this respect the church conforms to local customs. Llantwit is, in fact, in its architecture, a strictly local South Welsh church, though of unusual size and unusual arrangement.

It will be remembered that the tower is engaged, that is, that the aisles are prolonged to a level with its western face. A weathering with a small window above it is seen within the church, and the upper part of the aisle wall, seen outside, is plainly built against the tower. It follows that, if not the side walls, at least the roof-pitch and the western wall of this aisle, have been considerably raised. In the interior of the nave also there are clear signs that the nave has been raised. The excess of breadth in the nave over the tower, has caused portions of masonry to be added north and south of the east wall of the tower, to form the upper part of the west wall of the nave. The aisles also, along the nave, have also had their pitch raised, as appears by a weathering within on the north side. Now, if this weathering were on the same level as that in the western portion of the aisles adjoining the tower, the case would be plain; but unluckily that in this western portion is very much lower. How was the awkward effect of different heights of roofing in a continuous building avoided? The obvious way would be by an arch cutting off the western bay, and I thought I saw some, though not very certain, signs of the former existence of one against the wall continued southwards from the east wall of the tower.

The general effect of these very high-pitched roofs both to the nave and aisles, is extremely picturesque,

<sup>1</sup> The south aisle appears to have had four, but the most western one has given way to a later doorway.

though they trench somewhat upon the due proportion of the tower as seen from the east. The proportions of the nave taken alone are very striking; great height and width are combined with extreme shortness. The general character of Llantwit church is, of course, extraordinary length, but the nave, taken alone, is singularly short.

Between the high roofs of the nave and aisle there is no room for anything worthy to be called a clerestory, but one Perpendicular window has been inserted to light to the roodloft, and there are two perfectly plain ones pierced on the north side. A window, set high in the wall for this purpose, is very common in the aisleless churches of Glamorgan and Monmouthshire; and this instance is exactly analogous.

CHOIR.—The choir appears to be contemporary with the nave and aisles. On the north side is a striking range of four long trefoil lancets, well splayed inside, but without shafts or mouldings. The appearances on the south side are a little perplexing. Signs of two arches and an intervening pier similar to those of the nave may be clearly seen in the south wall. They are evidently not merely ornamental or constructive arches, as they go right through the wall. It would also almost seem as if a third arch had existed to the east, as the eastern seam of the pier is distinctly visible. This third arch would involve an extension of the choir eastwards further than at present, and it almost seems to imply that the choir has been cut short. The arches must have been made under the idea of adding an aisle at some subsequent time; but the aisle or chapel contemplated can never have been added, as the east end of the south aisle palpably remains in its original state. The east window is Perpendicular, as are the windows which are inserted in the blocked arches. Another remarkable thing is that over the first pier from the west end is an aperture—*i.e.*, a contemplated aperture—a great deal too low for a clerestory window of any kind. It is more like a doorway, and may probably have been intended for an approach to the roodloft on that



side, as those structures not unfrequently extended some way into the choir as well as into the nave.

WESTERN CHAPEL OR "OLD CHURCH."—The large western addition, as we have seen, was contemplated from the beginning; but the existing structure appears to have been rebuilt, a seam on the north side a little west of its junction with the tower apparently showing the extent of the reconstruction. Two large windows on the south side—the eastern one square-headed with Reticulated tracery, the western pointed with early Perpendicular tracery—seem to assign the building to the period of Transition from Decorated to Perpendicular. There is also another smaller square-headed window of similar character on the north side, with a row of flat quatrefoils over it. Two other windows in the eastern part of the building are more or less blocked and mutilated; they seem to have been trefoil couplets, probably contemporary with the nave. The west end of the "old church" forms part of the extreme western Galilee which Mr. Parker has been the first to elucidate, and the description of which I therefore leave to him.

Between the two large windows on the south of this chapel is a large porch. It has had a parvise, the approach to which remains within, but the lower story was never vaulted. The inner doorway is very plain; a round arch without moulding or chamfer, rests upon a jamb with a single chamfer.

Now what was this singular chapel? Local belief calls it the "old church," and imagines the eastern building to be the later addition, attributing it to Richard Neville in the fifteenth century. This view requires no refutation. The error probably arose from mistaking the raising the nave and renewing the roofs, which may very well have taken place at the date assigned, for the original construction of its walls and arcades. At a time a little earlier the supposed "old church" must itself have been almost wholly rebuilt.

At first sight, as I have said above, we are tempted to compare this western chapel with that at St. Woolos.

which is evidently a mere Galilee or western Lady Chapel. But Llantwit and St. Woolos, differ in several respects. At St. Woolos the Galilee is an unmistakable addition, built up against the still existing west front of the original church. But at Llantwit the real Galilee is added, not to the nave, but to a structure intervening between it and the nave, and we have seen that this intervening building ("the Old Church") was designed at least from the time when the eastern portion assumed its present shape. The Galilee at St. Woolos has, in its general effect, much more in common with the intervening structure ("the Old Church") at Llantwit, than with the real Galilee. But a little examination will show the difference. At Llantwit the intervening building is far more an essential part of the church than the Galilee at St. Woolos. It occupies a much larger portion of the ground plan; it has the only porch of the church built against it, just like a nave; it opens to the eastern portions by an arch, not by a doorway. At St. Woolos the Galilee is like a huge porch, built over the original western doorway; a doorway unusually lofty indeed, but still merely an external doorway, and not an internal arch.<sup>2</sup> At Llantwit the western building opens to the eastern by one of the arches of a lantern, and the two buildings are as essential parts of one whole as the limbs of any cruciform or quasi-cruciform church whose lantern-arches are somewhat narrow. In fact the St. Woolos Galilee really answers to the true Galilee—the extreme western portion—at Llantwit; and it is only its superior size which causes it to approach, in its general effect, to the intervening building or "Old Church."

What then was the intention of so singular a ground-plan? The only explanation which occurs to me involves several strange anomalies; but the whole conception of

<sup>2</sup> My recent visits to Aquitaine and Languedoc have made me acquainted with numerous doorways of a character closely resembling this of St. Woolos. The similarity is doubtless owing to the same cause, to close imitation, perhaps to what the French call "*utilisation*," of Roman remains.

Llantwit is so anomalous that anomalies in detail are hardly to be looked upon as difficulties. I have already accumulated several instances of monastic (or collegiate) and parochial churches united in one building, as at Brecon, Ruthin, and Ewenny; I have also accumulated several instances where a central tower was used to isolate the two. At Dunster we find a perfect church, with nave, choir, and presbytery, all westward of the central tower. Is Llantwit an instance of the reverse arrangement? Was the western building the original parochial church, and did the monks possess, east of the tower, a complete church with nave, aisles, and choir?

If we are to imagine that the western building is really the parochial, and the eastern the monastic church, I should be inclined to go a step further. The lantern arches between the two buildings point to an earlier structure on a different plan, cruciform or quasi-cruciform. Have we here again the story of Wymondham and Dunster? Was the church originally possessed in common by the monks and the parish, and afterwards, as in those instances, divided and remodelled; the monks taking the eastern limb as their exclusive possession, and apparently rebuilding it? The only difference would be that, according to this supposition, the monks of Llantwit erected a regular nave<sup>3</sup> and aisles, between their choir and the tower, instead of making their choir immediately to the west of the latter.

If this supposition be correct, and if the monastic church came by any means into the hands of the parishioners at the Dissolution, the parochial service would naturally be transferred to the more stately monastic structure. So it was at St. Alban's, Tewkesbury, and Dorchester, so also at Shoreham, Boxgrove, and Pershore, with the additional circumstance in those three cases of the destruction of the naves, which doubtless formed the

<sup>3</sup> The rudeness of the arches might suggest the idea that they merely cut them through the walls of the original eastern limb; but the blocked arches in the choir, to which this suggestion could not extend, are equally rude.

original parish churches. The designation of the "Old Church" given to the western building, thus becomes both intelligible and accurate. It refers not to architectural date, but to parochial arrangement. It is the old parish church, deserted in favour of one older in the view of the antiquary, but more recent as regards parochial possession.

I put forward this theory by no means dogmatically, but as a mere suggestion, not without its own difficulties, but which seems a possible explanation of a very puzzling phænomenon.

ROOFS.—The roofs throughout the church are of timber, belonging apparently to the Perpendicular reconstruction. They exhibit several varieties of the cradle type, but are by no means favourable specimens of the class. That of the choir is nearly circular, but has some mixture of the canted form. Over the nave is a poor pointed one. The western church has a roof of a form of which several occur in the district; it is essentially of the cradle shape, but some of the members are treated as principals, and come down below the cornice. This is more elaborate than the others, having battlements introduced, and shields of arms, which I leave to the local genealogist.

ECCLESIOLOGY, &c.—The early remains, together with the heraldry, &c., of this remarkable church I leave to others. Nor can I attempt to describe the extensive remains of ancient paintings still visible in the choir. I have already mentioned the signs of the roodloft across the chancel arch. More remarkable is the singularly grand Perpendicular reredos to the high altar, which is advanced a little, so to leave a small sacristy behind it approached by the usual two doors on each side the altar, such as we have seen at Ewenny. Such an arrangement is very usual in large buildings, as at Winchester and St. Alban's, as also in Magdalen and New College Chapels. When an eastern sacristy occurs in a smaller building, it is commonly a projection much lower than the chancel, not a part of the church screened off. There are several such examples in Somerset, at Hawkhurst in Kent, and in

the immediate neighbourhood of Llantwit, at Cowbridge. But at Llancarvan, on the other hand, there is one which, though of less magnificence, is exactly analogous to this at Llantwit.

This magnificent reredos looks utterly out of character with the general plainness of the church; but it is hardly so much so as one single feature of an earlier period. At the east end of the south aisle is a large trefoil-headed niche, enriched with the most elaborate Early English foliage and heads, forming a Jesse Tree. No greater contrast can be imagined than this and the utterly rude contemporary arcades and chancel arch with which it is brought into immediate contact. It interferes a little with the adjoining arch, enough to show that it must have been inserted since the arch was made, but as a single splendid feature like this may well have been an individual benefaction, there is no reason to put it much later, or to suppose that it implies any distinct reconstruction or remodelling. The altar with which this niche was connected had a trefoil piscina, while a cinquefoil one remains in the corresponding position on the other side.

A bench-table external to the nave aisle on the south side is also worth notice.

EDWARD A. FREEMAN.

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Having been requested by Mr. Freeman to record my ideas respecting the ruins at the west end of Llantwit Church, I cannot do so better than by transcribing some notes which I made on the spot when there with him, on the 11th of June, 1856.

The church altogether is a very remarkable one, and at the west end are the remains of a Galilee, or large western porch, with a chapel over it, probably dedicated to St. Michael, as was customary for chapels in this situation. It had ascending and descending staircases, one in each corner, at the extreme west end. This was usual, on account of the number of worshippers on particular occasions, when the relics were exhibited in this

upper chapel. There are arches, or doorways, in the north and south walls, and the west door of the church opens into this porch, which was not vaulted, but had a wooden floor to the chapel, some of the corbels of which remain; and at the west end of the upper chapel was a window, of which the opening remains. At the east end of this chapel, against the wall of the church, are two niches, one of the fourteenth, the other of the fifteenth century; and in the latter is a recumbent figure of Jesse, and part of a Tree of Jesse.

Adjoining to this chapel, on the north side, are the ruins of a small house, or cottage, of two stories, probably for the sacristan to live in. The whole of the work is very plain, but it appears to be of the fourteenth century; and the west window has a dripstone of Decorated character, the scroll moulding.

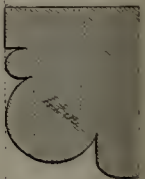
At a short distance to the south-west is the gate-house of the farm-yard, with an external stone staircase at the west end. Near to this are the ruins of a large barn, and a circular pigeon-house, with the domical vault perfect. The whole of these farm buildings are of the thirteenth century.

I have considerable doubt about the date of the piers and arches of the nave of the church, which Mr. Freeman considers to be of the fifteenth century. They are so extremely plain, and devoid of all architectural character, that it is not easy to say to what period they belong. The piers are square and massive; the arches pointed, but square in return, neither recessed nor moulded in any way. They appear to me much more likely to be of the end of the twelfth century than of any later period. It is very common for the piers and arches of an older church to be preserved, when the walls are rebuilt to make the aisles wider, and a new roof and clerestory put on; and this appears to me the most probable history in the present instance. But Mr. Freeman has far more knowledge of the local peculiarities of the district than I have, and he sees a greater difference between the work of the Welsh inhabitants of the country villages, and



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Llantwit Major



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that of the English settlers in the coast towns, than is usual in other districts. He thinks that the Welsh workmen could not build pillars and arches with the same skill and richness that they could windows, because they so seldom had occasion for them, few of their churches having aisles,—a view of the subject which is well worthy of notice by professional architects and antiquaries in general.

J. H. PARKER.

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In further illustration of this remarkable building, I am desirous of appending the following remarks:—

At the east end of the south aisle of the church, and on the north side of the window, stands a niche let into, and partly projecting from, the wall. It will be observed, from the engraving, that its date is of the earlier part of the thirteenth century, and that it constitutes a beautiful example of the work of that period. Traces of painting and gilding are visible all over the scroll work, and its effect must have been rich in the extreme. The decoration consists of a vine climbing up each side of the niche, twisting round the heads of fourteen crowned personages, seven on each side. Some of these have beards, others are without; and at the central point of the highest portion is the head of the Saviour, with the crossed nimbus, bearded. The bottom of the niche is evidently cut away, for the scroll ends abruptly on either side, and the wall and the plaster are carried up quite flush with the outer plane of the section. The subject of the decoration immediately suggests the idea of the *genealogical trees* of our Saviour, as recorded by St. Matthew and St. Luke; and this is confirmed by the fact of the remaining or lower portion of the sculptural decoration being found below the niche, in what is called the Lady Chapel, at the west end of the church. This stone corresponds in measurement to the bottom of the niche, and is identical in decoration. Here we have Jesse lying down asleep, with a stem proceeding from his left side,

and branching off in two directions, encircling five crowned heads. We have, therefore, restored it in the engraving to its original place; but it will be seen that the two lowermost compartments of the scroll are still wanting on each side. It is not impossible but that they may be found, whole or broken, among the rubbish or the stones of the church. We have no doubt that this niche contained a figure of the Virgin, that this was her chapel at the east end of the south aisle, and that it was used as such up to the end of the thirteenth century. Probably at that period it was not found large enough for the purpose required; and when the new Lady Chapel was added on to the west end of the church, the lower part of the niche was carried away, and placed in its present position;—though why the whole was not transported thither at the same time, we have no means of conjecturing. It is a fortunate circumstance that it should have been kept in its original spot, otherwise it might have been injured by the weather, though the lowest portion, with the figure of Jesse, has withstood the influence of weathering much better than could have been expected.

It is a subject of doubt whether the building at the extreme west end of the church be a Lady Chapel or not. The observations of Mr. Freeman and Mr. Parker are recorded above, and I confess that, in my own mind, I should just as soon consider it to have been a chapel of St. Michael, or a Galilee, as a Lady Chapel, were it not for the occurrence of the lowermost part of the Jesse Tree, evidently carried thither from the south aisle. Of the two niches which are cut in the upper part of the western gable of the church, the northernmost has this sculptured fragment placed in it, so as to form a pedestal, or base, or table, for any figure that may have been placed on it. The southernmost niche is a piscina, with its drain still perfect. This niche is earlier in character than the other, being a trifoliated ogee; the latter has a pointed head, nearly equilateral, with mouldings of a later period, though I conjecture that they may have been of the

middle of the fourteenth, instead of the fifteenth century, as suggested by Mr. Parker.

It would appear, therefore, that in the fourteenth century this western building was constructed, and the upper story of it used as a chapel; for it must have had an altar since it had a piscina. The precise destination of this chapel not being self evident, I will quote two extracts from books,—of very different character indeed,—which may throw some light on the subject.

In Jones' *History of Brecknockshire*, ii. p. 416, is an account of Partricio, or Patrishow Church, containing the following passage, referring to a similar building:—

“At the west end is an additional building called the old chapel, which seems anciently to have been a chauntry, belonging to the founder or some other benefactor: at the upper end of this room is an altar monument of mason work, with a stone tablet on the top of it, but without any inscription; immediately over it was a window, now stopped up, looking into the church. In the eastern wall, near the monument, is a niche, once occupied in all probability by the image of some saint, with three steps immediately below it. This is now used as a lumber room for materials, but the parishioners have it in contemplation to refit it and convert it into a vestry room.”

M. Viollet Leduc, in his *Dictionnaire de l'Architecture*, tom. i. p. 257–260,<sup>1</sup> describes the construction of the great abbey of Cluny, and in it the following passages occur:—

“In the time of St. Hugh the church of Cluny was no longer sufficiently large for the number of the monks. This abbot, therefore, in 1089 began to rebuild it; and the legend says that St. Peter gave the plan of it to Gauzon, the monk, during his sleep. It was certainly the largest church of the west . . . . . begun in its choir by St. Hugh, it was not dedicated till 1220. In front of the church was the entrance of the monastery, a fine gateway of the twelfth century, with two arcades, which is still in existence. Between this and the church five steps led into a

<sup>1</sup> It has been with great pleasure that I have heard Mr. Parker express an opinion of this admirable book, so entirely coinciding with my own—I would rather say with that of every professional reader—to the effect that it is one of the *first* architectural works of our day. We have nothing superior to it.

sort of *parvise*, in the middle of which rose a cross in stone; then came a great series of steps interrupted by wide landing-places, and going down to the entry of the *narthex*, which was flanked by two square towers, the southern being the seat of justice, the prison, while the northern was reserved for the keeping of the archives. It does not appear that Cluniac churches had porches of this magnitude erected in front of them before the twelfth century. The *narthex* of Cluny dated from the early years of the thirteenth century; those of La Charité sur Loire, and Vézelay, were built in the twelfth. At Vézelay, however, there was a porch built at the same time as the nave, at the end of the eleventh, or the beginning of the twelfth century; but it was low, and of little depth. It is difficult to discover exactly for what purpose this ante-nave was intended; but an absolute necessity must have forced the religious brethren of the Cluniac order, about the middle of the twelfth century, to adopt the arrangement, because it develops itself all of a sudden, and acquires much importance. At Cluny, at La Charité, at Vézelay, the *narthex* is a regular church, with its side-aisles, its triforium, and its two towers.<sup>2</sup> At Vézelay the triforium turns round, or is continued over the entrance of the internal nave, and thus becomes a true gallery, on which was placed an altar of the twelfth century in the central niche, which had once formed one of the windows lighting the west gable. Was this vestibule intended to hold the concourse of noble visitors who were received in the abbey by the monks, or the numerous pilgrims that came there at certain periods of the year? Was it a *narthex* reserved for penitents? This last hypothesis seems to us the most probable, and there is a passage to favour it; for in the ancient Pontifical of Châlon-sur-Saône, which was so near Cluny, occurred these words,—‘In quibusdam ecclesiis sacerdos in aliquo altari foribus proximiori celebrat missam, jussu episcopi, pœnitentibus ante fores ecclesiæ constitutis.’—(Lorain, *History of Cluny*, p. 66.) At Cluny itself, near the left hand entrance, within the vestibule, there might still be seen before the Revolution, a stone table, four feet long by two and a half wide, which might pass for an altar of the twelfth century. The great church (of Cluny) was entered from the vestibule by a round-headed doorway. . . . . Above this doorway, in the thickness of the wall that separated the *narthex* from the nave, and forming a corbelling six feet wide, was constructed a chapel, dedicated to St. Michael, and reached by two nowell staircases. In the abbey of St. Gall was also a small circular chapel raised above the ground, and

<sup>2</sup> The porch of Cluny had five bays.

dedicated to St. Michael. At Vézelay, and at Autun Cathedral, this becomes a niche, placed over the portal, and capable of holding an altar. It would seem that this arrangement was peculiar to Cluniac churches; and at any rate it is deserving of mention, because we find it again at St. Andoche de Saulieu, and in the church of Montréal, near Avallon, under the form of a gallery, with its altar still in its place."

Whatever may be thought of the above passages, their parallelism is of value. If they do nothing more, they show that chapels added on to the west end of churches after their construction, though rare, are not without precedent. In the case of Llantwit, the difficulty of the ground—rocky and rising steeply behind the chancel—may have suggested the construction of a western chapel, as a more œconomical plan than the cutting away of the rock at the eastern end. The thought no doubt did not exist before the thirteenth century, because Lady Chapels at east ends of churches only date from that period; and as the existing buildings had been placed so far eastward that an extension of them in that direction would have been difficult, a prolongation of the western end, though anomalous, and possibly inconvenient, was probably preferred.

Upon more closely examining the reredos-screen mentioned by Mr. Freeman, it appears that two of the slabs of stone, forming the backs of niches, are fragments of incised coffin-lids—or grave-stones—of the fourteenth century, bearing floriated crosses, but without any inscriptions.

H. LONGUEVILLE JONES.

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## SOME ACCOUNT OF THE BUHEZ SANTEZ NONN.

*(Continued from p. 385, Vol. III.)*

## ANALYSIS.

*Specimens of the original Breton, taken from the beginning and end of the MS.*“*Deus Pater*”

Ael mat quae en stat man	Lauar dezaff parfet
abreman voar an bet	diuset ezaedi : gant doe just ha leal
Bede Patrieins : joaeus gra escus	real dre e aly : da pen tregont
net	bloaz eo.
mont voar teeh an leeh hont	Ez duy beo sant Devvy
dezaff gra pront contet	aman da bout ganet
Querzet certen dren bro	proficiet edy.”
Eno ne chomo quet	

“*Rex.*”

Me malgon roe venedotonct	dre mazoa vaillant ha santel
a goar en mat a relat net	dre testeni eelestiel
entren preladet en eredaf	haff cuff ha vnel reulet.
sanet voa heman a pan ganat	<i>Fratres, Canonici, Presbiteri,</i>
dre patriee e proficiat	<i>Nobiles, &amp;c. simul.</i>
ezeo sanet mat hegarataff	Rac se hastomp na tardomp quet
En abatti ez studiaff	pan eo deomp cren gourehemennet
pret eo e berr e enterraff	gant an roe parfet a credaff.”
hac ez gourehemennaff affet	

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the Text.

THE first person who appears is

- 3.<sup>1</sup> *Deus Pater*, who instructs an angel to go immediately into the world, find Patrick, and order him to quit the place he then inhabited, and go with joy into a far country (Erin).  
“In 30 years from this time, St. Dewy will be born: it is predicted that he will be begotten here.”
5. *Angelus ad Patricium* announces his message to Patrick.  
“In 30 years a Saint will be born here, who will come into the world full of knowledge.”

<sup>1</sup> The paging marks the French version, and is in alternate numbers, because the Breton text occupies the opposite pages. Wherever it has appeared to us as likely to be useful, we have introduced the original Breton. The little bars between the phrases mark the commencement and termination of a line in the original poem.—R. P.

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the Text.

*Patricius* consents to go, but with a very bad grace, almost rebelliously. "To send me fasting to make room for some one who will not arrive these thirty years!"

7. *Deus Pater* sends the angel a second time "to Patrick, the pure, who is in trouble; speak to him clearly and as a friend."

*Angelus* says to Patrick, "thou shalt be an apostle and the first to teach in that Isle" (te vezo apostol ha pen—do quelen en enesen man).<sup>2</sup>

9. *Patricius* accepts the mission, and says that he "will cross with honour the salt sea;" and that it is time to "hire a ship and active sailors to conduct him to Hibernia and take him from 'la Bretagne" (don conduy en Hibernia—ha maziff deia eux a breiz—euit prezec breman an feiz—hac un locman reiz don treiza).

*Runiter senex incipit*, and without any pause or introduction, change of scene or indication of the absence or presence of St. Patrick, complains of his infirmities, and says that he must die.

11. *Mors*, "It is I, not to be doubted, Death, who came through Sin—I am Death, without any lie, in this valley—Poor or rich, not one remains; I favour none, and, myself, I kill all men . . . . . I am a being without reasoning; with my scythe I will astound thee" (*Runiter*).

*Runiter* prays for pardon of his sins, and for protection against evil spirits.

(*A passenger*), "I see a most hideous dead body, I will examine it, strip it, see if there be any gold or silver about it, and then bury it."

(*Patrick*), "I see clearly, in my mind, that a man was sometime buried here. I think, about 15 years ago . . . . . I pray God, true King of the world, to raise him up and grant him a new life."

In the text all this is under the title "*Runiter*," without any interruption. The words "*passenger*" and "*Patrick*" are introduced into the French version only.

13. *Patrick* commands him (*Runiter*) to arise, in order to travel and preach the Faith.

*Runiter resuscitatus*, says, "during fifteen years have I been all naked and stretched out; belly and back all perished

<sup>2</sup> "That Isle" is without any antecedent; but it can only intend "Hibernia," mentioned in the next page (9) by St. Patrick himself.—R. P.

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the Text.

- and entirely rotted away . . . . . By thy prayer . . . . .  
 God has raised me up . . . . . I will follow thee as my father  
 and patron, and by the Grace of the Son of God, true King  
 of the stars, I will gladly make the voyage to Hiberdon”  
 (da Ynerdon).
15. *Nauta* appears, and begs them to make haste and embark.  
*Patricius ad Runiter*, “Come joyfully, Runiter, come with  
 me to Hiberdon” (Hiberdon).  
*Runiter* expresses his readiness to go.  
*Nauta*, “Here you are in Hibernia (in Hibernia), in the  
 little Isle of Rosina” (en enes clos hanuet rosina).<sup>3</sup>
17. *Patricius* gives the sailors his blessing.  
*Nonita vovendo* prays earnestly to God. “I feel myself  
 strongly inspired, and my white angel counsels me to become  
 a Nun . . . . . I go in the first place to salute the *Abbess*  
 with respect . . . . . I will go often to the monastery.”
19. *Abbatissa ad sorores*, “I see a young maiden who appears  
 to me a virgin, and who comes often to our house—I will  
 endeavour to learn why she comes.”  
*Nonita salutando Abbatissam*, applies for admission into the  
 house.
21. *Abbatissa*, “There are in this house a thousand cares and  
 troubles—To be a Nun in this convent you must renounce  
 the world and live in Chastity—abandon father, mother,  
 relations, and all others of every condition.”  
*Nonita* readily accedes to all. “I here engage, before you  
 to obey punctually all your commandments.”  
 (*The Abbess*), “According to our rule I must convoke  
 and consult the Chapter . . . . . I must take advice  
 of all and every of those who are in the house—Wait  
 then until I have reported,” &c.
23. (*Vadit ad capitulum*.)  
 “Sisters approach and listen.” She then recommends her  
 charge and demands consent.  
*Sanctimoniales* accept her.
25. *Abbatissa* goes to introduce her.

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<sup>3</sup> This is the first of those changes of scene and locality which occasion the confusion noticed by the Abbé Sionnet in his Preface, pp. xxvii.—xliv. Here we have the little “ISLE of *Rosina*,” on the coast of *Ireland*. The “*Vita Sancti David*,” quoted in the Preface, p. xxxi. says, “tandem ad locum qui *vallis Rosina* nominatur,” &c., evidently in Wales; and the legend at St. Divy (la Forêt) runs, “angeli jussu *rhosinam vallem* dimittit tandem *Hiberniam*.”—R. P.



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the Text.

(ad Nonitam eam introducendo), "Come with me holy maiden," &c.

*Nonita ad Abbatissam*, "I have vowed myself to the service of God . . . . ."

*Abbatissa ad Nonitam*, "Since such is your vocation, strip yourself of all your worldly garments; it will be glory and profit to you—Your body will be re clothed with honours, and  
27. then we will proceed to the object of your desires—This is our rule: You must, without return, bid adieu to the world, to gold, to silver, to dress; abandon father, mother, all worldly concerns, your relations whoever they may be, and renounce utterly all the bonds of sin—You must fast, give alms, apply yourself to prayer before the King of Thrones, follow virtue, yield yourself to unbounded devotion, suffer continually as do the pilgrims, watch morning and evening without repose—You now understand well; let us to the conclusion."

*Nonita* expresses her joy, and promises to perform "all the duties that you have detailed."

*Abbatissa*, "Approach with merit and for your profit, *Nonita*—I give you my benediction without delay, and shall gladly clothe you with our habit—Observe our law faithfully, learn the Psalter and go the Mass."<sup>4</sup>

29. *Nonita ad seipsam*, felicitates herself on having attained her wishes, and repeats to herself her vows of piety and obedience.

*Rex Kereticus*, "Now let us to the chase, faithful servants of my court and palace: I am full thirty years old . . . . ."

31. Since I am a great personage, a man of choice and quality in Keretic ('e Keritic'), which is doubtless a fine kingdom, let us be off, my good friends, to amuse ourselves. We must go to Demetri . . . . . I have been warned, in a dream, to go this day, without fail, to hunt the wild beasts," &c.

*An Huntsman (An Quiznesl)* boasts vaingloriously of his skill in the chase; pursues the wolf and the hind.

*Secundus*, "My Lord, come boldly, and examine a forest near the sea, we shall there quickly find some game."

33. *Tertius*, a third boaster, who is "cruel and mortal hard for the wild boar."

*Quartus*, who chases the hare and the fox.

*Primus* invites the party to make haste. "Let us go to the glade to seek the fallow deer. 'Tis a pity that we have no nets."

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<sup>4</sup> The Abbé Sionnet, Preface, p. xliii., refers to the want of ceremonial in Wales. The Bretons would follow the same practice.—R. P.

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- Secundus* calls upon his lord to be alert and “go to the wood to seek the venison.”
35. *Rex*, “I have prepared banquets at Demetri . . . . . I will assemble in my territories chosen men, men of quality and power . . . . . Let us go and provide venison and take game, without damage to any one.”
- Nonita*, “I am going to the Mass, which I shall hear in the white church.”<sup>5</sup>
- Rex*, “I perceive a young maiden . . . . . go and fetch her . . . . .”
37. *Nuncius regis ad Nonitam*, “Mademoiselle (Huy demesell),” &c., invites her to wait upon the king.
- Rex ad Nonitam*, “Blooming, courteous, sweet and gentle maiden; I offer you my respectful salutation—I bow before you, for I see you beautiful and holy.”
- Nonita*, “Although I am here upon the road my parents are honourable and high-born, of a noble and wealthy house, ‘de la Bretagne’ (tut fier a britonery). Leave off your jests and manners, behave yourself honourably; come to the convent and act like a king.”
- Rex* invites her to yield to his wishes.
- Nonita ad regem*, deprecates his intentions.
- Rex ad Nonitam*, re-urges his suit.
41. *Nonita* prefers death to dishonour.
- Rex eam violando*, forces her.
- Nonita ad seipsam*, “My adventure is of the strangest;” laments her disgrace.
43. *Rex pœnitens*, repents of his crime. “In this very place, as was foretold, I see two stones under which she may hide herself in her trouble, she who was so holy.”
- Nonita* prays to “the true King of the world” . . . . . “I believe indeed—that I am enceinte . . . . . O Virgin Mary, I supplicate thee instantly, when the time shall arrive for me to bring forth a child, to pray thy son Jesus, that I may lead my child to good; that he may be . . . . . upright in the country of the Bretons” (ha guirion e bro bretonet).
45. *Unus ex comitatu regis mirando*, speaks “of the miracles

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<sup>5</sup> The *Archæologia Cambrensis*, Third Series, ii. p. 251, speaks of the monastery of St. Paulinus at the “White House on Tave” (Ty-gwyn ar Dâf). We have a note that Howel the Good had a hunting seat here, called the “White House,” because it was built of wattles, as probably was Paulinus’ Church, in common with the Welsh and Breton churches in general—*infra*, pp. 51 and 109.—R. P.

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- without parallel which have happened in this place, in this valley . . . . .”
47. *Secundus*, “Now it is evident that the little child has been foretold; he has been formed contrary to the state of nature.”  
*Tertius*, “This is, in the sight of men, a pure miracle: behold! two great stones, I assure you of it, which have providentially appeared when the Nun was violated, against her will, and became enceinte—They rose here to hide her shame.”<sup>6</sup>  
*Alter*, “This fruit has been foretold to give protection to the land and bring it joy.”
49. *Ambrosius Merlinus*, “It is I, Merlin, who have foretold that there will be born a little child, who will be very holy in the country of the Bretons (santel meurbet e bro Breton) a man full of grace, who, in after time will become a prelate . . . . . When his innocent mother shall go to the preaching, the stupefied preacher will not be able to utter a word . . . . . In vain will he endeavour to speak, not a word will proceed from his mouth—When he shall one day come into the country of ‘Bretagne’ (e bro Bretonery), he will be a treasure for all Christians; through him great joy and much honour will come upon the Armorican nation (ha cals enor de cosquor armory).”<sup>7</sup>  
*Nonita* prays, “Oh! Lord God, my true King and Father . . . . .”
51. *Legenda*, “to be read”—“I was not used to approach men,” &c.  
*Sanctus Gildas*, “It is I, Gildas, who am going to preach zealously a sermon carefully extracted from the Gospel; I will explain it to all the world, and to each person in particular, as far as I am able, according to the Testament—In the white church,<sup>8</sup> where is the feast and the pardon,<sup>9</sup> according to custom, come and attend with reverence at Vespers and Mass, to learn from the Gospel, and to read the commandments of God.”
53. *Rex Trisinius incipit*,<sup>1</sup> “Let us go early, my good children

<sup>6</sup> These stones have a very druidical air, and are repeatedly noticed.—See Preface, p. xii. n. 2.—R. P.

<sup>7</sup> See Preface, p. xi. n. 1.—R. P.

<sup>8</sup> See p. 35, *supra*, n. 1.—R. P.

<sup>9</sup> With a view to dates, it might be useful to ascertain when the word *pardon* first came into use, in order to signify the celebration of the feast day of the patronal saint.—R. P.

<sup>1</sup> “In the MS. *Mystery* (the *Buhez*), the king is called ‘Trisinius;’ ‘Trifunus,’ by Caradoc of Lancarvan, more correct in

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the Text.

to listen to the laws of Baptism, to offer up our prayer with attention, and to hear the sermon."

*Primus filius regis*, "Let us go . . . . . since it is the pardon."

*Secundus*, "We will listen with attention . . . . ."

*Nonita eundo ad ecclesiam*, "I will go often to the Churches . . . . . I will remain at the bottom of the Church, and will place myself behind in order to hear the preaching  
55. . . . . I dare not place myself higher up . . . . . it is clear that I bear my creature . . . . . Behind the pillar<sup>2</sup> they will not perceive me."

*Sanctus Gildas*, "True Christians here assembled, let us pray God, true King of villages, (dan ploueu) to give us his Grace without fail in this valley—to me, to preach according to my desire and His will, and to you to listen with attention, by the most perfect grace of the Holy Spirit—Let us lift up our eyes and affectionately salute, gentle and simple, all together and each one in particular; let us now salute with all our heart and without hesitation, the good Mother, the beloved  
57. Virgin Mary; let us tender her our homage with faith, in offering her an *Ave Maria*."<sup>3</sup>

*Nonita*, in the church, prepares to listen.

*Rector interrogat Gildam cur non potest prædicare*.

*Gildas*, "A suspected person is at this moment listening to me; he is in the church . . . . . Leave me here . . . . . Later I will try to preach—Remain without till I see what prevents me."

59. *Rex et alii*, "Let us all go out together; . . . . . Clerks and priests, let us go out. . . . ."

*Nonita manet in quodam angulo*, "I will remain and see what will be done. . . . ."

*Gildas*, "I know not what is come to me to-day; I can say nothing, I cannot preach—Some one must be hidden amongst us—I conjure him that immediately and without delay. . . . ."

this respect than Ricemareh," says the Abbé Sionnet, in a note on the word *tyrannus*, in sec. 3, c. i. of Ricemarch's *Life of St. David*.—See Preface, p. xxxiv. n. 1. But, both there and in our Mystery, *Tyrannus* was an enemy to God and the saint, *infra*, p. 87.—R. P.

<sup>2</sup> The word 'pillar' would imply a church of stone.—R. P.

<sup>3</sup> "Ave Maria." In the Preface, p. xlv., the Abbé Sionnet suggests that these words may be an interpolation, but without saying why. When was this formula first introduced?—R. P.

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the Text.

*Nonita*, "I had remained alone in order to listen to thee in secret. . . . ."

61. *Gildas*, "True and courteous Nun, I order you to retire until you may return and find me. . . . ."

*Nonita* obeys.

*Sanctus Gildas* then recalls the congregation, and exhorts them on the following subjects:—

- |                               |                           |
|-------------------------------|---------------------------|
| 63. Hortatio de Charitate.    | 69. Hortatio de Avaritia. |
| 65.       de Fide.            | de Luxuria.               |
| 67.       de Peccato.         | 71.       de Irâ.         |
| de Pœnitentiâ.                | de Gulâ.                  |
| de Sacramentis.               | de Invidiâ.               |
| 69.       de Superbia et ejus | 73.       de Accidia.     |
| speciebus.                    | de Articulis Fidei.       |

*Rector, Rex, atque alii*, re-entering, inquire what has happened.

75. *Gildas*, "Gentlemen of the sword and church, and all you good Christians, I have now the true means of declaring to you why I could not fulfil my mission, nor pronounce a word, why I was obliged to fail in my promise—a Nun, it must be said, was resting herself here; she was all in tears and is enceinte; she bears within her a worthy child, greater in every respect by his wisdom than I shall ever be."

*Gildas ad Fabricum*, instructs him to go and fetch her.

77. *Fabricus ad Nonitam*. He invites her to return.

*Nonita* consents.

*Nonita ad Gildam*, salutes him.

Here the MS. appears to have been in part illegible.

*Gildas* makes her welcome, "Thy pure son shall be chosen to conduct and govern the inhabitants of 'Bretagne.'"

79. *Gildas ad plebem*, explains why he could not preach. "This maiden, who is a Nun shall bring forth a little child for this country. . . . . God has accorded to him in these parts, the privilege of government for all 'Bretagne' . . . . . as predicted, he has been predestinated, by Divine Grace, before the beginning of the world, (believe it firmly) to direct the Breton nation, and to raise the state of the Prelates; and he will himself be a prelate full of zeal."

81. *Legenda*, "Adieu good people of every estate, I now leave you under the care of this infant who is conceived—I shall no longer remain here—This child is sent (you may believe me) to instruct you in this island."<sup>4</sup>

<sup>4</sup> See Preface, p. xliii. and *supra* 15, n. 1.—R. P.

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the Text.

*Nonita*, "Good Jesus, I thank Thee. . . . . May I, Nonita, be soon delivered—Virgin Mary, I pray thee."

*Rector mirando*, confirms what Gildas has said.

83. *Rex Trisinius* expresses his astonishment that Gildas should leave them in the hands of an unborn infant, though announced by an angel.

*Primus Magus*, "I am assuredly a magician, and I shall presently see before me the thin and weak devils, when I read the writing of Python, and, to the astonishment of all the devils, practise hygromancy."

*Secundus Augur*, "I am considered as an augur, and honoured as an enchanter—I am a great soothsayer—I will prove it by aruspicium, by præstigix, by geomancy, by hydromancy, and by pyromancy."

85. *Tertius Magus*, "A better will not be found than I, and I will shortly prove it—I who am learned in charms, in the thousand chances of spatulamancy, in the means of deceiving, in sorcery—I will prove it, without lying, before two days are run out."

*Primus Magus* repeats the prophecy of the birth of David. "I see by divination that he will persecute Beelzebub, that he will ruin our craft—I see by the spot, the place, and the manner, that he will be born in the Breton country—Let us endeavour, by necromancy, to turn it to our profit."

*Secundus Magus* predicts that they shall all be lost. . . . . "he will nullify our writings," recommends killing him.

87. *Diabolus*, "I am the great Devil, the wicked imp—Go, wicked one, go to the Tyrant and inspire him with envy and malice against the child."

*Tyrannus loquitur* urges every means to destroy the child.

89. "Make use of invocations and conjurations to your wise devils; order them with assurance by necromancy; procure for yourselves an audience by geomancy, to know if this pretender will be born, without delay in this 'Bretagne'" (ac eff reiz en breiz man—a deuhe hep ehan—da bout aman ganet).

*Primus Magus* informs the Tyrant that the child will be born in "Bretagne (e bro Breton)," and will triumph.

*Secundus Magus*, "In my study and in my vision was a cruel blazon (cruel me guelas vn blason). My opinion is that this announces that he will be born by an order, and that he will be a Saint above all."

91. *Tyrannus* swears "by God and all that is sacred" that he will watch for and kill him.

*Nonita* prays to God and the Virgin Mary to be transported

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immediately to the "other side of the water"<sup>5</sup> . . . . . I am sore in pain; I cannot pass to the other side."

93. *Tyrannus* sets himself to watch, and vows that if a Nun enceinte passes he will harm her.

*Nonita* sees "cruel men in the distance," and prays to God and the Virgin.

*Tyrannus*

95. *Secundus Tyrannus* } are all driven off by a terrible tempest.<sup>6</sup>  
*Tertius Tyrannus* }

*Nonita pariendo*, In the pains of child-birth she addresses her prayer to "Jesus the blessed Son of Mary, and to the beloved Mother of Jesus—There is not either woman or midwife to assuage my pains—Near this stone, which has appeared in my greatest straits. . . . . I must bend on my two knees."

97. *Nonita*, "My two white hands resting on this stone divide it in two, in order to relieve me from my pains—It becomes soft as by a miracle, and like wax." She expresses her joy and gratitude at being delivered of a boy, and goes to a house for help to have her son baptized.

99. *Hospes* invites all in company to go and assist at the Baptism.

101. *Presbyter* welcomes them, "He (the child) will be a valiant, prudent, and holy man in Lower Brittany—(ha den vaillant prudent santel—é breiz ysel huy a guelo.<sup>7</sup> . . . . . But there are here neither frogs nor a drop of water. . . . ."

*Miraculo fons nascitur*

Sees the fountain and prepares to baptise the child.

103. *Benedictio aquæ baptismatis seu fontis.*

The Priest blesses the fountain in the name of the Father, the Son, and the Holy Ghost, and invites those present to follow the child in pomp, "and thou, blind man, since thou mayest take of this water, and doubt not, it will give thee strength and power to be healed."

*Patrini* avow their faith and renounce sin.

105. *Presbyter*, "Devy, I baptize thee with a pure faith, in the name of the Father, and then of the Son, and of the Holy Ghost also, that thou mayest be worthy and without spot until

<sup>5</sup> "The other side of the water." This wish to return home is unnoticed by the Abbé Sionnet.—R. P.

<sup>6</sup> We, probably, here see the Druids represented by the Tyranni and the Magi; the stones have been before noticed.—R. P.

<sup>7</sup> The Abbé Sionnet doubts whether "e breiz ysel" is not an interpolation, and whether it bears the interpretation given to it.—See Preface, pp. xliii. and xlv.—R. P.

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the end, and that thou mayest be renewed without defilement or reproach. Amen."

"Devy mez badez gant fez net ha maz vizi din ha dinam  
en hanu an tat an mab apret beden finuez ha neuez flam  
- hac an glan speret apret plen hep quet anam na blam amen."

*Baptizatur.*

"Keep the white livery around thy neck, and a lighted taper in thy hand, to reign for ever in the house."

*Pausa.*

*Cæcus* comes to wash his eyes:

*Et lavat oculos*, and is healed. "I will honour my Godson. . . . ."

107. *Alter sine naso et oculis*, presents himself at the fountain

. . . . .

*Et lavat oculus et nasum*, and is restored.

109. *Presbyter seu Episcopus* speaks of the child's education "in the place called Ruben."<sup>8</sup>

*Nonita* also speaks of his education. "He must be sent to Paulinus without delay, in order to render his adventure perfect."<sup>9</sup>

111. *Nonita ad filium*, "My Son Devy, let us go quickly. . . . . I am about to confide you to a good master."

*Davidagius ad matrem*, avows his readiness to obey.

*Nonita ad Paulinum*, introduces her son to him to be instructed in things divine.

113. *Paulinus* welcomes them both. "I will make him a Clerk to preach every sort of reading—That he may be wise and versed in the Holy Scriptures we will make him learned in Theology."

*Magister ad Davidagium*, invites David to remain with him.

115. *Davidagius* avows his love for his master and all in the house.

*Nonita* takes leave.

*Davidagius* bids her adieu.

*Paulinus* also bids her farewell. *Tenet scholas*, "Children

117. I think that it is time . . . . . to translate, construe, and read with care."

*Davidagius* expresses his intention to study immediately;

<sup>8</sup> In p. xxxv. n. 1, of the Preface, it is said, "Our MS. writes 'ruben,' which should be *rub hen*. *Hen*, signifies old; *rub* is the abbreviation of the Latin word *rubus*. *Vetus rubus* is the exact translation of the name *Meneu*, which had been given to this place by the inhabitants of Hybernia." See also Preface, xliii. n. 1.

<sup>9</sup> *Id.* n. 2.



“that I may understand my lesson which has been revealed to me from on high.”

*Primus discipulus* sees a white dove hovering over Divy and instructing him.

*Secundus discipulus* expresses the excellent qualities of Divy.

119. *Davidagius*, “I will remain here; I should do no more with kindred scholars who are brave folk, in Languen Wmendi, at Immy, where there is a good study.<sup>1</sup> . . . . .”

*Paulinus* complains of his misfortunes. “I am blind, paralysed, and giddy—For these ten years I go from bad to worse—” begs his scholars to give him “their benediction, and their prayers with reason—Make the sign of the Cross on my face to restore it to its former state.”

121. *Primus discipulus* }  
*Secundus discipulus* } make the sign of the cross as desired.

*Tertius discipulus* does the like, “and with reason on the Veronique”<sup>2</sup> (an beronic).

*Paulinus* calls for Divy.

123. *Primus discipulus ad Davidagium*, prays him to come.

*Davidagius* attends the call, with great humility.

125. *Cui Magister Paulinus* addresses himself and says, “Make twice the sign of the Cross, as it ought to be, on my disfigured visage, that it may be refreshed by thy prayer.”

*Davidagius* invokes the Trinity that sight may be restored.

*Paulinus* blesses God, and proclaims that his sight is restored.

127. *Conjux* laments the loss of her flocks, “all dead miserably.”

*Maritus* determines on going to Divy.

129. *Maritus* (to Divy) makes his complaint and prayer to Divy.

*Davidagius* prays the “Lord, Creator of the stars,” to restore the cattle to life.

131. *Resuscitantur animalia.*

*Maritus* glorifies St. Divy, “Blessed be God, true King of the World, and also the Saints, do you hear?”

<sup>1</sup> Preface, p. xxxv. n. 2. According to this note the “Languen Wmendi à Immy” of the translator is probably the Isle of Wight. He cites Usher. But the translation does not render the *whole* of the Breton text, which runs “*in the island*,” thus, “*EN ENESEN languen wmendi—e jimmy.*” We borrow our translation of *en enesen* from other parts.—R. P.

<sup>2</sup> Veronique—an beronic. The Preface, pp. xxiv. xxv. says, that “Beronic,” a word borrowed from Low Greek (Ducange’s *Glossary*), means “pearl, or web,” in the eye—the gummy film which covered the eye of Paulinus.—R. P.

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*Nonita*, left alone, determines to pray to God, and perform all the duties of religion—and to live on bread and water.”

133. *Rector seu Parochus*, invites the people “to confess and keep a good Easter.”

*Nonita* goes expressly to confess and receive absolution.

135. *Ad Presbyterum*, prays for Absolution, and then to receive the Sacrament.

*Presbyter ad Nonitam*, “Take the body of God without difficulty; I administer it to you without hesitation.”

*Nonita orando*, “Benediction entire to the Trinity. . . . .  
I will commence my hours and pray earnestly for the dead.  
. . . . . I will tell over my chaplet with care.”

137. *Deus Pater ad Lethum*, “Cold Death, I expressly order thee to go without delay, and without reposing thyself into the world—Bring to me *Nonita*. . . . .”

*Nonita*, oppressed with old age, expresses her readiness to die—desires Extreme Unction.

139. *Nuncius ad Curionem*, says he will “even run” for this purpose.

(*Nuncius ad Curatum*, “Good day, Monsieur mon Curé, (Bon iour assur mautron cure,) come quickly to *Nonita*. . . . .”

*Parochus* calls on his Priests to accompany him. . . . .

141. *Presbyteri*, “We will all go, holy folk, to see the true Breton Sainte” (an guir sanctes Bretones expreset).

*Curio* calls on *Nonita* to explain “clearly the nature of her illness, her disquiet, and her state.”

*Nonita sine cantu* requests Extreme Unction, at the hands of the “White Priests.”

143. *Pr. sil.* (“The priest in a low voice”), promises to do all in due order. “Prepare your testament whilst you are yet in this world; regulate it I beg you—Make it now in our presence. . . . .”

*Nonita*, “I give my soul to God, true King of the world—I pray that my body may be laid in prepared ground—that the poor may be relieved—that there be peace in every estate without dispute: I ask it of every one. . . . .”

145. *Mors eam occidendo*, “It is I Death in this valley, who, myself, kill without pity all that have birth in this world, simple and gentle, men of the church, citizen and peasant; I punish them all after my fashion—I carry on my trade without opposition. . . . .”

*Et occidit*, “Your time is come to die. . . . . I do not act disloyally to any one—I will strike you on the forehead—take this assured blow to your heart.”

*Deus Pater in paradiso*, orders His “angels pure” to fetch *Nonita*.

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147. *Angeli* invite to come and find the Trinity.

*Et portatur ad paradisum*, "Come to the celestial court, to the highest Paradise."

*Vicini, Presbyteri et alii*, propose to make "a new tomb and to bury her with pomp."

149. *Presbyteri et Clerici*, "Between these two great stones, and yet a little higher let us seek a heavenly spot, worthy of respect, a place handsome, pleasant, and agreeable—It is situate in the land of Rivelen. . . . This spot is called —'The house of the deliverance'—They have there erected for her a pious house; where prayers will be offered up—This house which is consecrated to her is called Dirinon—A chapel has been made of it, a complete church and a parish. . . . Let us here inter the pure body of the Nun, near the Armoric sea,<sup>3</sup> in view of all the world—In this desert spot was she separated into two parts; her pure soul is gone to be united to God, true King of the stars, and her body is interred between Daoulas and the town of Landerneau."

151. *Sequuntur post mortem miracula*.

*Senescalus*, "I am the Seneschal, the man of the law—With my wand I guard from vexation and scandal all honest folk—I support with honour my majesty—As to malefactors and blasphemers I know well how to correct them—Therefore, Sergeants, I pray you, to publish in one troop (banden) the 'Grands Plaids,' the laws, so that every case may be explained, and to give notice in writing that all may attend on their days (aux jours)."

*Notarius et Apparitor* proclaim the Grands Plaids. "Let him who has a cause draw near."

*Notarius citando homines*, "Thou, Henry (herri); and thou, Julian; and thou, Rivaël (riuoall); and thou, Alan; and you, Morvan and Teophany (Moruan ha tephany): your adjournment is arrived, on the subject of the days that you expected."

153. *Judex*, "My memorial (memoire—memor) is a sharp sword—on my seat is good justice—There is a no dishonour for me if I wear a sword on each side—a good Judge is doubtless a Knight between the watch towers (guerites)."

*De gladio*. He then explains, at great length, and somewhat vain-gloriously, the symbolism of the sword. "Every fine sword should have two edges and two blades (plats), a

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<sup>3</sup> The roadstead of Brest. The elevated and commanding position of Dirinon, and especially of its elegant steeple, exposes it to the "view of all the world." Of the "Rochers de Quillien," and the Druids, we have spoken before.—R. P.

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cross and point:—In the first place the point signifies that every man of power—every upright Judge should be pointed as regards suits of law—render justice righteously, and fulfil his functions without malice—By the first edge is signified, that without changing one word the Judge should execute his office to the full. . . . . The second edge by true mandate indicates that the Judge should, to the utmost, succour  
155. and sustain the poor, summer and winter, without fear, and not deceive or oppress the strong—The hinder blade denotes that the Judge should be deaf toward many, without being credulous of their enchantments—not to be impartial would be a fault:—The other blade signifies that, in public, he ought to be, this first day, gentle and humble as before, keeping ever in the straight path, without oppressing his neighbour—The Cross, when borne, shows us that we must have Faith, and be good and firm at the first chant (chant), and deceive no one—The ornament place for the hand serving to sustain the effort, signifies that none should be inconsistent, nor suffer wrong to take place of right, nor that the rights of others be attached”—that every insult towards him should be resisted, even to finishing the aggressor. “The excellent pommel is a witness evidently signifying that honest folk should be  
157. prudent, constant, and very valiant, without obstinacy—I will do nought else whilst I remain, with turning aside in any fashion—I have long applied myself to render justice and good right and to be humane—Let us hold the court honestly, advocates, gentlemen, and you notaries, let us act with all truth and loyalty, let nothing arrest us, neither with regard to the great nor to the humble.”

*Et vocantur.*

*Primus advocatus*, “Call Henry and Julian.”

159. *Secundus advocatus*, “Here they are.”

*Primus advocatus*, “Show us your book Henry.”

*Secundus advocatus*, “Here it is under seal.”

*Primus advocatus*, “There should be ten crowns here, which remained in the hands of Julian—Hast thou brought them?”

*Julianus*, “On my Faith I have them not.”

*Primus advocatus*, “If he lie, could'st thou prove it?”

*Henricus*, “I could not; I lent them privately, in a country church—I delivered them to him on his oath—I have consecrated them to the Sainte—I would that we went to her tomb.”

161. *Judex ad Julianum*, “Would you swear that you have them not?”

*Julianus*, “Yes, on the moment, without hesitation.”

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*Judex* counsels Julian to be cautious, and then calls on both  
“to swear on the tomb of Nonita.”

*Julianus*, “I swear this moment, whilst bending over the  
tomb of the Saint, that I never had any crowns from Henry,  
and that I do not defraud him.”

163. *Et recedit*, retires towards his house but is death-struck.

*Et Moritur subito*.

165. A similar scene now takes place between Rigoal and Alain,

167. the former owes the latter a full bushel of clean barley—

Rigoal swears, holding his hand on the tomb, and is stricken  
with grievous bodily paralysis.

169. *Morvan* claims of *Theophany* a certain weight of flax to be  
spun, which she denies—He has no proof, and calls on  
*Theophany* to swear “upon the coffins on the relics, without  
lying.”

171. *Theophania perjurando*, “I now swear by the Sainte and  
on the tomb of the Nun,” &c.

173, 175. *Dolendo* confesses her perjury, on feeling herself sud-  
denly afflicted with disease.

The Abbé Sionnet believes this part of the *Mystère*  
to be original.—See Preface, pp. xli. xlii.

SANT DEVY. . . . . LIFE OF SAINT DAVID.

*Nunc de Sancto Davidagio.*

177. *Davidagius*, “Lord God, Creator of the stars. . . . .

I desire to be a Priest. . . . . and to be clothed after the  
manner of the Church. . . . . I go to present myself to  
the prelate.”

179. *Ad episcopum*, he salutes the Bishop, and says he is come  
on purpose to see him.

*Episcopus ad Davidagium*, welcomes him, and desires to  
know his request.

*Davidagius* desires to be made a Clerk, and to be conse-  
crated without delay.

*Episcopus*, “Let us go to the Church, that thou mayest be,  
Acolyte, Sub-deacon, and Deacon in time.

181. *Davidagius* promises to follow what is required.

*Episcopus consecrando*, “Take now the complete dress: take  
the cruets, the keys, and the shining chalices.” Consecrates  
him as Priest.

*Et fit Presbyter*, “I anoint thee cheerfully with this oil;  
the prediction is fulfilled.”

*Davidagius* invokes the blessing of the Trinity on the Bishop.

183. *Primus Canonicus urbis Legionum ad eligendum episcopum.*

“The town of Leon, (Kaer a legion) Sirs, is at this moment

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in deep mourning. . . . . Our Archbishop (archescob) is unhappily dead." Calls on them to elect another.

*Secundus Canonicus dictæ urbis*, "Let us elect the blessed Divy, foretold by Patrick. . . . . he would certainly be proper for an Archbishop."

185. *Tertius Canonicus*, "It is time for us to go to Menevia (Menenian) to fetch him. Let us go quickly to the Abbey founded by Patrick, as he foretold."

*Et vadunt*, "Good day, light and true joy in this Abbey. . . . . to speak in few words to Divy."

*Hostiarius abbati meneni*, invites them into the house.

*Canonicus urbis legionum*: salutes Divy and states their affliction, "the Archbishop is dead."

187. *Davidagius* salutes them in the name of the Trinity.

*Secundus Canonicus* informs him of his election.

*Davidagius* prays them not to elect him, "I will never consent."

*Tertius Canonicus*, "Leon, called the pure—City offers you its fine Archbishopric."

189. *Davidagius* still modestly urges his refusal.

*Canonici*, "You shall take it whether or not."

*Et trahitur*.

*Alius archiepiscopus eum benedicendo*, "You are my equal; take the ring and pastoral staff, and on your head the shining white mitre—I make you Archbishop."

*Canonici*, "Now let us rejoice—he will be good to increase the Faith in this 'Bretagne.'"

*Davidagius*, "This place has been predicted and destined for me I believe. . . . . I would desire ardently to remain at Menevia: it is a good place, and an Abbey which has been dedicated by Patrick." But there is no water, and he prays that rivers of water may flow.

*Et surgunt fontes*.

#### *Miracula.*

193. *Cæcus unus pro aliis* laments his blindness and infirmities; resolves to go to the "prelate truly grand."

*Cæcus orando*, prays Divy this year to look upon his affliction. . . . .

195. *Davidagius*, "May God, the true King of the World, heal thee."

*Et recipit visum Cæcus regratiando*.

*Unus Claudus*,

197. *Leprosus pro aliis*, } All call upon Divy and are healed.

199. *Febriticans*,

201. *Pauperes simul*, call down the blessing of God upon him.

*Legenda*, “Obiit sanctissimus urbis Legionum archiepiscopus Davidagius in Menenia civitate intra abbatiam suam quam præceteris suæ diocesis monasteriis dilexerat quia beatus Patricius qui nativitatem ejus prophetaverat ipsam fundavit dum enim ibi apud confratres suos moram faceret subito languore gravatus defunctus est et jubente Malgone Venedotorum rege in eadem ecclesia sepultus. Hæc et quamplurima alia de libro qui de gestes regum britanorum nuncupatur de Sancto Davidagio et Sancta Nonita addidimus.”

203. *Davidagius*, feeling his end approach, “I really think without hesitation that it is time for Divy to go away. . . . . I must make an end. . . . . in this place, in the town called Menevia. . . . .” demands the sacraments, which are administered.

205. *Mors* makes a boasting soliloquy.

*Paterfamilias*, having two sick children, says that he will apply to Divy. Since he possesses wealth, he has pity this year “on you all—To those who are prisoners in this world, to those who are in need, advance of their ransom must be made.”

207. *Mors*, “I am going by order of God, the true King of thrones, to surprise you with my staff—Do not trust to tomorrow. . . . . I can kill you with my rod.”

*Et occidit Davidagium*, “And you, Divy, be not astonished—It will be useless to complain—Take a good blow without remedy.”

*Davidagius moritur*, “My Lord Michael, thou and the Angels succour me—I have great need—O Lord into thy hands I resign my soul.”

*Deus Pater*, “With Love my good Angels, in Lower Bretanny (e breiz ysel, *supra*, p. xliv. of Preface) with humility is dead, Divy—Go now with joy and melody, to bring Divy to the place without pain.”

209. *Angeli represantando animam in paradiso*, “Holy Divy, come to the place without pain.”

*Monachi in Abbatia* lament the death of their good Archbishop.

*Rex*, “I, Malgon, King of the Venetes. . . . . desire that in his Abbey, he (Divy) be interred without delay.”

211. *Fratres, Canonici, Presbiteri, Nobiles, &c., simul.*, hasten to obey the order.

R. PERROTT.

Nantes, July 1, 1857.

## THE CELTIC AND OTHER ANTIQUITIES OF THE LAND'S END DISTRICT OF CORNWALL.

By RICHARD EDMONDS, Junior, Esq.,

*Secretary for Cornwall to the Cambrian Archæological Association.*

### CHAPTER VII.

*Ancient British Villages—Churches and Dwelling-Houses, what originally—British Huts—British Villages—Old Bossulow—Higher Bodennar Cave—Boleit Cave—Higher Bodennar Crellâs—Old Chyoster and its Cave—Remarkable Cave at Chapel Euny—Carn Yorth Circles—Conclusion.*

ALTHOUGH the words *pro aris et focis* are so commonly used to express attachment to our churches and homes—the *altar* being the chief part of the former, and the *fire-place* of the latter—it has never, perhaps, occurred to my readers that, as a church was at first simply an altar surrounded by a wall, and covered with a roof; so a dwelling-house may have been originally nothing but a fire-place similarly enclosed. Afterwards a kitchen was constructed, the fire-place being at one end, as far from the door as possible. As civilization advanced, bedrooms and parlours were added. Most of the rural habitations of this district, sixty years since, might have suggested this idea; and, in many of our farm-houses and cottages at the present day, the fire-place at one end of the kitchen is the bare *earth*, (or “hearth” as it is now called,) 5 or 6 feet square, in the centre of which the fire is kindled, so that the inmates may stand or sit literally *around* it.

The *detached huts* of the Britons seem to have been generally mere oval or circular excavations, 3 or 4 feet deep, and 8 or 10 feet in diameter, edged with low walls of earth, or stones, upon which was raised a conical roof of poles, or branches of trees, covered with reed or turf. Remains of what appear to have been such huts are still to be seen in this district. But when granite slabs 3 or 4 feet long were at hand, they were set upright in a circular form on the unexcavated ground, to serve as walls



for the huts. I have elsewhere<sup>1</sup> described some of the latter kind of huts which I observed close to large ancient residences at Truen and Carn Kenidjack.

In this district also are remains of some of the *villages* of the ancient inhabitants. Thus  $4\frac{1}{2}$  miles north-west-by-west of Penzance, and about two furlongs north-east-by-east of Ch'ûn Castle, are the remains of "Old Bossulow," which, although referred to in some histories of Cornwall, were never described until 1849. "On this spot," says Miss Matilda Millett, in the *Transactions* for that year of the Penzance Natural History and Antiquarian Society, p. 286, "may be traced the ruins of upwards of 30 enclosures, of a rude circular form, varying from 8 to 40 feet in diameter: some of the larger ones appear to have been originally divided and subdivided: the walls or hedges are composed of unhewn stones without cement, and vary in elevation from 5 feet to mere foundations. Not a vestige of iron or metal is to be found, nor the mark of any tool; there are no windows nor chimneys, and the entrances, where most perfect, are very narrow, averaging but 2 feet and a half." From the centre of one of these huts, earth and stones to the depth of one foot were removed, and beneath was found "a thin layer of unctuous black mould, in which was a small quantity of charred wood," (the stems of the furze or whins, *ulex Europæus*, which has always been the most common fuel here,) "a great number of burnt stones, and as many fragments of pottery as filled a small basin." In an adjoining hut, "a foot below the surface, some flat stones appeared to have been placed on the clay, forming a sort of rude pavement." To this account I will only add that many of these huts seem to have been built around a common central area. One such area, or enclosure, I particularly noticed, with a strong and well preserved entrance into it, 8 feet wide, facing the south-south-east. A well preserved and strongly made entrance into a

<sup>1</sup> Reports of the Penzance Natural History and Antiquarian Society for 1848 and 1849, pp. 246, 346.

second large enclosure is about 5 feet wide, and also faces the south-south-east. Of similar enclosures I shall have presently to speak.

Borlase notices the remains of another supposed British village in Sancreed, called the "Crellâs," 4 miles west-north-west of Penzance. Its site is immediately above the small village of Higher Bodinnar, or Bodennar, as it is vulgarly called.

"In the southern part of this plot," says that author,<sup>2</sup> "you may with some difficulty enter a hole faced on each side with a stone wall, and covered with flat stones. Great part of the walls, as well as covering, are fallen into the cave, which does not run in a straight line, but turns to the left hand at a small distance from the place where I entered, and seems to have branched itself out much farther than I could then trace it, which did not exceed 20 feet. It is about five feet high, and as much in width; called *the Giants' Holt*."

Borlase imagined this cave (which is now completely destroyed) to have been a private way into the supposed British town or village; but it seems more probable that the cave itself was one of the dwellings. Within an adjoining enclosure, as ancient perhaps as the village itself, my nephew when with me found, in a mole heap, a fragment of the upper part of a vessel of coarse dark pottery, the diameter of the vessel (judging from the fragment) having been about 12 inches. The top, which is much thicker than the rest, has a flat brim projecting horizontally over the outside: it is without ornament, and has no glazing; but the outside is partially coated with a black polish, proceeding apparently from the pulverizing of some particles of its substance, by the friction of a rope used for its conveyance.<sup>3</sup> This discovery of ancient pottery, on what Borlase regarded as the site of a British town, tends to confirm the conjecture of the learned antiquarian.

A cave still perfect, similar to that described by Borlase,

<sup>2</sup> Antiquities, p. 273.

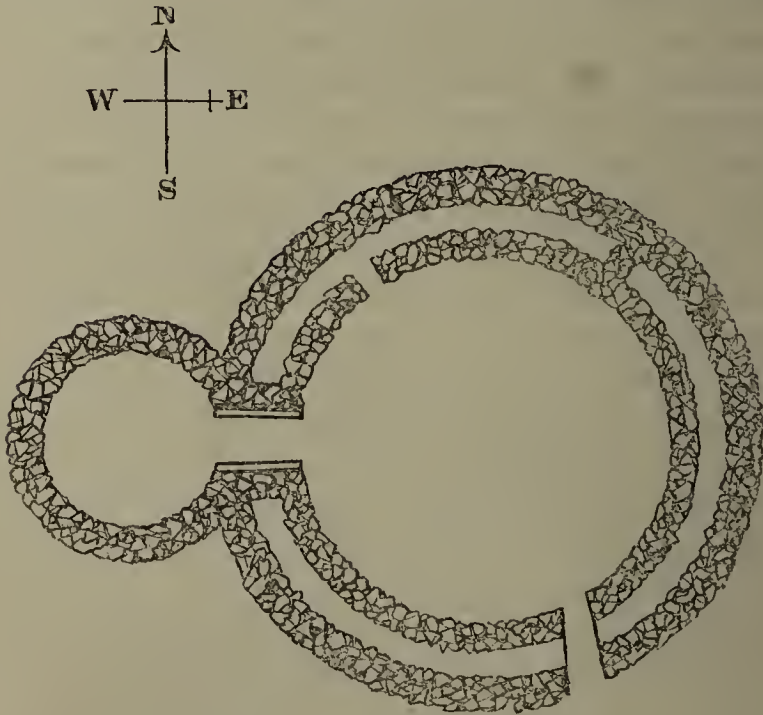
<sup>3</sup> The fragment is now in the Museum of the Penzance Natural History and Antiquarian Society.

is on an eminence in the tenement of Boleit (Boleigh), in St. Buryan, and about a furlong south-west of the village of Trewoofe (Trove). It is called the "Fowgow," and consists of a trench 6 feet deep and 36 long, faced on each side with unhewn and uncemented stones, across which, to serve as a roof, long stone posts, or slabs, are laid, covered with thick turf, planted with furze. The breadth of the cave is about 5 feet. On its north-west side, near the south-west end, a narrow passage leads into a branch cave of considerable extent, constructed in the same manner. At the south-west end is an entrance by a descending path; but this, as well as the cave itself, is so well concealed by the furze, that the whole looks like an ordinary furze brake without any way into it. The direction of the line of this cave is about north-east and south-west, which line, if continued towards the south-west, would pass close to the two ancient pillars called the Pipers, and the Druidical temple of *Dawns Myin*, all within a half of a mile. Borlase, who noticed this cave, gives a full description of another ancient cave close to Pendeen House, in St. Just,<sup>4</sup> and says that many other caves of descriptions not very different from the preceding were "to be seen in these parts" in his time, and some had been destroyed by converting the stones to other uses.

The ancient dwelling-place next to be described may have been the most *northern* part of the British village at Higher Bodennar, called the Crellâs, referred to by Borlase, and if so, it may be a fair specimen of what the rest of the village now destroyed had been; for the cave which he saw at the *southern* end of the village, as already described, was evidently of a very different character from the buildings of which it chiefly consisted. This dwelling-place, of which a ground-plan is given below, consists of two circular or oval enclosures, formed by very thick, low walls, covered with furze. The smaller enclosure, extending internally 21 feet from north to south, has no opening except into the larger. Inside, and

<sup>4</sup> Antiquities, p. 274.

concentric with the larger wall, is another wall, with an intervening ditch from 4 to 5 feet wide. This ditch, when roofed and divided into apartments (by transverse walls), may have been an habitation for a large family, while the grass plot in the centre (about 40 feet from north to south, and 36 from east to west) may have served for the recreation of its occupants, when not required for their cattle. One of the transverse walls, dividing the



Ancient Dwelling at the Crellás.

space between the two concentric walls into apartments, may still be seen, 4 feet thick, and in good preservation, opposite the only entrance from the external grounds. Other transverse walls may have been at the sides of this entrance, which is about 6 feet wide, faces south-south-east, and is nearly at the bottom of the lower or larger enclosure. This entrance leads straight through the outer and inner walls. Borlase speaks of a similar passage through *both* walls on the northern side also, but there is no opening in that direction, except through the inner wall into the space between it and the outer wall. There were probably other similar entrances into the spaces

between the two walls, but now too ruinous to be distinguished. The descent from the small enclosure on the west, into the double walled green area on the east, is by a passage, 6 feet wide, leading between two large slabs, still standing more than  $4\frac{1}{2}$  feet above ground, with their edges east and west. This higher enclosure, and the space between the two walls of the lower one, would, when roofed with branches of trees, and covered with turf and furze, have formed an excellent hiding-place, as well as a dry and well sheltered habitation. The upper enclosure might have been occupied by the proprietor's own family, and the roofed ditch, between the two walls of the lower enclosure, by his servants. Above and adjoining the higher enclosure is a large green terrace, used probably for recreation, or as a fold for cattle. The name *Crellás*, by which these remains, or the site on which they stand, are called, is evidently a corruption of *Cryglás*, by the common practice of rendering the *g* mute as in the Italian, of which we have an example in *Marghasion* being always called *Marazion*. Now *Cryglás* is the name by which the remains of a neighbouring ancient village at Truen<sup>5</sup> are called, and signifies "a green hillock, or barrow," which would have been the appearance of these ruins at a distance, by reason of the furze, broom, or other evergreens, with which they were concealed. Borlase considered these circles a place of council, the upper and smaller one being exclusively for the king and his nobles.<sup>6</sup> But I have always regarded them as an ancient British dwelling-place, although, when I first described them in 1848,<sup>7</sup> I was unaware of any similar remains in this neighbourhood. Last year, however, I saw for the first time the remains of an ancient British village, with dwellings constructed upon a very similar plan, as will appear from the following description.

Exactly 3 miles north of Penzance, and a quarter of a

<sup>5</sup> *Truen*, or rather *Tre wen*, is the Cornish for the "fair town."

<sup>6</sup> *Antiquities*, p. 194.

<sup>7</sup> *Transactions of Penzance Natural History and Antiquarian Society*, p. 248.

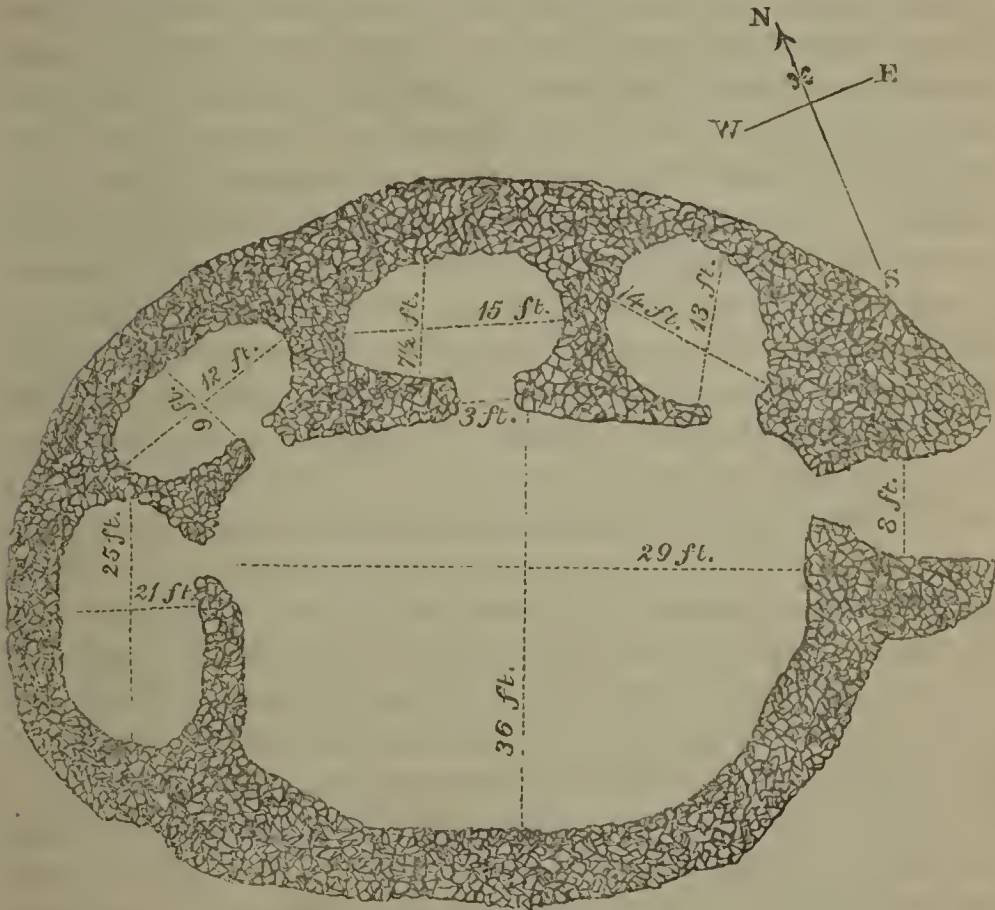
mile north of the village of Chyoster, on the southern side of a commanding hill, is an ancient village, which, being at present without a name, I will call *Old Chyoster*,<sup>8</sup> It consists of a dozen or more oval, very thick and strong uncemented walls of stone, covered with turf, furze, and broom, having each only one entrance, rather more than 6 feet wide, and that generally from about south-east. Within and concentric with each of these walls, another stone wall was erected at the distance of 6 or 8 feet from the outer wall, and the space between the two walls divided into two, three, or more oval apartments, each faced up internally with a wall of rough masonry, and each having a doorway, between two and three feet wide, leading into the open central area. These separate apartments were probably (like the ditch between the two concentric walls of the Crellâs) roofed with branches of trees, and covered with turf and furze.

The most perfect of these enclosures is correctly represented by the following woodcut,<sup>9</sup> from which it will be seen that the entire enclosure externally (including the entrance) occupies about 90 feet from east to west, and 70 from north to south; the entrance from the adjoining grounds being as usual from about south-east, to admit the earliest beams of the rising sun during the winter half of the year. The height of that part of the wall nearest the hill-top is about five feet above the external ground, but the opposite part, on the descent of the hill, is not less than 10 feet, and is also much thicker, as is the case likewise with the corresponding part of the wall of the Crellâs. The inner wall is built only on the northern and western parts of the outer wall, and the space between them is divided into four apartments, (three on the north, and one on the west,) varying in length from 12 to 25 feet, each having an entrance from 2 to

<sup>8</sup> *Chy-oys* signifies "the aged house."

<sup>9</sup> Mr. Blight, whose work I have referred to in the Second Chapter, and who kindly made this drawing at my request, was the first to direct public attention to this British village, at a lecture in Penzance last year.

3 feet wide, opening from the central area. Some of these entrances have pillars, or walls, on each side, 4 or 5 feet high. Had the apartments extended completely round the area, the entire building would have resembled the *Crellâs*, and also the inner wall of Ch'ûn Castle, with



Ancient Dwelling at Old Chyoster.

the pent-houses erected against and around it (*ante*, p. 361). But this would not have been desirable, (unless the occupants were straitened for want of room,) as the apartments on the southern or lower side would have had less sunshine, and have been more exposed to the wet from drainage than the northern or higher side, where most of the apartments actually are. The great difference between this enclosure and that of the *Crellâs* (each having its largest apartment at the end farthest from the entrance) is, that in the Chyoster enclosure the largest apartment is *inside* the main wall, and thus diminishes

the open area in the centre, whilst in the Crellâs enclosure the largest apartment is *outside* the main wall, with a communication through it. This largest apartment, as well as that in the Crellâs, may have been the only fireplace belonging to the enclosure. Some acres of the sloping land adjoining Old Chyoster have been levelled into terraces, rising one over another, which may have served as folds for cattle, or as places for recreation and martial exercises. Whether the inhabitants of the villages noticed in this Chapter used war chariots, I have no means of judging; but all the enclosures within which apartments were constructed, are, without exception, like the British towns before described, furnished with entrances not less than 6 feet wide. There is also at Old Chyoster a remarkable subterranean cave, which, like that at Higher Bodennar, already described by Borlase, is at the southern end of the village. It had been walled up with stone on each side, and roofed with huge slabs; but these walls and roof had been removed many years ago to the extent of several yards, and it was supposed that the cave was thus totally destroyed. But at my last visit to Chyoster, I called on the aged tenant of an adjoining farm, who not only accompanied me to the cave, but descended into the higher end of it, and from thence informed me that the walls and roof at that end still remained undisturbed, adding, with all the animation of a fresh discovery, that the two walls were inclined very considerably towards each other. This induced me to descend also, when I saw that each layer of stones considerably overhung that immediately beneath, so that the tops of the two walls, on which the roof rested, were very much nearer each other than their bases. This cave, which is about  $4\frac{1}{2}$  feet wide, has not yet been fully explored, and it is not unlikely that something still more remarkable may be discovered in it, possibly something resembling what I had previously observed, and have next to describe.

Of all the subterranean caves in this district the most remarkable is that which I lately saw by mere accident



in the British village at Chapel Euny, in Sancreed. This very ancient village, hitherto unnoticed, is constructed very similarly to Old Chyoster, as far as its much more dilapidated condition allows me to judge. It is a half of a mile west-south-west of Caer Brân, and about a furlong east-south-east of the celebrated well in Chapel Euny. Immediately above it, on the north-west, is a natural carn, or pile of rocks. This very singular cave consists for the most part of a deep trench, faced up with uncemented stone walls, and roofed with huge slabs covered with turf, not rising above the level of the adjoining ground. It extends 30 feet from north-north-west to south-south-east, and then branches eastward, and probably also to the south or south-west. So far it accords with the description of an ordinary British cave. But here the resemblance ceases; for its floor, as I was informed by the miner who opened it about three years ago, was well paved with large granite blocks, beneath which, in the centre, ran a narrow gutter, or bolt, made, I imagine, for admitting the external air into the inmost part of the building, from whence, after flowing back through the cave, it escaped by the cave's mouth,—a mode of ventilation practised immemorially by the miners in this neighbourhood, when driving adits, or horizontal galleries, under ground. The following, however, is its most striking peculiarity. Its higher or northern end consisted of a circular floor, 12 feet in diameter, covered with a dome of granite, two-thirds of which are still exposed to view; and my informant had observed a considerably greater portion of the dome roofed chamber. Every successive layer of the stones forming the dome overhangs considerably the layer immediately beneath it, so that the stones gradually approach each other as they rise, until the top-stones must originally have completed the dome, not, however, like the key-stones of an arch, but by resting horizontally on the immediately subjacent circular layer. These top-stones, which were very large, and probably the layer next under them, had all fallen into the cave before the miner opened it. The height of

the present wall of the dome is about 6 feet above the lowest place I could see. How much lower the original floor might have been in that part of the cave I could not ascertain. The cave, although partially opened, would still occupy a labourer some days before the stones and rubbish could be removed for its complete examination. No pottery, nor anything else, appears to have been found in the excavation. This is probably the cave referred to by the late Rev. John Buller, fifteen years ago, in his *Account of St. Just*, p. 82, but at that time it had "not been examined." The subterranean caves thus found in British villages may have been used either as storehouses, or as places of retreat in cold weather, when the villagers dared not light their fires, lest the rising smoke should betray them to their enemies.

The only other Celtic remains which I have to notice are the Carn Yorth Circles, on the hill-side, a furlong or two east-by-south of the top of Carn Kenidjack,  $5\frac{1}{2}$  miles west-north-west of Penzance, and immediately above a deep well, as ancient probably as the circles themselves. The lower and smaller circle consists of the foundation of a very thick stone wall, formed of massive blocks of granite, having an area within it 90 feet in diameter, which, for the use of its occupants, may have been divided into apartments like Ch'ûn Castle, or the enclosures in Old Chyoster, as represented in the preceding woodcut. Close above it is the other circle of thrice its diameter, formed by a wall of stones and earth, and used no doubt for the same purposes as the terraces at Old Chyoster.

All the ancient towns, villages, and residences mentioned in this and the preceding Chapters are, except the cliff castles, situate in the interior of the district, and command very extensive land and sea views. Some of them are probably 3000 years old, but they furnish no data by which we can ascertain either their absolute or their relative ages.

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THE BOOK OF ABERPERGWM, IMPROPERLY  
CALLED THE CHRONICLE OF CARADOC.

ONE of the necessities of our time, one of the imperative duties of Cambrian writers, is to institute a rigid examination of the sources of our national history, and to submit our records to the test of an honest and searching, yet kindly criticism. Until this be done, it will be vain to look for any history of Wales worthy of lasting approbation.

It may perhaps be an acceptable service of this kind, and may possibly facilitate the labours of other inquirers, for me to offer a few remarks on one of the Welsh Chronicles, which has, since the publication of the *Myvyrian Archaiology*, received much praise and attention. Before the appearance of that work, this Chronicle was comparatively unknown; and Welsh history before that time was not affected by its peculiarities. But it is now frequently used to supplement the defects of the other chronicles, and sometimes to supersede them, while its authority is often held to be conclusive. The document in question belongs, or belonged, to the Williamses of Aberpergwm, in my native Vale of Neath, a family long and honourably known for their patriotism, and for their encouragement of the bards, and of Cambrian literature; and it is printed in the *Myvyrian Archaiology* as the veritable Chronicle of Caradoc. My attention has been fixed upon it for some time past; and I now propose to submit a few of its entries to critical examination.

The external testimony respecting it is as follows:—

“ Here is

Brut y Tywysogion,

As to Wars, Enduring Acts, Retaliations, and Marvels. Drawn from Old Preserved Memorials, and regularly dated by Caradoc of Llancarvan.”

This is the title of the MS.; and to this the Editors of the *Myvyrian Archaiology* added,—

“The above History was copied from the Book of George Williams, of Aberpergwm, Esquire, by me Thomas Richards, Curate of Llan Grallo, in the year 1764. And I, Iorwerth ab Iorwerth Gwilym, copied it from the Book of the Rev. Mr. Richards, in the year 1790, and re-copied it for Owain Myfyr in the Mesryd (Acorn Season, or Autumn) of 1800.”

These words stand at the head of this Chronicle in the *Myvyrian Archaiology*, ii. 468 ; and at the end we again read, p. 582 :—

“And so terminates Brut y Tywysogion.”

“The above History was written from the Book of George Williams, Esq., of Aberpergwm, by me Thomas Richards, Curate of Llangrallo, in the year 1764.

“And I, Iorwerth ab Iorwerth, wrote it from the Book of the Rev. Mr. Richards, in the year 1790.”

The second copyist was Mr. Edward Williams, who took successively the names *Iorwerth ab Iorwerth*, *Iorwerth Gwilym*, and *Iolo Morganwg*. The external evidence thus takes us no nearer to the age of Caradoc than the year 1764. The document copied must of course have existed before that date ; but how much earlier can only be determined from internal evidence ; for I have not seen the original MS., if it was a MS., and have not been able to ascertain whether it is now at Aberpergwm.

We come next to speak of the impression produced by this document upon the minds of preceding inquirers. The Editors of the *Myvyrian Archaiology* felt that it presented serious difficulties, and that the fact of its differing, in statement and phraseology, from other copies of acknowledged antiquity, required some explanation. Accordingly they have endeavoured to show that the same writer might have written different copies at various times, with varying fullness of narration, and have used a different phraseology. Their arguments are ingenious ; but the difficulties of greatest magnitude did not occur to their minds, and are not affected by their explanations. Granting that Caradoc might have lived until A.D. 1196, could he have known who would have been Bishop of St. David's in 1328, and have made the mistake of

making him the contemporary of Howel Dda? Granting that Caradoc might have written two copies with varying degrees of fullness, could he have written one in the orthography of his own time, and the other in that of the sixteenth century? These questions can only admit of a negative reply. The Editors, however, admit that “perhaps a critic of sagacity might detect some interpolations in this copy; it is the opinion of the Editors that he may; and amongst them, perhaps, two or three mistakes; and one in particular, in the account of the time when Robert Duke of Normandy was confined in Cardiff Castle.” But fearing they had gone too far, they take care to add, “at the same time, they are not sure that their conjecture is well founded,”—“a passage omitted in one copy may be deemed an interpolation in another; but that it is so is not a necessary consequence, when no better reason appears, than not being able to find in one copy what is found in another.” This is blowing hot and cold; but here again the arguments are wide of the mark, and do not touch the numerous instances in which the chronicler names persons who lived two, or even four, centuries after the days of Caradoc.

It is evident that the Editors of the *Myvyrian Archæology* believed this to be substantially the work of Caradoc, and they induced the late Sharon Turner to adopt their representations. The Rev. Thomas Price held the same view, but with a clearer perception of the recentness of the orthography. He says (*Hanes Cymru*, p. 427):—

“I have no doubt that neither Powel nor H. Llwyd ever saw the MS. from which this narration is taken, viz., *The Book of Aberpergwm*, which is much fuller on the ages now under consideration than any of the other manuscripts. On account of this copiousness, *I will quote from this book much more frequently than from the others.* It is noteworthy, also, that *the work has received emendations in its orthography, in one of the last centuries* (oesoedd), which adapts it to the purpose in hand, in such a manner as to render it quite clear to me, that it is better for the lucidity of the narrative, to repeat complete paragraphs (darnau cyfain) of it, than to re-dress (the matter) in my own words.”

These words indicate a large class of weak points in *Hanes Cymru*, and render many parts of that work open to censure; but it is due to the memory of the honoured author, to state that he had the candour to admit the recentness of the orthography, and gave the document the appropriate name of *Llyfr Aberpergwm*. This name has the merit of representing a fact, and future writers would do well to adopt it; but unless I am much mistaken, the names *Brut y Tywysogion*, and the *Chronicle of Caradoc*, will turn out to be fictitious. The Rev. John Williams (ab Ithel) uniformly cites this as the veritable work of the monk of Lancarvan, without having, so far as I am aware, experienced any doubt as to its authenticity.

On the other hand, the biographer of *Eminent Welshmen* saw more clearly, and spoke more firmly, than any of his predecessors. He wrote:—

“There are two copies of *Brut y Tywysogion* printed in the *Myvyrian Archaiology*, both attributed to Caradawg of Lancarvan. These, however, differ so completely in style and narration of facts, as to lead to the belief of their being the works of different writers.”

The late Mr. Aneurin Owen took care to designate this as “The Gwentian Chronicle,” treated it as one unworthy to rank in authority with the true *Brut y Tywysogion*, or Chronicle of the Princes of Wales, and caused it to be rejected from the *Monumenta Historica Britannica*, as an authority for events before the Norman Conquest.— (*Monumenta Historica Britannica*, p. 844.) And Mr. Wakeman of Monmouth, than whom there are but few better or more accurate antiquaries, speaks still more explicitly. He designates it (*Archæologia Cambrensis*, 1848, p. 331) as “a chronicle published in the *Myvyrian Archaiology*, called ‘Llyfr Aberpergwm,’ evidently a comparatively recent composition;” and spoke of it afterwards as “the same pretended chronicle.” Here it is evident that this document has produced very opposite impressions upon the minds of our historical writers; and where so much doubt exists, when the views are so con-

tradictory, it is very desirable that the matter should be carefully sifted, in order to arrive at some final decision.

I.—Let us then proceed to form our own judgments from an examination of the document itself, and from a comparison thereof with other chronicles of acknowledged antiquity. The oldest MSS. of this class are three Latin documents, which go under the collective name of “*Annales Cambriæ*,” and which were respectively written in the tenth and thirteenth centuries: MS. A belonging to the former, and B and C to the latter date. The first ends in A.D. 954, and the other two in A.D. 1286.

II.—*Brut y Tywysogion*, that is, the Chronicle properly so called, is a translation from the Latin. It is printed in the *Myvyrian Archaiology*, from a transcript of the copy in the Red Book of Hergest; and in the *Monumenta Historica Britannica*, from the Red Book original, a MS. of the fourteenth century, collated with two other MSS. at Hengwrt.

III.—*Brut y Saeson* is a corrupted version of *Brut y Tywysogion*, combined with the *Annales Wyntonienses*.

“The portion relating to Welsh events is very carelessly constructed, the facts in many instances perverted, and the language frequently obscure. This MS. is in the Cotton Collection in the British Museum.”—*Monumenta Historica Britannica*, Pref. p. 95.

IV.—The “Book of Basingwerk,” according to the editors of the *Monumenta*, a MS. of the middle of the fourteenth century, but of the end of the fifteenth if written by Guttyn Owain, sometimes agrees with *Brut y Saeson*, when the latter differs from *Brut y Tywysogion*.

V.—*Brut Ieuan Brechva* professes to be drawn by this bard, who lived from 1460 to 1500, from “the books of Caradoc of Llancarvan, and other old books of instruction.”

VI.—By comparing the “Book of Aberpergwm” with the above, we shall be able to form some estimate of its historic value.

A.—All these MSS., except the “*Annales Cambriæ*,” MS. A, follow Geoffrey of Monmouth in taking Cadwaladr to Brittany. This error is therefore not peculiar

to the document under consideration. All again, with the same exception, agree in bringing over Ivor ab Alan and Ynyr from Brittany, and in appropriating the history of Ina, King of the West Saxons, to those real or imaginary princes; though MS. C of the "Annales," and some of the Welsh versions of Geoffrey, make Ivor to be the son of Cadwaladr. Again, No. III. transfers the whole history of Ina to Ivor; and IV. and V. follow it, in attributing to him the erection of Glastonbury Abbey; but the "Book of Aberpergwm," No. VI., adds, "and he gave many lands towards churches *in Wales* and England." This propensity to make unauthorized additions is one of the first peculiarities of this MS. to which we wish to draw attention.

"A.D. 689. Pluvia sanguinea facta est in Britannia, et lac et butirum versa sunt in sanguinem."—*Annales Cambriæ*, Nos. II., III., IV. coinciding.

"698. There was blood-coloured rain in Britain, until the milk, butter, *and cheese*, went of the red colour of blood."—*Book of Aberpergwm*.

Again,—

"722. Beli filius Elfin moritur, et bellum Hehil apud Cornuenses; gweith Gartmailauc; Cat Pencon apud dextrales Brittones; et Brittones victores fuerunt in istis tribus bellis."—A. "Iwor existente duce eorum."—C *add*.

No. II. reads Heilin and Pencoet; and III. coincides, except in reading, "ryuel heil a rhodri malwynawc ynghernyw," the battle of Heil *and Rodri Malwynawc* in Cornwall, which is false in its literal sense, and unintelligible in any other way than by omitting the words in italics. Compare with No. VI:—

"720. The same year Rodri Molwynawc was made King over the Britons, and there was a great war between him and the Saxons, *when the Britons triumphed honourably in two battles*. The same year was the battle of Garthmaelawg, and another *in Gwynedd*, and the battle of Pencoed in Glamorgan, when the Britons were victorious in the whole three."

The words in italics are manifestly erroneous.

"728. Bellum mortis (montis) Carno."—I., II., III., IV.



“728. The battle of Carno mountain in Gwent, where the Britons were victorious after having lost many men: and the Saxons were driven through the Usk, where large numbers of them were drowned, because of a flood that was in the river.”

These additions would be interesting, if we could accept them on the testimony of the *Pergwm* book alone; and the same remark will apply to the next entry.

“750. Bellum inter Pictos et Brittones, id est, Gueith Moce-tauc, et rex eorum Talargan a Brittonibus occiditur. Teudubr filius Beli moritur.”

“754. Rotri rex Brittonum moritur.”

MSS. I. and II. agree word for word, and III. only differs in adding the epithet “Maelwynawc” to Rodri’s name; but No. VI. places Rodri’s death four years too early, and adds a remarkable statement respecting his burial place, viz.:—

“750. Tewdwr ab Beli died, and Rodri Molwynawc, after reigning thirty years gloriously, and famed for justice and valour, *and he was buried at Caerleon on Usk*, and he was the last of royal race of Britain that was buried there. In the same year was the battle of Mygedawc, *where the Britons defeated the ‘Gwyddyl Ffichti’* after a severe contest.”

It is very desirable to have the above statement verified; but as Rodri was of the kingly race of Gwynedd, the statement has the appearance of improbability. The *Pergwm* MS. is here *following Ieuan Brechva*, who says, “Ten and forty and seven hundred Tewdwr ab Beli died, and Rodri King of the Britons;” but it will be observed that the addition was made by the scribe of the former document, and rests on his authority alone.

In these instances we cannot prove positively that the additions are fictitious; but in the next case, the charge of invention may be clearly demonstrated:—

“760. Bellum inter Brittones et Saxones, id est Gueith Hirford, et Dunnagual filii Teudubr moritur”—A. “Denawal filius Teudur.”—B.

Nos. II., III., IV. and V. coincide, except in writing the last name Dyfynwal, and Dyvnanal, and in placing a full stop after Henfford. But in VI. we read,—

into the Mercian territory, even in the reign of Offa, appears from their being at Hereford in 760; but that they levelled the dyke, or molested the remainder of his reign, is most improbable. He probably erected the dyke to have his hands free to subdue the other Saxon kings, and to protect the people between the Wye and Severn, who were probably Saxon colonists, as appears from the common terminal names *ham* and *ton* on the east of the dyke, if not also from the name Elystan, or Athelstan, so named, it is said, from his godfather, the King of the West Saxons. Asser, the first writer who mentions the wall, describes it to be the work, not of a timid monarch, but of one who was the terror of the Saxon kings, "strenuus et formidolosus rex."

Under the years 733, 735, and 754, the Pergwm MS. speaks of three battles not named in the other native annals; but here it follows and perverts Saxon authorities.—(See the *Saxon Chronicle*, Florence of Worcester, and Henry of Huntingdon, under 743, and 753.)

The battle of Morfa Rhuddlan is thus recorded in the *Annales*:—

"796. Offa rex Merciorum, et Morgetiud rex Demetorum morte moriuntur; et bellum Rudglann."

"798. Caratauc rex Guenedote apud Saxones jugulatur."

Here Offa and Meredith are said to have died before the battle of Rhuddlan, while Caradoc was slain two years after; and MSS. II. and III. coincide; but the Pergwm MS., again following *Brut Ieuan Brechva*, says:—

"796. The battle of Rhuddlan where Meredith King of Dyfed, and Caradawc ab Gwyn ab Collwyn King of Gwynedd were slain."

And here again this document is manifestly in error.

Errors and additions of this kind appear under 835, 838, 840, 843, 850, 860, and 865, and in fact are of continual occurrence; but a few more will suffice as specimens of the class. Here is one additional example of the combined effects of ignorance and the writing fever.

“892. Himeyd moritur.”

This is very brief; and II., IV., V. only add that Henydd was the son of Bledri; but No. VI. has a notable addition,—

“There died Henydd ab Bledri, *gwr hynod o Gymro.*”

Now who was this very exemplary Welshman? Only “Hemeid,” the plunderer of St. David’s Cathedral, of whom the monks complained so bitterly to King Alfred, through Asserius Menevensis!

“Llyfr Aberpergwm” is particularly great in its details of battles that were never fought! We have an illustration of this under the year 860. In or about that year, for some reason now unknown, a person named Cadweithen was expelled from the country. The event is thus recorded,—

“862. Cat gueithen expulsus est.”—*Annales Cambriæ.*

“862 was the year of Christ when Catweithen was driven away.”—*Brut y Tywysogion.*

The writer of *Brut y Saeson* took this event to be a battle, and accordingly we have,—

“862. Y bu Cat. gweithen.”

And the Pergwm MS., not content with adopting this mistake, has actually invented details of this imaginary battle.

“860. *Cad wythen* (or the battle of Gwythen) *was, when great numbers of Cymry and Saxons were slain, so that the upper hand was not obtained by either of them.*”

Pretty safe guesses in the absence of specific testimony; but, unfortunately for the credit of this document, Cadweithen was a man, and not a battle! This recklessness becomes still more surprizing, when we find further on that Cadweithen appears in his proper person. We read,—

“882. Catgueithen obiit.”

“882. Y bu farw Katweithen.”—*Brut y Tywysogion*, MS. C.

*Brut y Saeson* again repeats its blunder:—

“882. Y bu cat gweithen.”

But the Pergwm MS. this time avoids the error,

though the writer was again unable to restrain his pen. He says:—

“883. Cydwithen died, *the wisest and most valorous of the Britons, and very great was the loss to the land of Cymru.*”

The older MSS. do not tell us whether this person was a saint or sinner, and therefore this addition would be acceptable, if authentic; but we cannot help desiring some better authority. The very next entry to 860 again displays the besetting sin of this writer. In 865 we read,—

“Ciannant in mer obiit.”—MS. A.

“Chian Nant Newer obiit.”—MS. B.

*Annales Cambriæ.*

That is,—“Kian of the Vale of Hyver, or of Nevern, Pembrokeshire.” *Brut y Tywysogion* has “Cynan uant nifer,” which Aneurin Owen oddly translated “the mouth of a multitude;” *Brut y Saeson* has “Cynan naut nifer;” and the Pergwm MS., following this, has,—

“Cynan nawdd nifer” (the protection of a multitude) “was killed. *He was in his day the bravest and most illustrious of the warriors of Cymru.*”

Here, again, the addition would be very acceptable, if true; but in all probability it is pure invention.

Under 994 we read that Iestyn ab Gwrgant, *in that year*, married Denis, daughter of Bleddyn ab Cynvyn, Prince of Powys. Bleddyn was the son of Cynvyn ab Gwerystan, by Angharad, daughter of Meredith ab Owain, Prince of South Wales, and widow of Llywelyn ab Seisyllt. Llywelyn died in 1021, and Cynvyn married the widow in 1023. In the ordinary course of events, Bleddyn would be born in 1024; and yet Iestyn married a daughter of his in 994! This is a curious blunder to be made by a writer who ended his days in 1156; but there are plenty more. The whole history of South Wales, from 1022 to 1090, is, in this MS., a mass of confusion, arising from the blending of the distinct histories of the descendants of Iestyn ab Gwrgant, and of Iestin ab Owain ab Hywel Dda. Nor is it always accurate on the local history of Glamorgan. In or about

1110, Fitzhamon is said to have died of madness at Tewkesbury, whereas he was killed in Normandy, in 1107, at the siege of Falaise; and, at the same period, Ifor Bach is said to have stormed Cardiff Castle; but this is certainly antedated forty or fifty years, as Giraldus places it in the time of Earl William, who succeeded his father in 1145. Many more errors might doubtless be found upon careful examination; but these will, I doubt not, prove quite sufficient to satisfy most candid minds. Verily, for the "Chronicle of Caradoc," this is a remarkable document, and I marvel much that so good an historian as Sharon Turner should have so frequently used this, to the exclusion of the other and more authentic annals of Wales.

B.—Another class of errors consists of anachronisms, which, upon consideration, will enable us to demonstrate not only that this document has not come from the pen of Caradoc, but also that the writer must have lived about four hundred years after the monk of Lancarvan had gone "to the tomb of all the Capulets."

The Pergwm MS. is very unfortunate in its notices of the Bishops of St. David's. Under the year 871 we read that,—

"Einion Fonheddig (or the Noble) Bishop of Menevia died, and Hubert Sais (or the Saxon) was made bishop in his place."

This epithet, "noble," seems to be a translation of the name of Bishop Nobis; for in *Brut y Tywysogion* we find the entry thus,—

"And Meuric a noble bishop died. And Lumbert took the bishopric of Menevia;"

while the original record was,—

"873. Nobis episcopus et Mouric moriuntur."

"874. Llundwerth episcopus consecratur."

It is evident that both the Welsh annals are wrong in translating the name of Nobis; but the Pergwm MS. has a special blunder of its own. It is but fair to assume that there was such a person as Hubert Sais; and also

that the person so called had been in some way connected with the bishopric of St. David's, before this passage was written. But if so, when was it written, and by whom? Caradoc of Lancarvan is positively said, (*Myvyrian Archaiology*, ii. 389,) and generally supposed, to have died A.D. 1156-7; and Hubert Sais was the Archbishop of Canterbury, who, in 1202-3, successfully and perseveringly opposed the appointment of Giraldus Cambrensis to the see of Menevia. It is hence very evident that Caradoc could not have written this passage; for even the admirers of this document will hardly say that a man who died in 1156, could have named the living archbishop of 1203, or that, if he lived to the latter date, he would have committed the blunder of making his contemporary a Bishop of Menevia in 871. This being clear, the question remains—when was it written? It requires but little sagacity to perceive that such a blunder as this could not have been made in the days of Hubert himself, and certainly not until the remembrance of the actual facts had faded away from the national mind,—a process for which two or three centuries would scarcely suffice.

As to Einion, we have to take our choice between Anian, or Eynaen, the twelfth bishop after St. David, and Anian, Bishop of St. Asaph from 1268 to 1293. The former may be fabulous, as some of the early names in Giraldus' list certainly are; but if we assume this name to have been suggested by that of the latter, then several centuries must be allowed after 1293 to account for the blunder. It may also be noted that here again the Pergwm MS. has been led into error by *Brut Ieuan Brechwa*.

We have another instance under the year 926, when it is said that "Martin, Bishop of Menevia, Mordaf, Bishop of Bangor, and Marchlwys, Bishop of Landaff," accompanied Howel Dda to Rome. Now we know that at this time the Bishop of St. David's was Llundwerth, who died in 944, and we have the testimony of the Welsh Laws themselves, that it was this bishop who accompanied Howel.

The mention of Martin is therefore clearly erroneous; and it is equally clear that this mistake could not have originated with Caradoc, nor for several centuries after his day; for there was a Bishop of Menevia of this name, and he occupied the see from 1293 to 1328. Neither in his own day nor long afterwards would any scribe have been so ignorant as to make him the contemporary of Howel Dda. And, therefore, we have here again to allow a couple of centuries for the disintegrating influences of time and tradition. This same veracious chronicle is the sole authority for the statement, that the Laws of Howel Dda were founded on the fictitious triads of Dyvnwal Moelmud, a statement directly at variance with the testimony of the Venedotian code, that "HOWEL ABROGATED the *Laws of Dyvnwal.*"

Again, we are told that in 1094 a party of Normans, well known from Sir Walter Scott's ballad "The Norman Horse-Shoe," were intercepted in returning from the Brecon hills, along the Rhymney Valley, towards Chepstow, by "Griffith and Cadivor, sons of Llywelyn Brenn, Lord of Senghenydd." Now we know the introduction of this last name to be erroneous; firstly, because MSS. II. and III. both say the interceptors were "Griffith and Ivor, sons of Idnerth ab Cadwgan;" and secondly, because Llywelyn Brenn did not live for three centuries and a quarter after that event. There were two persons of this name; but *the* Llywelyn Brenn was the person who headed an insurrection in 1315, or 1316, (*Hanes Cymru*, p. 765,) and who was executed by the De Spensers at Cardiff, contrary to the king's pleasure, some time between the years 1317 and 1321. I am warranted by the late Rev. H. H. Knight, who read a paper on this subject at the Cardiff Meeting of the Cambrian Archæological Association, in saying, that this was the real and historical Llywelyn Brenn; and if so, here is another error, which is quite fatal to the claims of this document to be called the "Chronicle of Caradoc," which could scarcely have arisen for a century or two after 1317, and which, with the other facts here reviewed, strongly tends to show that

the "Book of Aberpergwm" could not have been written before the sixteenth century.

C.—Other considerations strengthen this conclusion. We have already stated that several errors have arisen in this MS., from its having followed *Brut Ieuan Brechva*; and if these statements be correct, it will naturally follow that the Pergwm MS. is the latest of the two, and that, as the one was probably written between the years 1450 and 1500, the other must have been written after the latter date. That there are numerous parallelisms between the two admits of no doubt whatever; but it may fairly be asked, why may not *Ieuan Brechva* have copied from the Pergwm MS.? To this it may be answered that the Brechva MS. closely follows *Brut y Tywysogion* in its facts and its decennial notation, and never cites any of the peculiar additions in the Pergwm MS., while the latter follows quite as closely either *Brut y Saeson*, or the "Book of Basingwerk," and embraces nearly all the errors of the Brechva MS. But I think the same inference may be fairly drawn from the parallelisms themselves; and even if that comparison should not be conclusive, there is another bit of internal evidence which will satisfy all reasonable doubts.

Three parallelisms have been noted already. We will now note a few more:—

"770-80. Deg a thriugain a Saith gant pan Symudwyd Pasc y Brutaniaid, ac y bu farw Ffermael fab Eidwal, ac y bu dystryw ar y Deheuwy'r gan ei Brenin eu hunain, ac y gorfu ar y Deheuwy'r ladd eu Brenin yn amser haf."

That is,—

"770-80. Easter-time was changed among the Britons, and Fermael the son of Idwal died, and there was a destruction of the South Wales men by their king, and they were compelled to slay their king in summer time."

The two first clauses appear in the Latin and older Welsh annals; but the two last are peculiar to the *Brechva Brut*, and to the Pergwm MS., which reproduces the exact words, *with additions*, viz. :—

"Oed Crist 777. Y symudwyd y pasc yn Neheubarth, ac y bu



farw Ferinol fab Eidwar, ac achaws hynny y bu ryfel teisban rwng y Deheuwyr au Brenin, a distryw mawr arnynt ganthaw, oni orfu arnynt ladd y Brenin am hynny amser Haf, *am hynny* y gelwir yr haf hwnnw yr haf gwaedlyd, ac ni rodded fyth wedi hynny i Frenin y Deheuwyr ei air yn air ar y wlad."

That is,—

"That summer was thence called the bloody summer, and no King of South Wales was suffered after that to have his word above the word of the country."

Under the year 810 the parallel is still closer:—

"Wyth cant a deg, duodd y lleuad Diw Nydolig, ac y llosged (y Saeson) Mynyw, ac y bu farwolaeth (ddirfawr) mawr ar Ani-feiliaid, ac y llosged Tyganwy gan dan lluchaid gwylltion, *ac y bu waith Llanvaes*, ac y tloded Brenhiniaeth Fon a Brenhiniaeth Dyfed oblegid Rhyfel a fu rhwng Hywel fychan a Chynan ei frawd, ac y goresgynawdd Hywel ynys Fon *gan orfod o hir ymladd arni*."—*Brechva MS.*

This embraces the events between 810–20, as given in the other Chronicles, and is reproduced word for word, with the addition and alteration in brackets, and with the exception of the words underlined, in the Pergwm MS., and in a somewhat later orthography.

Similar parallels may be seen under the years 823, 830, 890–93, and 913–14. The account of Howel's legislation is founded upon, and an extension of the narrative in, the *Brechva MS.*; and the assertion that Howel went twice to Rome, which is peculiar to the Pergwm MS., is an attempt to reconcile *Brut y Saeson* and the *Brechva Brut*. The first of these says he went in 926, and the other that he went in 943; and the Pergwm MS., to reconcile these two, invents a circumstantial account of two journeys, one in 926, and another some time afterwards. And thus the difficulty respecting the two journeys, which has perplexed some historians, is easily disposed of.

We find a similar use of these two authorities under the year 943, when we read,—

"944. *Ac y diffeithwyt* Strathclut y gan y Saeson."

"And Strathclyde was devastated by the Saxons.—*Brut y Saeson.*

“944. Ac *ysbeiliwyd* Ystrad *Lur* gan y Saeson.”

“And Ystrad Lur was *despoiled* by the Saxons.”—*Brechva MS.*

The Pergwm MS. carefully reproduces the two accounts, and in their own phraseology, without being aware that there is no Ystrad Lur, or Llyr, and that this is simply a mistake on the part of Ieuan Brechva, who was thinking of Ystrad Flur in Cardiganshire.

“943. Y flwyddyn honno y daeth y Saeson hyd yn Ystrad Llyr, ac a wnaethant yno y mawr ddrygau, gan *ysbeiliaw* a diff-eithiau ’r Wlad y ffordd y cerddynt.

“Yr un flwyddyn y diffeithiwyd Ystrad Clud gan y Saeson, gan ladd yn dost a gaent yn eu ffyrdd o’r Bryttaniaid a berthynai yddynt.”

I think it must now be quite clear that the Pergwm MS. is here following Ieuan Brechva; and it ought to be equally clear that, in all these parallelisms, the Brechva MS. is the original, and not the copy. Assuming that to be proved, there can be no difficulty in arriving at the conclusion that the Pergwm MS. was written after A.D. 1500.

D.—The consideration of the orthography confirms this conclusion. Iolo Morganwg always professed to reproduce Welsh documents *verbatim et literatim*; and we may therefore assume that this has been transmitted to us as he found it. The *dd* mutation was the last change introduced into the written language of Wales; and that prevails throughout this document. The testimony of the Rev. Thomas Price is explicit upon this point; and we need fear no contradiction in saying that the Pergwm MS. is written in the orthography of the Welsh Bible, and of Dr. Davies, and in the standard orthography of the present day.

E.—One other remark will conclude what we have to say on this head. Under the year 1114 we have this remark:—

“O honaw ef y bu dechreu Gwylliaid Mawddwy, a geffir fyth yn anrheithiaw gwlad ym mhell ac agos.”

That is,—

“ From him (*i. e.*, Owain ab Cadwgan) originated ‘Gwylliaid Mawddwy,’ which *are* ever found plundering the country far and near.”

These were a band of robbers infesting the district of Mawddwy in North Wales. They are said by Sir John Wynne, in the “History of the Gwydyr Family,” to have originated in the vagabondage consequent upon the termination of the Wars of the Roses of York and Lancaster. They committed great depredations in the middle of the sixteenth century, assassinated Baron Owen on the 11th of October, 1555, and were exterminated soon after that event.—(Williams’ *Biographical Dictionary*, Article, “Lewis Owen.”) It requires but a moment’s consideration to be thoroughly convinced that the Book of Aberpergwm was written in or about the year 1555.

F.—Having said so much in its dispraise, I ought in justice to add that it contains many important statements, not in themselves improbable, which are not easily found elsewhere; that it is often much fuller than other chronicles; that it contains statements of peculiar interest under the years 720, 823, 831, 838, 843, 873, and other places; and that for the conquest by Fitzhamon, and for the history of Glamorgan generally, it is a full and respectable secondary authority.

G.—There existed formerly a document called the “Book of Caradoc of Lancarvan,” now only known by extracts in the Third Series of Historical Triads, and in a long transcript among the *Iolo MSS.*, pp. 40, 417. But these will suffice to form a judgment respecting its antiquity. It was written in the same orthography as the Pergwm MS., and was probably a document of about the same date.

It now only remains for us to sum up the results of this inquiry, viz. :—

I.—That the Book of Aberpergwm is not the Chronicle of Caradoc, but ought always to be cited by the former name.

II.—That it is a respectable authority for the history of Glamorgan, but not for the general history of Wales.

III.—That it abounds in mistakes, conjectures, and unauthorized additions; that it exhibits several anachronisms, and names persons who lived in the years 1203, 1293, 1317, and 1328; and that it was written in or about A.D. 1555.

IV.—That it has many parallelisms with *Brut Ieuan Brechva*; and that several of its special statements are evidently founded upon that document.

V.—That both the Book of Aberpergwm, and the so-called Book of Caradoc, are written in an orthography comparatively recent, and are both documents of the sixteenth century.

Having conducted this inquiry with, it is hoped, becoming fairness, I commend the results to the candid consideration of the readers of the *Archæologia Cambrensis*.

THOS. STEPHENS.

Merthyr-Tydfil, Nov. 12, 1857.

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## ON THE FIRBOLGIC FORTS IN THE SOUTH ISLES OF ARAN, IRELAND.

A MORE intimate acquaintance with the antiquities of kindred nations than is usually possessed by Welshmen would be most advantageous. It would tend to remove some of the narrowness resulting unavoidably from confining our studies within the limits of a small nationality. It would prove that the early remains of other countries have as high an interest as those of Wales, and that they severally tend greatly to illustrate each other. Such benefits are very greatly extended when the countries and races are so closely related to the Cymry, as are Bretagne and Ireland, and their respective inhabitants. It seems probable that the *Archæologia Cambrensis* will gradually afford much information to its readers concerning the former country, for our learned Breton friends promise to contribute valuable matter to its pages. A sufficiently

minute comparison of the antiquities of Wales with those of Ireland is not so sure of early accomplishment. Although such closely allied nations, there has always been a want of cordiality between them. This may, perhaps, result from confounding the Gael with the Gwyddel, an identification of doubtful accuracy. If the Gwyddel were really the same people as the Firbolgs of Ireland, and were the aborigines of both countries, a feeling of enmity towards them is very accountable. They apparently gave much trouble to their victors, and therefore created a traditional dislike, of which traces remain even at this very distant time. That they were the same people will probably be proved when the very earliest monuments of the two countries are more fully known. In Ireland, the identification of the Firbolgs with the builders of the cyclopean fortresses, and bee-hive shaped houses (elghauns), in the construction of which no cement was used, is certain; for the early history of Ireland is more perfect than that of any other modern nation. The want of such authentic records renders it difficult to arrive at similar results in Wales or England; but a careful comparison of the Firbolgie forts of Aran and Dingle with the ruins at Tre 'r Ceiri, Penmaen Mawr, Carn Goeh, &c., will probably result in a conviction that they are works of the same race—a race unacquainted with the use of metallic tools, and therefore employing in their buildings such stones as lay ready to their hands, or could be shaped imperfectly with stone hammers. Should this be admitted, it is probable that little difficulty will be found in arriving at the conclusion that many of the earthen forts belonged to the same people; all those, namely, in which we find traces of the dome shaped houses, or at least nearly all of them.

My attention has been drawn to this interesting subject by a visit recently made to the south isles of Aran, in the county of Galway, as one of a party, consisting of members of the British Association of Science. It is not my intention to give a history of this interesting excursion (which occupied three days) to one of the wildest

and least known parts of the United Kingdom, which was admirably conducted by Dr. W. R. Wilde, (and of which an excellent account was given by Mr. Haverty, one of the most active leaders of the party, in the *Dublin Freeman's Journal*, of September 7 and 8, 1857,) but shall simply mention a few of the objects seen in the islands.

It may be well to make the preliminary remark, that the forts existing there are stated in the ancient chronicles of Ireland to have formed the last stronghold of the Firbolg race, who sought a refuge there, and in other distant parts of the West and North of Ireland, and the West of Scotland, after the battle of Moytura, in which they were defeated by the Tuatha-de-Danans. This event took place long before the Christian era. At a later date, that is, during the first century after the birth of Christ, Aengus, Conchobar, and Mil, the sons of Uamore, with their numerous Firbolg clan, were driven from the South-west of Scotland by the Picts, and received these isles as a residence from Meave, the celebrated Queen of Connaught. To this later period the repairs manifestly seen in the forts ought probably to be referred.

If we contrast the rude, cyclopean, uncemented masonry of these forts with the beautiful structures erected in the same islands by the Christian missionaries of the fifth and sixth centuries, and with the base of a Round Tower associated with the latter buildings, we must be convinced that the most modern of the duns cannot be of much more recent erection than the time of this second settlement of the Firbolg clan in Aran.

As these islands consist of stone in such a state as to be easily separable into blocks of a rectangular form, the masonry of the forts has singular regularity, the walls are nearly perpendicular, and the joints tolerably close. Indeed, when observing them from a distance, it is difficult to believe that they are uncemented, and so ancient. They create in us a high admiration of the skill of their builders, and cause an earnest desire to know more of such a people.

I am wholly indebted to the very eminent Irish anti-

quaries, Dr. Petrie, Dr. O'Donovan, and Professor Curry, who joined the excursion, and most fully and kindly explained the antiquities, for the historical information, extracted from the ancient Irish records, which is introduced into this paper. Without the knowledge derived from their profound study of the manuscript records of their country, we could have acquired no knowledge of the history of these remains of antiquity.

But it is time to hasten to the antiquities themselves, which consist of small cyclopean oratories built before A.D. 600, and stupendous forts erected many centuries earlier. As the former are fully illustrated in Dr. Petrie's celebrated work upon the *Round Towers and Ancient Architecture of Ireland*, they will not be described here, although their interest is of the highest order, and we have nothing resembling them in Wales.

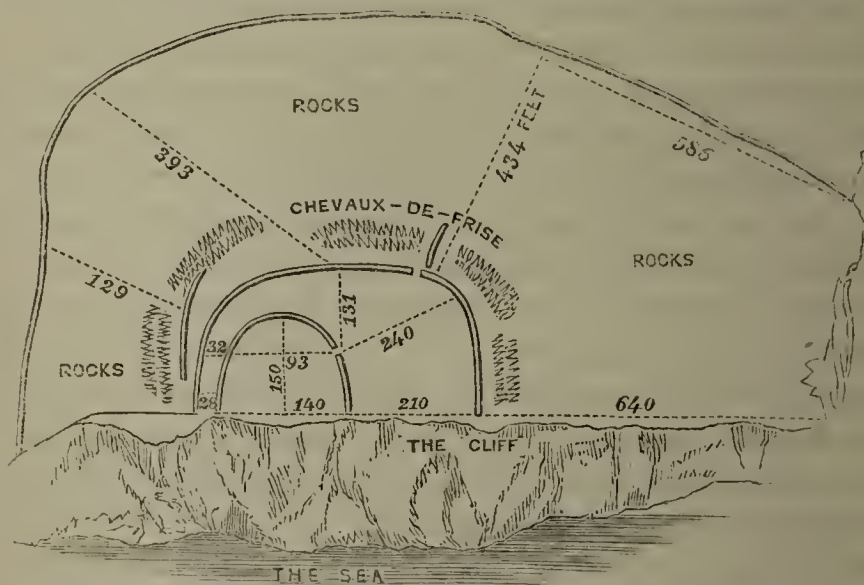
Dr. O'Donovan considers that the fortress called Dubh Chathair (the first that was visited by us) is far older than any of the others. Its wall is of enormous thickness, and still about 20 feet high in many parts. It is surrounded by a *chevaux de frise*<sup>1</sup> of sharp stones, placed erect in the fissures of the rock, and has in its interior the confused ruins of several cloghauns. This fort stands on the edge of the sea-cliffs.

Dun Onag was next seen. It is nearly circular, with a longest diameter of about 94 feet. Like the other forts, its wall is formed of square but unhewn masses of limestone, put together without cement. It in fact consists of three distinct walls built touching each other, so that the destruction of the outer face would merely cause another perfect surface of wall to present itself. This compound

<sup>1</sup> I am informed by our Secretary, Mr. Barnwell, that he "understands that in a wood in the northern part of Anglesey there is a similar *chevaux de frise* of upright stones;" and that as Lord Boston, the proprietor of the spot, is about to fell the trees, this curious work will be brought to light. It is greatly to be hoped that care will be taken not to injure the antiquities, and that some qualified person will give us a full account of these.—[We earnestly recommend this note to the attention of our Anglesey members, and especially of our active Local Secretary there.—ED. ARCH. CAMB.]

mass of compact stone work is 15 feet in thickness, and fully 16 in height. There are traces within of four sets of steps leading to the top. Dr. O'Donovan considers this fort to be about 2000 years old, but, nevertheless, much more modern than Dubh Chathair.

The antiquaries then proceeded over an exceedingly rough and rocky country, and along the top of the lofty cliffs overhanging the Atlantic Ocean, to the grandest of all these Firbolgic strongholds, viz., Dun Aengus, which derives its name from the great chief already mentioned.<sup>2</sup> It stands on the top of an overhanging precipice of 302



Plan of Dun Aengus.

feet in height. The inner wall is built in a horse-shoe form, and terminates at the edge of the cliff at each end. It is compounded of three in the manner already described; the inner and outer portions having been added to give additional strength to the defences, or in consequence of the decay of the original wall. Taken together, this compound wall is 13 feet thick, and about 18 in

<sup>2</sup> We are greatly indebted to Dr. W. R. Wilde, F.R.I.A., for the drawing and plan of Dun Aengus, from which the woodcuts have been copied. The drawing was made by Mr. Charles Cheyne; the plan is copied from one prepared by the Ordnance surveyors, under the superintendence of Dr. O'Donovan.



height. Originally there were two entrances, of about 3 feet 4 inches in width at the top, but rather broader below, roofed with large flag stones. One of these doors has been closed by the erection of the inner wall, and thus we learn with certainty that that wall is less ancient than the others. There is next a simple wall of less strength, inclosing a large space, and external to which there is a wondrous *chevaux de frise* of sharp upright stones. The whole is surrounded by an external wall, which incloses several acres of land; and where the slope of the ground seemed to render additional defence requisite, there are two other walls.

Some of the party visited Oghill fort, another of these duns, on their way to the village of Kilronan. It is similar, in most respects, to Dubh Chathair. In its neighbourhood there are many cloghauns in a very perfect state.

On the third day of the excursion a visit was paid to the middle island of the three which form the group. The great fort of Dun Conchobhair is situated at about its centre. It is of an oval form, about 227 feet long by 115 in breadth. Its wall is from 17 to 20 feet in height; there are two internal flights of steps, and it contains the remains of many cloghauns. There is also a strong outer wall, and a square inclosure, like an advanced work, at the entrance.

Dr. O'Donovan stated that cloghauns were used as habitations until a comparatively recent period, and that he was informed that, in a village on the middle island, there is one still inhabited by a family. He said that it required much careful examination of the stones, and lichens growing upon them, to determine their ages.

It may safely be affirmed that these are the most wonderful military works existing in Western Europe. They must have been absolutely impregnable at the time of their occupation. As there are no springs nor wells within them, it is not likely that they were intended as the permanent residences of many persons. Probably the chiefs lived in them, and they were the refuge of the clan in times of danger.

The perusal of a paper communicated by Mr. Edmonds to the last Volume of this Journal leads us to believe that works much resembling those found in Aran and Wales exist in the western part of Cornwall and the Scilly Isles. His descriptions, although not so full as could have been desired, convey to my mind an idea of the remains of very similar buildings, although the ground plan given by him (vol. iii. p. 362) does not altogether accord with the Aran forts. It seems much more to resemble some wonderful structures noticed near Dingle, in the county of Kerry, by Mr. Du Noyer, of which it is understood that a full account will soon appear in the *Archæological Journal*. When that is published, we shall be enabled to arrive at more certainty on this interesting subject. Should all these buildings have as much in common as seems probable to me, we shall be led with tolerable certainty to the identification of the aborigines of Ireland with those of Wales and Cornwall, and probably of the whole of Britain. I have myself examined the stone forts and towns in the counties of Caernarvon and Caermarthen, and think, as has been already observed, that antiquaries who have had similar opportunities will be unable to avoid the conclusion that they were raised by the same, or a closely kindred, race with that which built the stupendous Irish duns. The walls of the Welsh forts have not such gigantic proportions, nor are they strengthened by additional facings, like those of Aran; but in Cornwall their strength must have been nearly or quite as great. In all respects, except those just mentioned, the Welsh and Irish buildings have a great similarity; they have the same cyclopean walls, formed of unhewn and uncemented stones; similar doorways, narrowing slightly upwards, and covered by long horizontal slabs, and, in both countries, contain the circular foundations of houses. It is doubtful if any perfect cloghauns, or cyttiau, as they are called by the Welsh, still remain in Wales, but several existed until recently.

Here then are the probable remains of the Firbolg race, which was driven out of Wales by the Cymry, and

conquered in Ireland by the Tuatha-de-Danans; unless, indeed, the Gael, who succeeded to the power of the Tuatha-de-Danans in Ireland were the conquerors of the Firbolg in Britain, and were themselves followed by the Cymry in Wales.

CHARLES C. BABINGTON.

### CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

It gives us great pleasure to announce that the Lord Bishop of St. Asaph has allowed himself to be named as President-Elect for the year commencing with the Rhyl Meeting. W. Shipley Conway, Esq., of Bodryddan, will be Chairman of the Local Committee on that occasion.

Since issuing the last List of Members, together with the Preface and Index of Vol. III., the following gentlemen have joined the Association, thus carrying up its number to THREE HUNDRED SUBSCRIBING MEMBERS:—

- Hindmarsh, Frederick, Esq., 17, Bucklersbury, London.
- Mayer, Joseph, Esq., Lord Street, Liverpool.
- Mealey, Rev. R. R. Parry, M.A., Beaumaris.
- Watts, J. King, Esq., St. Ives, Huntingdonshire.

### BRETON ARCHÆOLOGICAL ASSOCIATION.

THE Annual Meeting of this Association was held at Redon, last October. We intend giving an account of the proceedings on this occasion, as well as of previous transactions, in some of our earliest Numbers. The meeting for next year is to be held at Kemper, from the 3rd to the 10th October, and it is hoped that a deputation from our own Society will attend. By an unanimous vote of our brother antiquaries in Brittany, the President, the two General Secretaries, and the Treasurer of the Cambrian Archæological Association, have been elected *ex officio* members of the Breton Archæological Association.

## WELSH RECORD CLUB.

IT is well known to many members of our Association that the public Record Depositories and Libraries of the kingdom contain a very great number of valuable MSS. connected with the Principality, the contents of which have never been made public. Charters of all kinds, Monastic Chartularies, Letters, and Documents of various sorts, exist in abundance, in collections more or less open to the public; and the Catalogues published from time to time in our Journal of the MSS. produced at our Annual Meetings, show how widely interesting archæological documents are scattered up and down the country. Some of the more important Records may perhaps be published by the Master of the Rolls, but they can only be few in number; whereas a very large number of the others are worthy of seeing the light, and would be highly welcome to the Historical and Antiquarian world. It would be peculiarly within the province of the Cambrian Archæological Association to undertake the transcription and publication of Records connected with the History and Antiquities of Wales and its Marches, and an annual sum of £50 would be well spent for this purpose out of its income. But the Monumental Antiquities of Wales are so rich, that nothing ought to be done by the Association to diminish its powers of illustrating, as well as describing, the Remains of which it treats. On the contrary, increased resources for this purpose are wanted.

It is therefore proposed by several members, who have been consulting together on these matters, to form a Club, strictly within the limits and under the control of the Association, for printing a series of unpublished Records and MSS. connected with the History and Antiquities of Wales and its Marches. Fifty members subscribing £1 each per annum, would supply a fund that would produce an annual volume of 200 pages; and, by proper management, a still more considerable result might be effected.

For the present, the Editor is willing to act as the organ of communication for members combining with this object in view, and gentlemen are requested to forward their names to him. As soon as fifty names are received, it will be easy either to call a meeting of those gentlemen, or to send round circulars of plan and proposals, &c.; in short, the Club can then be organized, and officers appointed. It will, however, be desirable that no time should be lost, and hints and advice upon the matter are requested from all who think well of it. Our Association, it will be remembered, was formed in a similar manner; one friend after another gave in his approval to the Editors of the *Archæologia Cambrensis*, and, from a small club of some thirty or so, we have now gone on increasing, until at the present day our numbers are THREE HUNDRED!

### Obituary.

SINCE we met at Monmouth, the Association has lost one of its most learned and distinguished members, in the Rev. HENRY HEY KNIGHT, who was carried off by an inflammatory disease, after a few hours' illness. Little did we think, when we saw him there in such health and spirits, and listened to him as he discoursed with such animation on the Danes in South Wales, that we should meet him no more! Little did we think, as we were cleaning a tomb together in Staunton Church, preparatory to copying its inscription, that the "*non indecoro pulvere sordidus*," which he quietly whispered in our ear, was the last classic joke we were ever to hear from his lips! We had intended, "*quamvis digressu veteris confusus amici*," attempting, in the present Number, to draw up a brief memoir of this eminent antiquary and excellent man; but the task has been undertaken by one better fitted than anybody else to do it justice,—the Rev. J. M. Traherne; and the Association may therefore look forward with confidence to a good account of their departed friend. We cannot, however, avoid adding, that Mr. KNIGHT was one of the earliest, warmest, and most constant supporters of the Association;

in his knowledge of antiquities, especially those of Wales, *nulli secundus!*

We have also lost the Very-Rev. W. D. CONYBEARE, Dean of Llandaff, one of the most eminent men of his day, under whose auspices the good work of the rebuilding of Llandaff has been conducted—a work that any antiquary might be justly proud of—an honour and a support to the whole Church, and to the Chapter over which he presided. It is to be hoped that some member of our Association will furnish us with an account of his antiquarian labours.

A third valued friend has been taken away, in the person of the Rev. E. MELVILL, Canon Residentiary and Chancellor of St. David's, a learned man, a good antiquary, a warm friend to the cause of archæology, the kind host of pilgrims to the Menevensian shrine. Not so fortunate as the Dean of Llandaff, he did not live to witness the restoration of the Cathedral he loved so much, and understood so well; but he aided its historians most heartily in their task. Had the same generous feeling towards that venerable pile existed in other hearts, his would no doubt have responded to an appeal for the proper treatment of so fine an edifice.

A fourth friend, and earnest, hard-working supporter of the Association from its earliest days, is now missed in Mr. JAMES FOSTER, of Caernarvon, the conservator of the museum in that town, the excavator of SEGONTIUM. As far as his professional duties allowed him any intervals of leisure, they were almost entirely devoted to the promotion of archæological studies, and the quiet services he rendered to the common cause were valuable and very numerous.

## Correspondence.

## A LOST LAKE IDENTIFIED.

*To the Editor of the Archæologia Cambrensis.*

SIR,—In an article written by me, which appeared in the *Cambrian Journal* of last March, I therein referred to a place by Llanybyther Church, on the right hand of the road from Caermarthen to Lampeter, called Pant-y-llyn, the “hollow of the lake,” with a tradition that this concavity was formerly occupied by a lake of several miles in circumference. Since writing that article, I have had the opportunity of reading Leland’s *Itinerary*, (and, by-the-by, why should not the enterprising Bohn give us an edition of some of these old Itineraries?) and in the following extract I have but little doubt that he refers to the lake now under consideration. I have before me Leland’s two volume edition; and in vol. ii. p. 50, when narrating his progress from Caermarthen to Llanddewi-brevi, he proceeds thus:—

“Cumming from Cairmairdene toward Llanddewi breui, a mile out of Carmardine I passid over *Gwily* river and so followid the curse of hit having yt in sighte by the riding of iiii. or v miles, marking divers hitle brooks going unto hit as into the bottom of the valley.”

“Then riding ‘*per aliquot miliaria*,’ I began to see Tyvi (Tivy) rivir and kept it still in sight, riding still by stony hills and valleys, and passing throughe a wood of oaks cauled . . . . . and after by a pretty *Llin* on the right hand cauled *Gogyrne*; and so leving also hard on the right hand *Pencragan*, a roek so cauled, because it is a round coppid hil of stonis, came a litle of into a vile cottage standing by *Tyui* to bayte.”

“Thens I rode to Llanddewy-brevi v miles of, betwixt the which places I saw a pretty *Llin* not far from Tyui side cauled *Llin peder*, somewhat bigger then *Llingogurn*; but I saw out of neither of them any notable issue of water.”

Again, in the next page, “*Lacus-Petrinus, Llinllanabeder*, within half a mile of *Llanbeder*; having trouttes and Elys.”

Now this description of the *Itinerary* is minute and precise, and the identity of the “*Llingogurn*,” and the present “Pant-y-llyn” land, is rendered very probable, if, indeed, not beyond doubt. After riding “*per aliquot miliaria*,” the antiquary, we are told, came within sight of the *Tivy*, which would have been about four miles below Llanybyther. “Riding still by stony hills and valleys, keeping the Tivy still in sight,” and “passing throughe a wood of oaks cauled”—*blank*—for here very provokingly Father Time has put in his tooth, and left us to conjecture as to the name; but it appears to me that the old bard of Glyn Cothi very opportunely comes in to help us “out of the wood.” There seems to be a kind of incidental coincidence between him and Leland as to these “forests” and “oaks.”

Lewis Glyn Cothi, the reader is aware, flourished about the middle of the fifteenth century, about sixty or seventy years before Leland. At the time of the bard there was a mansion, which is now a dilapidated farm-house, of the name of "Glan-tren,"<sup>1</sup> about a mile below Llanybyther, and within few fields to the Caermarthen road. The bard of Glyn Cothi resorted to that mansion, and had a patron there in the person of one "Esquire Rees," a grandson of "Goronwy Goeh," and there are three or four poems addressed by him to these "Reeses of Glan-tren." In these poems, Rees, otherwise Rhys, and Rice ap Dafydd, is represented as possessing extensive lands and parks; and *his large woodlands and his forests of oaks* are mentioned in half a dozen instances. The road to Peneareg, the "Peneragan" of Leland, led the itinerist through these woodlands, and probably they were the "oaks" referred to in the extract under consideration. In the second poem (*vide* Gwaith Lewis Glyn Cothi, p. 224) the bard, for instance, asks—"What land was there in Christendom that could boast of superior timber to that which grows on the land of Rice ap David? His extensive grounds abounded, like Windsor forests, in oaks of the most luxuriant growth, as well as in other trees of every kind and magnitude; and, to animate the scene, wild bees were found in swarms in the woods; there also was seen the stately stag in company with its comrades; and the blackbird was heard commingling his notes with other songsters of the forests." But we shall give a few referenees from the original, that the reader may judge for himself:—

"Ar Dren lwyn ar *derw* yn lanerch  
Y planwyd saith planed sereh."

"— *Errw* o wenith ar Ynys  
Yw 'r *derw* a rhain ar dir Rhys.  
Frest unsut *forest Winsor*.  
Blaeniau ysgubau ysgwar,  
Brig *coedwig* yn barc adar.  
*Derw* ieuainge hyd awyr,  
O'u bon oll heb un yn wŷr  
*Glasderw yn ganern i gyd*.  
Mae leni forest ddienn,  
Mal ôn tir Iore yn Mlaen Tren;  
Iyrehod ewigod bob deg  
Yno ceirw is Peneareg.

<sup>1</sup> One characteristic of Celtic proper names is that, as a rule, they are descriptive of their objects, or historic. We have, in this neighbourhood, *tren* and *dyar* in two contiguous streams; *tren*, "rapid," "precipitous;" *celer*, *pernix*;

"Caingynwyre croch ton *dren*."

Fair upspreading dawn—hoarse is the *furious* wave.

*Dyar*—"murmuring;" *sonitus, strepitus*. *Gordyar ton*—"a murmuring wave." These old compounds may be considered as so many conservatories of lost words, and serve to the linguist the same purpose as fossils do to the geologist.



Llyma y coed lle mag gweilch  
Lle mae celliau mwyeilch."

According to the authority of this bard, we find then that the land below Llanybyther abounded with oaks, and this some half century before the antiquary passed in that way. And now we come to the lake. "And passing throughe a wood of oaks caulled . . . . . (query Glan-tren?) and after, by a pretty *Llyn* on the right hand, called Gogyrne." The name "Gogyrne" is at present lost, but what appears to be the *origin* of the name still remains. The site, or the area, of Pant-y-llyn, is at the foot of "Pen-y-gaer," otherwise "Y Caerau," which is a lofty and pyramidical hill, the summit of which is covered by a *caer*, or fortress, in a remarkably perfect state of preservation. Leland, being no Welshman, was no authority as to the orthography of Celtic names, and there is but very little doubt that Gogyrnau was a corruption of "Gogacrau," a name, like most Welsh proper names, descriptive of the locality of this *llyn*.

The other lake referred to by Leland, further up on the Tivy, and on the left from "Pengragan," that is to say, *Pencareg*, still remains; but as to its "trouttes and Elys," this deponent knoweth not.

I have no doubt but that some of your readers could throw some further light on this subject—the probable extent of the *llyn*—when and by whom the excavation at the left end was undertaken, which ended in converting this pretty *llyn* of Leland into turf-grounds, corn-fields, and lawns. The opposite of "Cantref y Gwaelod" would give its transformation,—

"Doe 'r ytoedd yn der ytdir,—Yn hir—faith  
Annarfod wastattir  
Ond gwerdd don ac nid gwyrdd dir  
A du niwl, dyna welir."

The view from Pen-y-gaer, and especially to our forefathers, before nature was denaturalized by art, must have been considered as partaking of the beautiful, the fantastic, and the sublime,—

"Fields, lawns, hills, valleys, steeples, caerau, and lakes,  
Meandering waters, waving woods, deep glens,  
And cattle scattered in each distant green;  
And curling smoke from cottages ascends,—  
There towers the hill, and there the valley bends."

At the base of the hill fringing the *llyn*, passed, on the route from Maridunum and Loventium, the Roman cohorts, like so many "pillars of clouds," dark, mysterious, and growlish; and, on the plain below, the majestic Tivy played one of her grandest and most eccentric convolutions.—I remain, &c.,

Llangattwg.

LLWYD.

## RICHARD II. IN WALES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—The probability is that Richard II. landed at Barmouth, on his return from Ireland, and not at Milford; and that Harlech Castle is meant by Barkloughly. The metrical historian says that the king set out that very night, and travelled hard, desiring quickly to find the Earl of Salisbury; and he rode without any disturbance, so that he arrived at Conway by daybreak. This would have been utterly impossible from Pembroke, or Milford, but perfectly practicable from Harlech. The misnomer arises from the careless orthography of the period. Harlech, in the records, is written "Harleigh," "Harddlech," "Hardclaugh,"—(see MS. Cotton Cleop., fol. 3, Glyndwr's time,) "Hardlough," "Hardeloughe," &c. Nothing could be easier than to mistake the H for B, and *d* for *h*, and a flourish at the end of the word for *y*. The indexes to the *Fœdera*, and the government printed records, which may be found in all public libraries, will at once explain the mistake, and remove all doubts as to the particular castle referred to in Shakspeare's *Richard II.*—I remain, &c.,

GWILYM H.

Rhyl, October 12, 1857.

## COIN OF FRANCIS OF BEARN.

*To the Editor of the Archæologia Cambrensis.*

SIR,—In the spring of the present year a coin was found in the garden attached to this house, which appeared to me to be of the end of the fifteenth century, and to have on a shield the arms assigned, in Heylyn, to John de Foix, supposed to have been created Earl of Kendal about 1449, and K.G.

Mr. Hawkins, of the British Museum, informed me by letter that it was a coin of Francis of Bearn, and that, as it differed from theirs, he would like to keep it, and forwarded me five shillings as its full value, but appears to have been too much occupied to find time to say more.

Will any correspondent of the *Archæologia Cambrensis* examine it at the British Museum, and supply a copy of the legend, &c., &c., and suggest the origin of its deposit here.

On trying to take a negative on sealing wax, some of the white metal came off on the wax. Is this usual with silver?

I remain, &c.,

RICHARD PEAKE.

Wirewoods Green, Chepstow,  
October 19, 1857.

## PACK-HORSES IN WALES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—In the course of conversation with a friend, who remembers the last twenty years of the last century, he informed me that, when he was a boy, the only public mode of travelling in Wales, or medium for transmission of goods and parcels, was the pack-horse; for, when he went to Shrewsbury to school, he was given in charge to the carrier, and mounted on one of the train of horses. The train varied in number and length, according to the exigencies of the carrier for the time. As it took four or five days journeying, there were stages, or places of rest, on the way. Amongst others, the sign of the *Pack-horse* at Welshpool was then a well-known and established hostelry, which house must, in those days, have borne some resemblance to an Eastern caravanserai; the name, as that of an inn, still remains, it is believed, at Welshpool, but its ancient occupation is gone. This antiquated mode of travelling realizes the scene painted by the author of the *Splendid Shilling*, of,—

“Cambro-Briton versed in pedigree, when he,  
 Upon a cargo of famed Cestrian cheese,  
 High overshadowing rides, with a design  
 To vend his wares or at the Arvonian mart,  
 Or Maridunum, or the antient town  
 Yelep<sup>d</sup> Brechinia, or where Vaga's stream  
 Encircles Ariconium's fruitful soil,  
 Whence flow neetareous wines that well may vie,  
 With Massic, Setan, or renowned Falern.”  
 I remain, &c.,

VIATOR.

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 KINGSTON.—ERRATUM.

*To the Editor of the Archæologia Cambrensis.*

SIR,—There is a typographical error at p. 392 of *Archæologia Cambrensis*, iii., Third Series, which I beg leave to note.

It occurs in my answer to an inquiry respecting the locality of the “Kingston” of Kemble's *Diplomata*. By reference to the inquisition after the death of Roger Bigod, Earl of Norfolk, in 35 Edward I., I had fixed the earliest period at which I had found this Saxon name superseded by that of “Suddeburye,” and this date of “35 Edward I.” has been misprinted as “35 Elizabeth.”—I remain, &c.,  
 GEO. ORMEROD.

Sedbury Park, Chepstow.  
 October 12, 1857.

## Archæological Notes and Queries.

*Query* 61.—MERRION COURT, WARREN, PEMBROKESHIRE.—Can any correspondent give us a clue to the name of the family after which this old house was named? There still remains part of an old strong tower, forming a portion of what was probably a semi-fortified house. The tenant tried to break it all up for walling purposes, but found it, we are glad to say, too hard. AN ANTIQUARY.

*Q.* 62.—ANCIENT HOUSE NEAR KIDWELLY.—About a mile and a quarter westward of Kidwelly, near the sea-shore, may still be seen the remains of an ancient house, one of considerable importance. Can any member help us to the name and history of this building? It ought to be drawn and measured. There is a large detached stone, something like a maen-hir, standing on the hill-side, about a quarter of a mile eastward, towards Kidwelly. AN ANTIQUARY.

*Q.* 63.—ROMAN ROAD AT BALA.—Is it true, as stated on respectable authority, that in the town of Bala pavements exist below the present surface of the road? There are said to be invariably found, on digging, well determined *pavements*, but of what character is not yet accurately ascertained. One was said to be of Roman structure. That there are such traces of very ancient occupation in this little town seems to be fact. The question I would put, through the medium of the *Archæologia Cambrensis*, is, whether there is any chance of finding, among the local gentry and clergy, one individual who will be at the pains of personally examining the said pavements, and report the result of his observations to the readers of the Journal? A line may be traced from Varis, passing over the hills to Cerrig-y-druidion; beyond that traces are lost. If a Roman pavement extends under Bala, light may be thrown upon the direction in which we may expect to find the lost track. M. N.

*Q.* 64.—LLANFAIR-IS-GAER, CAERNARVONSHIRE.—Why is this place so called? Where is the caer situated which is referred to in its name? AN ANTIQUARY.

*Q.* 65.—CHURCHES UNDER THE INVOCATION OF THE BLESSED VIRGIN MARY.—Can any instances be *proved* in Wales of churches having had their ancient name changed from the invocation of some early saint to that of the Blessed Virgin? It is suspected that many such instances are capable of proof. NORMAN.

*Q.* 66.—BERSE AND BERSHAM, WREXHAM.—Information is sought as to the origin and meaning of these names of hamlets close to Wrexham. Are they of Saxon origin? H. L. J.

Q. 67.—ECCLESIHAM, WREXHAM.—How is the composition of this word to be accounted for? Was there originally a church standing near this spot, as the first two syllables would seem to imply. In the eighteenth century it marked a seat of the Longueville family, and was, I believe, the name of a township; but in ancient time it would appear that a village must have existed there, though now all recollection of it is lost.

H. L. J.

Q. 68.—It is stated in Fosbrooke's *Encyclopædia*, that, on the evening of Thursday following Trinity Sunday, the Welsh strew before their doors a sort of fern, called *rhedyn maen*. What kind of fern is this supposed to be, and are there any traditions of this practice still remaining in our more remote districts? If Trinity Sunday fell very early, would it not be difficult to obtain a supply of the ordinary fern; or is the plant, called in Fosbrooke *rhedyn maen*, a fern at all?

A SAXON.

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*Answer to Query 52.*—If "J. G" has not already supplied himself from some other source with the information he seeks, he may procure an excellent copy of Sir Thomas Herbert's *Relation of some Years' Travaiil into Africa, Asia, the Oriental Isles, &c.*, from Mr. Russell Smith, 36, Soho Square, London, for the sum of one guinea, in one of whose catalogues the book occurs. It may, however, by this time have been already sold. The catalogue states, that at the end of the volume is a "Discourse and Prooffe that Madoc ap Owen Gwynedd first found out the Continent called America."

B.

### Miscellaneous Notices.

BREHON LAWS OF IRELAND.—It is as well to remind our readers, before they forget the fact, that an edition of the Ancient Brehon Laws of Ireland is now in progress, under the superintendence of the Irish Archæological and Celtic Society. Those of our members who attended the last meeting of the British Scientific Association, at Dublin, are cognizant, no doubt, of the circumstance; but for others, it will be of interest to give the following abridged account of what took place on the occasion, concerning the work in question. We condense our account from the *Athenæum*:—"Dr. Graves laid before the Section a brief 'Report of the Progress already made with the Transcription and Translation of the Ancient Laws of Ireland, called the Brehon Laws.'—He referred to the long array of ponderous quarto MS. volumes on the table before him, as evidence of the amount of work that had been done. The first thing done, after ascertaining all the MSS. of those laws that were to be found in the libraries of Trinity College, the Royal Irish Academy, the British Museum, and the Bodleian Library, was to intrust the work of transcription to Dr. O'Donovan and Mr. Curry. This was commenced in 1853; and at the present time about six thousand quarto pages of manuscript were transcribed, and also some thousands of pages had been translated. The writing had been done in anastatic ink, which enabled them to make several copies,—one great advantage of which was that they compiled a vast glossary of the words used in the laws, with all the quotations to illustrate their meaning, arranged alphabetically. *He had to mention, as an extremely curious fact, that Mr. Curry had been enabled, by this glossary, to investigate all the legal terms in the ancient Welsh laws, many of which the Welsh translators had been unable to understand, and were obliged to leave untranslated. These obsolete legal terms of the Welsh Mr. Curry was now able fully to explain.* The language of these manuscripts was very ancient, and a great deal of the writing was scarcely legible; hence it was impossible to estimate the amount of labour and of eyesight expended on them. This great work, however, was worth all the labour and trouble thus devoted to it. . . . . The glossaries which they obtained were of the utmost value for the knowledge of the Celtic languages; and he had no doubt that the Brehon Laws would present to us a picture of the civilization of this country as it existed from twelve to fifteen hundred years ago. . . . . At the close of the late session the Government provided ample means for carrying on the work to completion, and he had no doubt that there would also be means supplied for printing it."

CHETHAM LIBRARY, MANCHESTER.—A new *catalogue raisonnée* of this grand collection is now in course of publication, by the labour and research of Thomas Jones, Esq., M.A., the learned Librarian. We subjoin an extract, as a specimen of the remarkable care with

which this catalogue has been compiled; and we cannot refrain from expressing a wish that its author, who is so well qualified for the task, would undertake to give us a catalogue of Welsh Historical Bibliography:—"Aagesen (Sueno), Latine, Sueno Aggonis, Compendiosa Historia Regum Daniae v. Langebek, i. Historia Legum Castrensi-um Canuti Magni, *ibid.* iii.—Canute, King of Denmark, surnamed the Great. Laws of C. Ecclesiastical and Secular, v. Wilkins, *Leges Anglo-Saxonicae*. Thorpe's Ancient Laws and Institutes of England. Ecclesiastical v. Spelman's Concilia, Lambarde's Archæonomia (eadem quæ habetur in Bedæ Eccles. Hist. ad calc. 1644), Chronicon Brompton (in Hist. Angl. Scrip. x.), Howel's Synopsis, Wilkins' Concilia. Military, or Historia Legum Castrensi-um, C. v. Langebek, *ut supra*. To this translation into Latin of the Law of Witherlag add Jus Aulicum, idiomate antiquo Danico Witherlags Raett, v. Resenius, *Leges Antiquæ*, pars ii. The history of this law is given by Spelman, *Gloss. Archæolog. s. v. Englecheria*, and by Bracton l. iii. tract 1, c. 15. Cf. Lord Lyttelton's History of the Life of King Henry the Second, vol. iii. pp. 224-25. Hiekes's Dissertatio, p. 95. Macaulay's History, vol. i. p. 13. For eulogies on the Laws of C. v. Langebek, vol. ii. 45, 492, and vol. iii. passim. There is a Life of C. by Ælnothus. There is a new edition of his Laws by Jan. Laur. Andr. Kolderup Rosenvinger, Haun. 1826. It is accompanied, says Thorpe, by some excellent remarks of the learned editor.—Walecheria, 12 Edw. I. c. 3, did not enforce the same penalties. In Ireland there was a pecuniary satisfaction (*αποικια*) for homicide and other offences. That Murdrum was not peculiar to England is shewn by Maurer in his Enquiry into Anglo-Saxon Mark-Courts and their Relation to Manorial and Municipal Institutions, and Trial by Jury, 8vo. Lond. 1855."

TALIESIN; OR, THE BARDS AND DRUIDS OF BRITAIN.—Mr. Nash, of the Royal Society of Literature, has just published an elaborate work, with the above title, in one vol. 8vo., price 14s., at the house of our Publisher, Mr. J. Russell Smith. A lengthened review of it will appear in our next Number; but we are glad of this opportunity to mention it before-hand to our readers, in order that they may read it for themselves, and so be the better prepared for our critical observations. It contains not only a translation of some of the Remains of the Earliest Welsh Bards, but also an Examination of the Bardic Mysteries.

We understand that M. Noel des Vergers is now occupied in writing *The Conquest of Britain by the Romans*. He has a magnificent field to work upon; and we shall look forward to this book with considerable interest.

## REVIEWS.

CATALOGUE OF THE ANTIQUITIES OF STONE, EARTHEN, AND VEGETABLE MATERIALS, IN THE MUSEUM OF THE ROYAL IRISH ACADEMY. By W. R. WILDE, M.R.I.A., Secretary of Foreign Correspondence to the Academy. 8vo. Dublin: Printed for the Academy. 1857.

It is both a duty and a pleasure to direct the attention of the members of our Association to the book named above. It should be in the hands of all antiquaries, who are really desirous of obtaining a correct knowledge of the character, condition, and state of civilization of the ancient inhabitants of the British Islands; for, although this valuable work relates primarily to the antiquities of Ireland, the remains described in it are so precisely similar to those found in England and Wales, (although far less plentifully in the latter countries,) as to show that the same, or very closely connected, peoples inhabited the two islands in ancient times. Who these people may have been it is not in our power to determine with any near approach to certainty; but we may conclude with great confidence that they had advanced considerably in civilization, and a knowledge of the arts, although apparently unacquainted with the use of metals. None of the weapons, implements, ornaments, or buildings, which can be certainly referred to that very early race, show any traces of the employment of metallic tools in their formation, and present the most manifest signs of the use of stone by their fabricators. Notice has been taken in this Journal of the cyclopean buildings found in Ireland, Wales, and England; and we have often inserted accounts of stone weapons, and implements belonging to the same period; but, to understand the extreme abundance and variety of such works, it is necessary to become acquainted with the wondrous collection formed by the Royal Irish Academy,—a national collection unequalled by that of any other country, unless, perhaps, that of Copenhagen is preferable. When shall we have such collections in England or Wales? It is surely a disgrace to us that no attempt has been made to imitate the example so nobly set by the Academy. Certainly a collection has been commenced recently in the British Museum; but how can that ever become really valuable, or national, whilst treated in the niggardly manner in which the heads of that Museum and the Government now act towards it. They seem to think that no sums of money can be too large to be expended in collecting the antiquities of any foreign country, but grudge the merest pittance towards the illustration and collection of remains illustrative of the state of our own ancestors, or predecessors, in Britain. Surely this is a very short-sighted policy, and exceedingly different from that of other European nations. How is it that we find museums of local antiquities in all the large towns of



France, whilst at home we have only attempts at miscellaneous collections of foreign birds and beasts, New Zealand clubs, noses of Egyptian statues, and such like things? Many of these are doubtless good in themselves (although some of them are absolutely puerile); but no useful collections of objects of natural history can be so formed; they only excite the ignorant wonder of the uneducated, conveying no useful ideas to their minds. We learn from the collections temporarily made at the meetings of our own Association, and at those of kindred societies, how abundantly valuable antiquities are scattered over the country in private hands, (where they are, for the most part, useless, being kept safely shut up in drawers and boxes, and totally inaccessible to the student of antiquity, even if he knows of their existence,) and can never leave one of the meetings without feeling acutely the lamentable want of public museums for their reception, preservation, and use. The Royal Irish Academy deserves the praise of all true lovers of their country's history, for the liberal and enlightened manner in which they have acted in forming the collection, of a part of which this book is the catalogue. It should be borne in mind that this Academy is not especially an antiquarian society, and that its chief celebrity is derived from its scientific and literary labours.

Although this book is called a catalogue, it is rather a series of elaborate essays upon the antiquities enumerated in it. It is full of valuable remarks upon the history, ethnology, and ancient civilization of Ireland, from the pen of a man eminently well qualified to make them, and should be carefully read, from beginning to end, by all antiquaries and ethnologists. Dr. Wilde is well known as the author of the excellent and learned *Guide to the Boyne and Blackwater*, and other works, and is believed to have a work in preparation upon the South Isles of Aran, noticed in the present Number of our Journal.

The Academy has acted most liberally in the publication of this work, which is illustrated by 159 excellent wood engravings. It is only the first part of the intended catalogue, of which the remaining part will appear as soon as the funds of the Academy will allow of the great additional expenditure which is requisite.

Here the manufacture of flint into useful or offensive implements is traced, from their earliest rude state up to the highly finished arrow-heads, tools, spear-points, knives &c., which we have most of us seen with wonder. The original pieces from which they were chipped are shown, the mode of their formation is illustrated, and the date of their use is discussed. The so-called stone celts are shown in all their varieties of form and advance towards perfection; they are followed by sling-stones, of which the use is shown, by extracts from Irish metrical stories of acknowledged antiquity; next appear stone hammers, axes, punches, whetstones, moulds for casting, and tools. Then follow remarks upon the cyclopean military architecture of the country, for a specimen of which we may refer to the illustrations of Dun Aengus contained in our present Number. Dress and personal decoration follows, and are succeeded by remarks on the religious and sepulchral

remains preserved in the Museum, amongst which are some interesting examples of Ogham stones and inscriptions.

We now come to the earthen materials, which chiefly consist of glass and enamel, including one of the beautiful flattened beads or circular disks, (called snake-stones by English antiquaries,) of which only two or three specimens (exactly resembling that figured in this work) are known to have been found in England. One, found in Gloucestershire, we saw a few years since, in the possession of a clergyman of that county, who expressed his intention of depositing it in the British Museum; another, discovered in the county of Cambridge, is in the collection belonging to the Antiquarian Society of that university. Mortuary urns, and the ornaments found with them, are treated of at some length. From amongst the latter may be selected for notice a beautiful and simple necklace, formed of the shells of *Nerita littoralis*, where the shell has been rubbed down at the end of its first turn, to form a second hole for the purpose of having a string passed through them, so that the convexity is alternately upwards and downwards. All doubt of their use is removed by a portion of the string having been found passing through the shells. The singular elegance of this arrangement cannot be conveyed by description. It must be seen to be appreciated.

Of vegetable materials the remains are, from their very destructible character, few in number, although of much interest. The author mentions the timber, nuts, fir cones, &c., found abundantly in the bogs, and states his belief, that three species of fir were indigenous in Ireland, which was once an exceedingly woody country, although now so lamentably bare. Several canoes are described and figured. They were formed out of single trees, and exactly resemble some that have been found in England. Some curious spades and forks of wood follow, and are succeeded by tables, drinking-vessels, barrels, &c. There is then a long essay upon the curious islands formed in lakes, by driving piles, and filling up the inclosed spaces with earth, stones, and timber. They are called Crannoges, and formed the residences, either usually or in times of danger, of the early chiefs. They continued in partial use until the beginning of the seventeenth century. Similar works have been noticed in Switzerland, and we believe that such have existed in the eastern part of England. It is probable that a careful examination of the lakes and bogs of Wales will result in their discovery also in the Principality.

We have now given a tolerably full account of the contents of this elaborate work, and have only to recommend our readers to send six shillings' worth of postage stamps to E. Clibborne, Esq., at the Royal Irish Academy, Dublin, and obtain copies for themselves.

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THE STORY OF RUSHEN CASTLE AND RUSHEN ABBEY, IN THE ISLE OF MAN. By the Rev. J. G. CUMMING, M.A., F.G.S. 8vo. London: 1857.

THE RUNIC AND OTHER MONUMENTAL REMAINS OF THE ISLE OF MAN. By the Rev. J. G. CUMMING. 4to. London: 1857.

It is not long since we had the pleasure of noticing, in a favourable manner, a work by Mr. Cumming, entitled *The Isle of Man; its History, Physical, Ecclesiastical, Civil, and Legendary*, and it is with no less satisfaction that we find it in our power to approve of the two above-named books. Mr. Cumming is doing good service by directing attention to the curious history and interesting antiquities of the island, in which he was resident for some years. If all those who are similarly situated would do the like, we should soon find ourselves in possession of much valuable, and little known, if not new, historical and antiquarian information, likely to be of great use to students of the ancient history and ethnology of Britain.

The Isle of Man should have considerable interest to Welshmen; for the kings belonging to one of the earliest dynasties which reigned there, were also princes of North Wales. These kings commenced with Cadwallon, A.D. 650, and ended with Anarawd, the son of Rhodri Mawr, A.D. 877. Unfortunately, very little is known of their doings in that part of their dominions, and it is to be feared that no means exist of obtaining additional information. The mere fact of their possessing this territory is valuable, and a proof of the power possessed at sea by the Welsh kings at the period when the English power was being consolidated in the hands of the kings of Wessex. They were deprived of the island by the celebrated Harald Haarfagr, of Norway. From that event, until the year 1265, we find that a succession of Northmen held supreme power in Man. Then follows a somewhat confused succession of Scottish and English nobles, who obtained possession of the island by favour of their respective sovereigns, and held it by the sword, without any hereditary right. In 1406 commences the more tranquil period, extending down to 1765, during which the principality of Man was held by the houses of Stanley and Murray. The sovereignty is now vested in the British crown, where may it long continue!

But to revert to Mr. Cumming's books. The first-mentioned treats of Rushen Castle, and the Abbey of similar name. As having been the chief seat of the reigning princes of the island, the castle possesses much interest, in addition to what is derived from its antiquity and picturesque appearance. The exact date of its foundation seems to be unknown. In relating its history, our author takes occasion to notice many events memorable in that of the Isle, and also some curious biographical matter concerning persons resident in Man, but the fame of whom has extended far beyond its narrow limits.

Mr. Cumming remarks that very few persons are aware that the climate of the Isle of Man

“Is more equable than that of any country in Europe, and its mean annual temperature higher than that of any spot in the same parallel of latitude; that it has within itself more antiquities in the shape of cromlechs, stone circles, crosses, ruined churches and castles, than any area of like extent in the British Isles; that it has been the possession in turn of the Scotch, Welsh, Danes, Norwegians, and English; that its kings dictated terms to the Kings of Ireland; that it played a part in the struggle between Bruce and Baliol; that the land, the people, and their privileges, have been transferred from one party to another, by purchase, or by mortgage, on five separate occasions; that though in the midst of the British Isles, it is not in point of law a part of them; that though a possession of the British crown, it is not ruled by the British Parliament; that though its people have the rights of British subjects, it is no part of England, is not governed by the laws of England, and belongs not to England by colonization, or by conquest; that in all the various changes of hands through which the Island has passed, it has maintained in its integrity its ancient and singular constitution, and presents the last solitary remains of the ancient Scandinavian Thing, or court of justice, which, for the protection of public liberty, was held in the open air, in the presence of the entire assembled people; that its bishopric is the most ancient of any in Great Britain and Ireland, and has preserved an unbroken succession of bishops from the first till now; that it contains no records of the Reformation; that its Bishop in the time of King Henry VIII. was also Bishop in the time of Elizabeth, and died in possession; that its ecclesiastical liberty is not encumbered with an Act of Uniformity, or an Act of Mortmain; that, for the better government of the Church, and for making such orders and constitutions as shall from time to time be found wanting, it is enjoined by law that there shall be a convocation of the whole clergy of the diocese, on Thursday in Whitsun week, every year; that canons drawn up in these synodal meetings of the Church have received the sanction of the legislature, and are actually the statute law of the Isle; that the Bishop can himself draw up public prayers to be used in the churches of his diocese, and that such prayers have been incorporated into the Liturgy of the Manx Church; that the Offertory has never been discontinued, but is in general practice once at least every week, in every parish in the Island.”

The castle is in a tolerably good state of preservation, but has suffered in its beauty by modern incongruous additions.

The latter half of the volume relates to the abbey, which is situated about two miles from Castletown.

Just above it there is a very old bridge, having a roadway of only six feet eight inches in width.

The abbey is stated, on doubtful authority, to have been founded A.D. 1098; but apparently the real date is A.D. 1134, and the founder King Olave I.

“He gave to Ivo, or Evan, Abbot of Furness, a portion of his lands in Mann, towards building an abbey in a place called Russin; he enriched the estate of the church with revenues, and endowed it with great liberties.”—*Chronicon Mannice et Insularum.*

The abbots were appointed by the abbot of Furness, who "seems also for some time to have appointed to the bishopric of Man."

There seems to be very little architectural beauty about the remains of this celebrated monastery, which is the "resting-place of the dust of mighty and pious dead," concerning whom we have not room to treat.

This little book is written in an agreeable manner, and conveys much information to the reader without apparent effort on his part. It is nicely printed by Mr. Mason of Tenby, and has six neat illustrations of the abbey, castle, and antiquities; a map of the island, and views taken in 1660; and a sheet of autographs of remarkable personages.

The other work under our notice contains fourteen anastatic plates of the Runic and other crosses existing in Man. There are fifty monuments represented upon them. The author fears that fault will be found "with the roughness and want of finish of the illustrations;" but we do not feel inclined to do so; for they have been made with especial care to insure accuracy, and are, perhaps, truer representations of the monuments than would have been produced by a professed artist, who was not also an accomplished antiquary. Much pains are taken with the Runic alphabets, the several forms of which are contrasted in a tabular form with each other, and with those of Rome, Greece, Constantinople, and Lycia. The crosses "appear to have been solely sepulchral memorials." "There are no representations of battle scenes, or the making of treaties. The inscriptions simply state that A. B. erected this cross to C. D., his father, mother," &c. We do not find a request for a prayer for the soul of the departed. They are covered with "knot-work," and strange figures of animals, hunting scenes, persons on horse-back, musical instruments, and weapons of war. They are very rudely fashioned; what should be straight lines are not straight; those which should be parallel are divergent; the circles are not round. They are not to be compared in beauty with the crosses of Ireland or Scotland, but possess high interest, and are well deserving of study and comparison with those more elaborate monuments. Mr. Cumming thinks that they were erected in the tenth, eleventh, and twelfth centuries. There is a mixture in them of the Scottish and Irish types.

We recommend this book most strongly. It ought to stand by the side of the books which have lately appeared in illustration of the crosses of Scotland, Ireland, and Cornwall. When shall we see a similar work on the early Christian monuments of Wales? There is some slight reason to think that the day is not far distant, for we know that one of our most esteemed members has accumulated materials for that purpose. Let us hope that he will receive sufficient encouragement to induce him to give them to the world.

PROCEEDINGS OF THE KILKENNY ARCHÆOLOGICAL SOCIETY. Nos.  
VII. and VIII. 1857.

We have received two more Numbers of this interesting collection of archæological transactions. They contain much valuable matter,



Pillar-stone, Kilnasaggart.

and confer no small credit on the society under whose auspices they are published. We learn from No. VII. the gratifying fact that the

Mining Company of Ireland, having lately purchased the property at Glendalough, on which the well-known architectural remains still stand, have resolved to preserve them from all injury and desecration. Is there any parallel instance to this in Wales, on the part of any public commercial company? Can the inhabitants of Conway recall any circumstances of this kind to their recollection? The Rev. J.



Pillar-stone, Kilnasaggart.

O'Hanlon has communicated to the Association the result of his researches among the papers in the Ordnance Survey office, at Dublin;

and their varied nature, as well as value, indicated by their titles, show how much has been done in the sister isle, as also in our own, towards procuring authentic data for local and general history, by making an intelligent use of the public record depositories. A curious account of the "Jorney" of the Blackwater, from papers of the time of Queen Elizabeth, by D. MacCarthy, Esq., contains a series of highly interesting letters concerning the military operations in Ireland at that period; and the same gentleman contributes another series of contemporary letters, about "The takeing awaie of a gentlewoman the youngest daughter of Sir Nicholas Bagenall by the Erle of Tirowen;"—no unusual episode of Irish manners in those good old days!

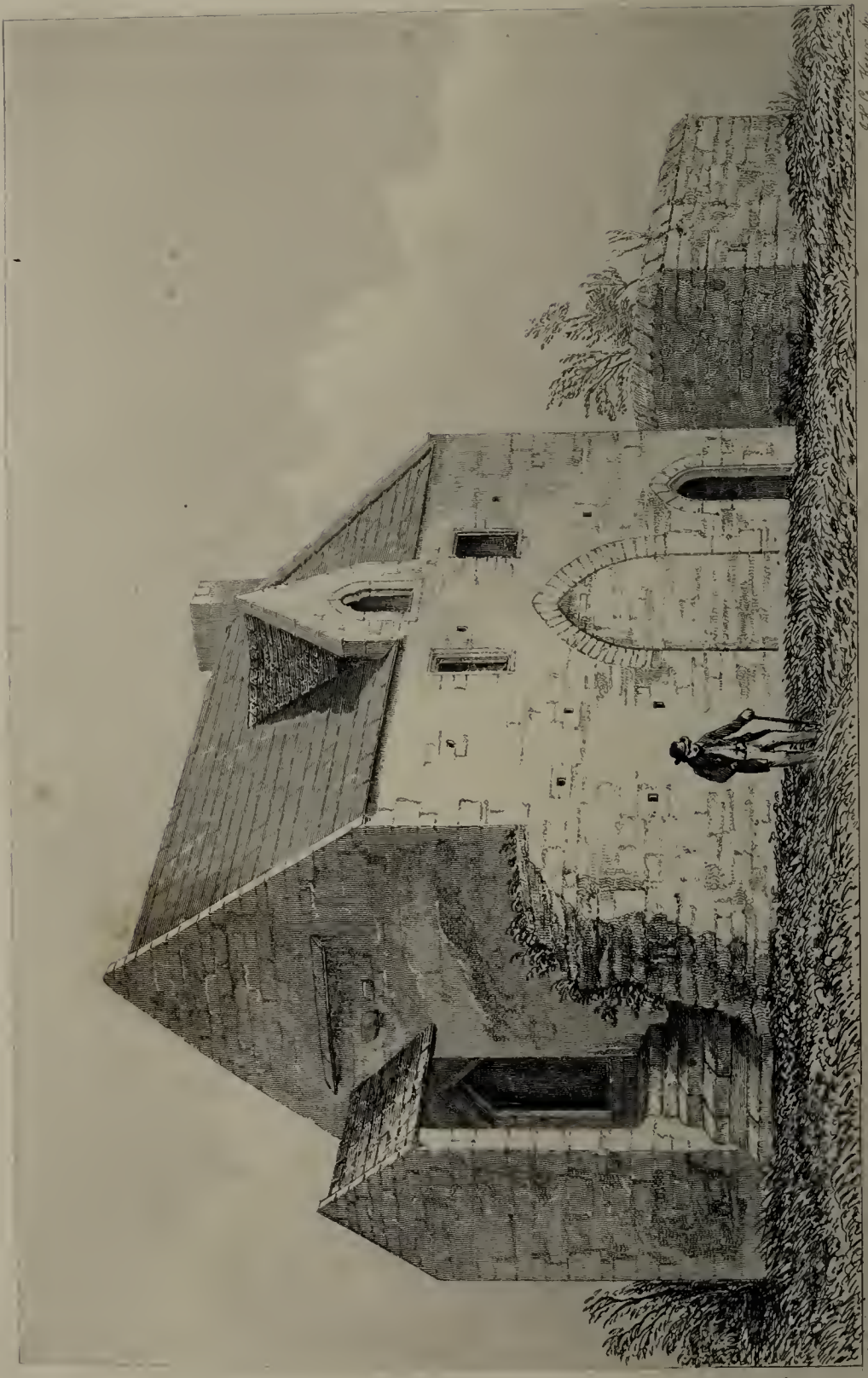
Through the kindness of the officers of this society, we are enabled to give the accompanying illustrations of the "Pillar-stone" at Kilnasaggart—which has been already described by the Ulster antiquaries, though not properly delineated, in their Annals. Our readers will observe the Ogham characters, and must try to make the best deciphering of them they can, until Professor Graves comes to their aid; but the inscription, in *old Irish* is held by Dr. O'Donovan to mean,—*Ternoc Mac Ciaran consecrated this place under the patronage of Peter the Apostle.* This stone is remarkable in another respect—its position.

"It still stands at the head of a very peculiar cemetery . . . . . and is placed at the northern edge of a circle, 55 feet in diameter, the circumference of which is formed by a number (16) of low flat graves, radiating thence towards the centre. An inner circle, of much smaller graves (11) then occurs, concentric with the outer; the very centre of these two circles of graves is indicated by the remnant of a stone shaft, or small pillar. At the foot of the large pillar-stone lies a round, slightly disked, stone, not unlike those found in New Grange, but much smaller . . . . . inscribed with a cross."

We have a monument in Wales, near Newport, Pembrokeshire, not unlike this, where five cromlechs radiate from a centre; but there is no pillar-stone, nor central stone, now remaining, as in the Irish example.







St. B. House No.

Gate House Humboldt Major

H. M. Moore, Engraver del.

# Archæologia Cambrensis.

THIRD SERIES, No. XIV.—APRIL, 1858.

ON CERTAIN TERMS OF CELTIC ETHNOLOGY, AND  
ON A RECENT THEORY OF THE ORIGIN  
OF THE WELSH.<sup>1</sup>

(*Read at Monmouth.*)

THE remarks which I am going to make, must be regarded as a humble contribution towards determining the origin of certain national appellations, with which we are all familiar. But in speaking of the *origin* of these appellations, I would not be understood to refer to their *etymology*. The etymology of gentile names is from the nature of the case, in almost every instance, extremely obscure and uncertain. The names themselves may be traced back to a very remote antiquity, and the languages to which they belong have undergone such modifications that it is generally difficult to recognize the roots. The attempts which have been made to assign them have in many cases been particularly infelicitous. Accordingly, it is not my intention to wander into these dark and slippery ways of antiquity. My object is to trace the history of these terms, and by these means to throw some light upon the history of the races to which they belong. When it can be made out that a national name was at any period

<sup>1</sup> This paper has undergone various modifications since it was delivered, which it is unnecessary to specify. But the afterthoughts have mainly taken the form of foot-notes.

used in a more extended or in a more contracted sense than at present, or that it has been transferred from one tribe to another, or that a nation has borne different titles at different periods of its history, or in different languages, —any one of these facts constitutes a problem, whose solution must in a greater or less degree involve the discovery of past facts in the history of that nation.

Moreover I do not pretend to answer all the questions which may emerge in the course of this investigation. On the contrary I shall be obliged to leave many recognized difficulties unsolved, and even to state new ones, of which I do not see the solution. But something will have been gained by merely raising a question, if it has had the effect of promoting discussion and inquiry.

I will begin with the word which is perhaps the most familiar to us of all those which come within the range of my subject; I mean the name of our country, WALES, and its derivative adjective, *Welsh*. Now the origin commonly assigned to this word is possibly a true, but it is by no means an adequate account of the matter. The term, in the earliest form in which it appears in the English language, also means “strange,” “foreign.”<sup>2</sup> The Welsh, then, upon this view, were the strangers, the ἀλλόφυλοι, whom the Teutonic invaders found in Britain. But it is to be observed that the same term, in kindred dialects, has a more extended signification. The word *Wälsch*, which also means “foreign” in German, has acquired various specific applications. For instance, it is used convertibly with *Italienisch*, for “Italian,” although the latter is the more usual and colloquial expression. It is applied to the Romansch, the isolated language of Latin origin, spoken in the upper valleys of the Rhine and Inn. If we cross the passes where the great Alpine chains are gathered up into a mighty knot in the St. Gotthard, and descend into the basin of the Rhone, we

<sup>2</sup> The root is preserved in the word “walnut:” compare the German, *Wälsche Nuss*.

shall find the same name in a somewhat altered shape. The *Wallis*, better known to English tourists under the French form of *Valais*, extends to the head of the Lake of Geneva.<sup>3</sup> The northern shore of the lake is occupied by the Pays de *Vaud*,<sup>4</sup> in German *Waat*, apparently, although not so obviously, another derivative from the same root.<sup>5</sup> The dialect of Gruyères in the mountains of Fribourg, is called in German, *Gruverin-Wälsch*. The small town of Neuchâtel, which has recently acquired a disproportionate importance in European politics, is called *Wälschneuburg*, though more commonly Neuburg. Mr. Wright, in a lecture to which I shall presently have occasion to refer, says that the term was applied especially to the French, in the middle ages, in the "German languages of the continent."<sup>6</sup> Certainly the inhabitants of France are repeatedly designated *Galwalas* in the Saxon Chronicle. Lastly, we find the *Wallons* in Belgium, and the *Welsh* in Britain; so that we have tribes bearing the same or similar names, in a sort of cordon extending from the Adriatic to the Atlantic Ocean.<sup>7</sup> And now the ques-

<sup>3</sup> It is true that the upper portion of the Canton is now occupied by a German population. But I think it probable that the Germans of the Valais are comparatively recent intruders, as those who inhabit the heads of the Piedmontese valleys near Monte Rosa, obviously are.

<sup>4</sup> Are we to add to our list the *Vaudois* of the Cottian Alps? I have seen somewhere a version of the Lord's Prayer in a Celtic dialect, purporting to have been spoken formerly among that people, but so obviously akin to the Irish language, as to leave no doubt that it was forged in Ireland.

<sup>5</sup> It appears also to be called *Wälschland*.

<sup>6</sup> Lecture on the English Language.

<sup>7</sup> I have not included the Wallachians in this enumeration, because their name contains an element for the presence of which it is not easy to account at first sight, and in its Greek dress (*Βλαχοί*) presents a wholly different appearance. They possess two of the three characteristics ascribed below to the Welsh of Western Europe; but differ from the others in not being Celts. But the name, if it be the same, may have been extended to them from the Celtic provincials by the Teutonic race. The only Teutons, as Mr. Freeman has observed to me, who can have come into contact with them in early times, were the Mæso-Goths. But they cannot have known much about the Celts. However, the learned Bohemian, Dobrowsky, as quoted by

tion arises, upon what principle this common name was applied to these various populations. And to this question different answers might be given. It is to be observed that the word, although it means *foreign*, is not applied to *all* non-Teutonic tribes, but only to those who border on the Teutonic race to the west and south. The Slavonic nations, who bound it on the east, have received the common appellation of *Wends*. The populations who bear the common designation of *Welsh* (*Wälsch*, &c.) are all within the limits of the ancient empire, they all speak Romance dialects, with the exception of the Welsh of Britain, and, with the possible exception of the inhabitants of the Grisons, they are probably all of Celtic blood. For which of these reasons was the term applied? Mr. Wright answers the question in the following terms:—

“The German race had a term for those who were of a different race from themselves, . . . which, as the Romans were the only race quite different from their own with which they had much acquaintance, they applied especially and almost solely to people speaking the Latin tongue. . . . . It was no doubt for the same reason, namely, that they were a people speaking Latin, that the Anglo-Saxons applied this word to the population they found in Britain, and it probably became extended to what we now call Wales and the Welsh, merely because, when they subsequently became acquainted with them, the Anglo-Saxons confounded the inhabitants of that district with the other old inhabitants of South Britain.”<sup>8</sup>

I will not now anticipate the question whether, or to

Dr. Prichard (*Physical History of Mankind*, iii. Ed. 3; pp. 404, note, 476), tells us that the Slavonians have three words for “foreigners,” which are applied specifically as follows,—*Czud*, to the Allophylian nations to the north and east, *Niem* (*i. e.*, “dumb”) to the Teutons, and *Wlach* “to all Celtic people termed by the Germans *Welsch*, and as the latter name was extended to the Italians, so *Vlach* was probably applied to Romanized nations.” The Wallachians, then, who call themselves *Rumanje* (“Romans”), may have received their name from their Slavonian neighbours, who learned the use of the word, in its more extended signification, from the Germans. The guttural element may be nothing more than the termination characteristic of gentile nouns, as in *Slovak*, &c.

<sup>8</sup> Lecture on the English Language.

what extent, the Anglo-Saxons found a Latin-speaking population in Britain. But I do not altogether see why this answer has been given to the question, rather than either of the two others which I have indicated as possible. Why should the common name of Welsh have been applied to the provincials, because they spoke Latin, rather than as subjects of the Roman empire, or because those who marched upon the Germans were, to a great extent, members of the great Celtic race? Surely the Germans must have had "much acquaintance" with the Celtic tribes on their western frontier, some of whom indeed appear by a reflex movement to have formed settlements in the midst of them, long before the Roman eagles hovered on the banks of the Rhine. Without venturing to dogmatize on the subject, I contend that it is at least as probable as any other supposition, that the term in question was first applied to the Gauls in very early times, and afterwards extended from them, the only Roman provincials with whom they had "much acquaintance," to other subjects of the empire, whether Celtic or not. And it must not be forgotten that the whole north of Italy was occupied by tribes of Celtic origin. Mr. Wright's theory appears to assume that the Germans first became acquainted with their neighbours when under Roman domination, or at all events that they had not sufficient intelligence to give them any appellation before that date. On the contrary it appears to me they *must* have given them a name, and are as likely to have given them the name of Welsh as any other.

And here I will venture upon another suggestion. I make it with hesitation; and I am uncertain to what consequences it may lead us. Everybody will recollect the scene in the *Merry Wives of Windsor*, where "mine Host of the Garter" makes peace between the Welsh parson and the French doctor, apostrophizing them respectively as "Guallia and Gaul, French and Welsh, soul-curer and body-curer." Now I would wish to ask, whether we are to regard this alliteration as altogether accidental? Is there no etymological connection between

the words? Philologists will see at a glance that the two words, *Gallus* and *Wealh*, may be connected, and as they are applied in different languages to the same race, there arises a presumption that they are the same word in different shapes. And the presumption is so strong, that I should accept it at once without hesitation, were it not for certain difficulties which it involves. For in the first place it will be asked, upon the supposition of the identity of these names, which is the earlier form? Did the Romans learn their word from the Germans, or did the Germans learn theirs from the Romans? The former supposition is negatived by the fact that the Romans used the word before they had come in contact (so far as we know) with the Teutonic race. But the contrary supposition interferes with the etymology which has been assigned to the Teutonic word.

There is another possibility, and I think, but one more, and that is that the Romans learned their word from the Gauls themselves. But this encumbers the subject with fresh difficulties. For, assuming that the Celts, or a portion of them, designated themselves by this common name, is it, or is it not, the same name by which one of the two branches of the Celtic race designate themselves still? Is not *Gaul* the same as *Gael*? To this view there are two great objections. First, *Gael*, though so pronounced, is not properly so spelt; the word as written, *Gaoidheal*, is obviously the same word as the Welsh *Gwyddel*.<sup>9</sup> The Gael then must have called themselves

<sup>9</sup> I am surprized to see that Mr. Babington, in an interesting paper on the "Firbolgic Forts in Aran," (see above, p. 97,) throws a doubt on the identity of the *Gael* with the *Gwyddel*. That the remains ascribed to the *Gwyddel* by Welsh tradition may be inaccurately assigned to them, is of course very possible, but nothing is more evident than that *Gael* and *Gwyddel* are at bottom the same word. Mr. Babington appears to forget that, in the mouth of a Welshman at the present day, *Gwyddel* means nothing more or less than *Irish*. The eminent Irish antiquaries, cited by Mr. Babington, must pardon me if I do not accept as conclusive, the evidence of chronicles which profess to record events that took place "in the North and West of Ireland" . . . . "long before the Christian era," or even "during the



by the name in that form when their present orthography was fixed. I do not know when that was; but it must

first century after the birth of Christ." I will not say that such evidence is untrustworthy, until I have examined it; but that it should be trustworthy, would be contrary to all historical experience. With regard to the Gwyddel, I take this opportunity of commenting on some remarks in a letter addressed to the *Archæologia Cambrensis* (1856, p. 323) by Mr. Fenton:—

"And here, not to impugn the ingenuity and learning of our friend and associate, the Rev. W. Basil Jones, in his Essay upon the advent of the Gael in Britain, I cannot but think that, in argument for support of his theory as to the application of the word *Gwyddel*, in so many instances, he may be in error; for Gwyddel has two very obvious meanings; in one sense the simple word *Gwydd* means a district covered with low trees,—brushwood; or as *Gwyddel*, the inhabitants of wooded lowlands, in contradistinction to those of a mountainous or bare country, who were termed *Uchel-wyr*, instead of Gwyddelion. Now, many of the words which Mr. Jones brings forward in support of his hypothesis have nothing to do with the *people*, but with the mere locality; as Gwyddelwern (the wooded brake), Nantgwyddel (the brook abounding in stunted or low trees),—just its character,—near Llanthony Abbey, *et multis aliis* (sic.) I am, therefore, of opinion, that the Gael, or Gwyddelion, were the invaders, and that the Britons, who were the prior inhabitants of the more mountainous districts, both of North and South Wales, in the end, drove these advenæ out. Besides, no portion of our inland mountainous region, either in names of places or otherwise, has any reference to a Gwyddelian population; but several parts of the *maritime* unwooded lowlands exhibit strong proofs of their having become settlers there for many centuries, until conquered by the Britons, and amalgamated with the original possessors of the soil."

Even upon Mr. Fenton's own showing, the words which I have adduced in support of my theory, must have to do with *people* of some kind or other. If *Gwyddel* means "the inhabitants of wooded lowlands" (though there is really no element in the world signifying "lowlands"), *Nantgwyddel* must mean, not "the brook abounding in stunted or low trees," but "the brook of the inhabitants of wooded lowlands." But then Mr. Fenton, after denying that the local names in question have anything to do with the Gwyddel, in the ethnical sense of the term, appears suddenly to change his plan of attack, and to argue that the Gwyddel were the invaders because, as their name implies, they occupied the "wooded lowlands;" though it appears, after all, that it was in the "maritime *unwooded* lowlands" that they were placed! Surely it is a sufficient reply to this intricate reasoning to say that the Gwyddel *call themselves* by that name. Lastly Mr. Fenton asserts that "no portion of our inland mountainous region, whether in names of places or otherwise, has any reference to a Gwyddelian population." I beg to refer him to my amended list of places bearing their name, (*Archæologia Cambrensis*, 1854, pp. 259, 260,) and in particular to the case which he has himself quoted, Nantgwyddel, near Llanthony.

have been long after the times about which we are inquiring. So that the resemblance between *Gallus* and *Gael*, when scrutinized historically, appears to vanish. Moreover, it does not remove the difficulty as to the origin of the word, but only transfers it. Did the Gauls learn it from the Germans, or did the Germans learn it from the Gauls?

As regards the first objection, the following solution has occurred to me as a possible one. The elision of the middle consonant in the word *Gael* is not an isolated case in Gaelic, it is part of a general law, by which the lighter consonants though still written, are in many words no longer pronounced. Now a law of any language exhibits a tendency which may always have existed. Philologists have ascribed to the Latin language a "yearning after contractions." That yearning has to a great extent generated the Romance languages, and has always been working in them. Why should not the same tendency, which is manifestly at work in Gaelic, have existed in it at a very early period? Upon this view, it is possible that while the western and more barbarous of the Gaelic tribes still called themselves *Gaoidheal*, the more advanced members of that race, with whom the Romans and Germans came in contact, may have already clipped the word down to something like its modern pronunciation.

But even if we allow this, the old difficulty recurs in a new shape. Is the name originally Celtic or German? If the former, its etymology from the word signifying *strange* or *foreign* falls to the ground. If the latter, we have a whole race calling themselves by a name which they have learned from another people, a thing unprecedented and hardly conceivable, besides the, if possible, more serious objection, that the Celtic retains the older and uncorrupted form of the word.

I confess I see but one escape from the dilemma, if it should be thought that the three words *Gael*, *Gallus*, and *Wälsch* are so similar as to be probably akin. I think the common may be derived from the proper noun, and not the proper from the common. I think the Germans

may not have called the Celts *Welsh* because they were strangers, but have called other men and things *Welsh* (*i.e.*, “strangers”) because they were in that respect like the Celts. It is not uncommon to find a strictly gentile appellation transferred and extended far beyond its proper limits, or even generalized until it has acquired the character of a common noun. Thus we have learned to call the aborigines of America *Indians*. Or again, to take the case of a particular object of a very familiar and domestic character—what we call a *Turkey cock*, the French call *coq d’Inde*, and the Germans *kalekutischer Hahn*; the truth being that the species is of American origin. The word *slave*, again, from being a national name, has passed into nearly all the languages of modern Europe as an appellative. Lastly, the later Jews called all Gentiles,—all who were not Jews,—by the common name of *Greeks*. And in like manner, the Teutons may have called the Gauls by a name derived from that by which they designated themselves; and afterwards, as they were the foreigners with whom they had most to do, converted the proper name into an appellative, and applied it to everything foreign, strange and outlandish.<sup>1</sup>

I admit the many difficulties which the view which I have put forward involves, and the necessity of having recourse to a string of hypotheses to explain them. But the balance of probabilities appears to me on the whole to incline in this direction.<sup>2</sup>

The name which has formed the subject of this discussion has never been accepted by the Welsh themselves. They call themselves CYMRY, “Cambrians.” Of course

<sup>1</sup> An additional parallel might be found in the name of *Wends*, extended (according to Dr. Prichard’s view) from the Old Prussians to the Slavonic race.—*Physical History*, iii. p. 450.

<sup>2</sup> It may be observed in passing that the word Γαλάται, by which the Greeks designate the Gauls, must be connected with *Gallus*: while the more common term which is used convertibly with it, Κελτοί, must, I think, be referred to a distinct origin. Γαλάτης and Κελτός, are, however, not always identical:—see *Sozomen*, vii. 13; Prichard, *Physical History*, iii. p. 49, note.

this is far from being an isolated case. It is nothing unusual for a nation to call itself by a different name from that by which it is known to other nations. But the circumstance which is most especially noteworthy, is this. It is comparatively speaking a *modern* name. It does not appear in history as the appellation of a race occupying the present seats of the Welsh people, or indeed of any tribe in Britain, before the dawn of the middle ages. The name of *Cimbri*, renowned as it was on the continent of Europe,<sup>3</sup> is not connected with this country by any writer of authority.<sup>4</sup> The natives of the island are spoken of as *Britons*, or designated by the names of their particular tribes; but the name in question is unknown. It cannot be denied that this constitutes a difficulty; but it is probably one which is significant, and the solution of which would lead to further results.

Of course it would be an easy way of disposing of the difficulty if we could find reason to believe that not only the name of the Cymry, but the Cymry themselves, were imported into their present position, and indeed into the island, after the close of the Roman period. And as a theory of this kind has been recently propounded (not that it is in all respects a new one) and has naturally attracted a certain amount of attention in our Society, I must turn aside to consider it.<sup>5</sup>

I trust I am representing Mr. Wright's views fairly, when I state them briefly as comprehended in the following positions; and I have the more confidence that I am doing so, because I have used, as nearly as possible, his own words.

<sup>3</sup> I do not now wish to open the question whether the *Cimbri* of the Scandinavian Chersonese were identical or connected with the *Cymry* of Britain. But in spite of the many difficulties which the supposition involves, I feel almost certain that the similarity of the names is not accidental.—See Prichard, *Physical History*, iii. pp. 103–5.

<sup>4</sup> Richard of Cirencester alone places a tribe of *Cimbri* in Somersetshire.

<sup>5</sup> *Archæologia Cambrensis*, 1857, p. 64.

Mr. Wright asserts, then, or suggests:—

“That at the close of what is called the Roman period of the history of Britain, the remains of the original Celtic population were very small:”

“That the popular story that the people who resisted the Saxons was the ancient Celtic population of the island, and that it retired before the conquerors until it found a last refuge in Wales, is a mere fiction:”

“That contemporary with the invasions of the Saxons and Angles, and the irruptions of the Picts and Scots in the North, Wales itself was visited by a similar and even more fatal invasion:”

“That the Welsh may be settlers on the ruins of the Roman province on their side of the island, just as the Saxons and Angles were in England, and the Northern invaders in the districts of the South of Scotland:”

And finally, that they may have come from Brittany.

As regards the first of these propositions, I do not think it necessary to accept or reject it, any further than as a denial of it may be involved in the objections which I shall make against those that follow. I mean to say that it may be true of the south-eastern parts of Britain, as against the northern and western districts, or of the towns as against the country. How far it is so, it is beside my present purpose to consider. But I am persuaded as I shall presently show more fully, as regards the *whole* of South Britain, it is not true.<sup>6</sup>

What I have said on this point, will cover the following one. I will just observe, in addition, that the statement that “the ancient Celtic population” . . . . “retired before the conquerors until it found a last refuge in

<sup>6</sup> Probability is doubtless in favour of the complete Romanization of some parts of Britain. It would seem strange if Picardy were Romanized and Kent not. But it does not follow that the inhabitants of Caernarvonshire spoke Latin because those of Kent did. And even in Gaul,—although the Latin language has now superseded the Celtic throughout, except in the Armorican peninsula,—we have perhaps no right to assume that the latter had died out in all other parts, at all events in the country, at the close of the Roman period in Britain. The well-known passage of St. Jerome proves that it was not extinct in the previous century even in the neighbourhood of Treves, one of the chief centres of Roman influence in the Transalpine Empire.

Wales" is not only "a mere fiction," but one which, I suppose, nobody believes or imagines. I say, nobody believes that the whole population was swept clean out of England, and rolled up in a small compass within the mountains of Wales. But it is one thing to believe this, and another thing to hold that the Welsh are of the same blood with the ancient inhabitants of South-Eastern Britain, and even—what could hardly fail to happen in that case—that some at least of the latter took refuge among their countrymen. So much at least of the "popular story" is credible, and supported by historical parallels.

But Mr. Wright asserts, thirdly, that at the time of the Teutonic immigration, "Wales itself was visited by a similar and even more fatal invasion." The evidence of this is to be found in the destruction of the Roman towns which Mr. Wright asserts—or rather, I venture to think, assumes—to have taken place in Wales. This, he tell us, would not have been the work of the previously existing population: they would not have destroyed what was "to have been their protection" against the invaders. Now as regards the facts of the case, it seems to me that Mr. Babington has brought forward exceptions sufficient to sap the foundation of this theory.<sup>7</sup> The cases of Isca and Venta, Maridunum and Leucarum in South, and Segontium in North Wales, are enough, one would think, to establish a negative.<sup>8</sup> But Mr. Wright argues that there was in these cases no continuous occupation, but that the inhabitants were merely settlers who had taken possession of the deserted walls. For this assertion, let it be observed, not a particle of evidence is shown. There

<sup>7</sup> *Archæologia Cambrensis*, 1857, p. 64.

<sup>8</sup> I feel little doubt that we might add several names to this list. Neath, for example, retains its ancient name, and appears to have been a place of some importance at an early period. But this is set aside, because there are "no traces of the Roman station left." Yet it is easy to imagine that of so small a place as we may suppose it to have been, all traces would long before this have been obliterated. Mr. Wakeman made some sensible remarks upon this subject at Monmouth, with reference to that town as the supposed site of Blestium.

*may* be symptoms that the population of these places were mere squatters, but no such symptoms have been pointed out or appealed to. What right have we to assume that this was the case at Maridunum and Segontium, rather than at Lindum and Corinium—at Venta or Isca Silurum, rather than at Venta Belgarum or Isca Dumnoniorum? I repeat, there *may* exist evidences of such a distinction, but until they have been produced, it must be regarded as a gratuitous assumption. In the case of one of these places, indeed, there is counter-evidence of a peculiar kind. The testimony of tradition in favour of the ecclesiastical supremacy of Caerleon down to the sixth or seventh century is so clear and unvarying, as to carry conviction to all such minds as do not look for demonstration where demonstration is impossible. But it receives a strong confirmation from the fact that Caerleon was the principal Roman town in the district in which it stands, and was therefore a probable site for an episcopal see, and above all from the certainty that those who invented the tradition (if it be a figment) were unconscious of that probability. This is evidence, to a certain extent, that, as regards Caerleon at least, no such violent disruption as is supposed, has occurred.

Further, Mr. Wright appears to assume that the Roman towns in this part of Britain were of equal importance with those to the east of the Severn. But as we find no large towns in Wales now, and as like causes produce like effects, it seems probable that the Roman towns of Britannia Secunda were generally small and insignificant as compared with those in the more advanced parts of the island. And if this was the case, it is easy to imagine that when the support of the Roman military power was withdrawn they would simply die of a collapse. And if they were inhabited by strangers, on whom the rural population must have looked with distrust and aversion, it is probable enough that the process of demolition may have been assisted by the surrounding people, stimulated perhaps by the love of plunder or the desire of retaliation.

Lastly, I agree with Mr. Babington in thinking that

something may be due to the wars which were waged against the Gaelic occupants of the country, whether they are to be regarded as invaders or not. I am aware that all this is merely hypothesis; but if it accounts for the phenomena, it will save us the trouble of framing a theory as merely hypothetical, which has the additional disadvantage of running counter to the uniform testimony of tradition.

For it must be observed, that however much it may vary on other points, tradition is invariable upon this. The existing Cymry are always spoken of, and always speak of themselves, as of the same blood with the Britons who resisted unsuccessfully the Anglo-Saxons. The Saxon Chronicle calls the Britons, even those whom Julius Cæsar found in the island, *Welsh*; while all the Latin chroniclers, down to the time of the Norman Conquest, speak of the Welsh as *Britons*. In fact the words appear at that period to be strictly convertible.<sup>9</sup> They are both applied, and with the same local distinctions, to the Celtic inhabitants of Wales, of Cornwall, of Cumbria and of Strathclyde, and never, so far as I know, to the Gaelic race in North Britain. Indeed the word *Britannia*, although it sometimes means the island of Great Britain, is not unfrequently equivalent to *Wales*, as the country of the Britons. Of course tradition is fallible, but the negative evidence derived from its invariable agreement is not to be overlooked.

The few indications which are to be found in the legendary history of Wales, of an immigration into that country about this period, point, as Mr. Babington has already observed, not to the continent of Europe, but to Scotland and the north-west of England as the source of it. I have elsewhere brought together the scattered notices of this event, which are such as not to leave it doubtful that a portion of the Welsh nation moved down

<sup>9</sup> There is no evidence that the Romanized provincials in Britain, or their descendants, were ever called *Romans*, as was the case in all other countries, and is so still in many parts of both the Eastern and Western Empire.



from North Britain about the close of the Roman period and expelled from various parts of Wales a Gaelic tribe.<sup>1</sup> But the same notices assume that a large part of the Welsh nation had been in occupation of their present seats long previously, and certainly in no case assign the Welsh to a transmarine region as their previous habitation.

For, in the last place, Mr. Wright brings the Cymry from Brittany. I must quote his arguments at length. They are as follow:—

“At the beginning of the fifth century . . . the Armoricans, become independent, joined in the general spirit of aggression which urged the barbarians to the invasion of the Roman province of Gaul, and . . . subsequently . . . the Armoricans themselves were closely pressed . . . and placed indeed exactly in that position in which emigration would have attractions for its ambitious and powerful chiefs. Britain alone offered any field for their activity.”

Again:—

“People speak of the so close resemblance between the languages of Brittany and Wales, that I have seen and heard it stated by men, who are understood to have known both languages well, that a Breton of the present day might hold conversation with a Welshman. Philologists know that such a close similarity as this is hardly within the range of possibility, after the natural changes which all languages undergo in so great a period of time, if Welsh were historically the representative of a language spoken in Britain in the time of Cæsar, and Breton the similar representative of the language of ancient Gaul. Whereas, if we could suppose that Welsh was Breton separated from it at the close of the Roman period, and therefore not having experienced the long intervening influence of Roman civilization, the close similarity of the two languages is much more easily understood.”

The *à priori* argument is of a kind which, as the old logicians say, *facile retorqueri potest*.<sup>2</sup> The British tribes,

<sup>1</sup> Vestiges of the Gael. See also *Archæologia Cambrensis*, 1854, p. 257.

<sup>2</sup> Mr. Wright tells us that Armorica was “never completely Romanized . . . in consequence of its physical character and condition.” Surely the physical obstacles to change were as great and greater in Wales. But if Mr. Wright draws a distinction between the conditions of the two countries, I should be glad to know upon what grounds

as we are informed, set the example of revolt to the Armoricans.<sup>3</sup> The Britons, as we know, were “subsequently closely pressed” as well as the Armoricans. The Britons therefore were as much as the Armoricans in the condition in which there is “a tendency if not a necessity to emigrate.” Is not, therefore, the old story of a British migration to Armorica, which Mr. Wright simply ignores, at least as probable as the contrary hypothesis? Indeed there is one circumstance which makes it considerably more probable. About the time in which Mr. Wright supposes a colonization of Britain from Armorica, we find the first doubtful mention of Britons in Armorica itself;<sup>4</sup> and in process of time, as we know, that country acquired the name of Britain. We have here the mysterious, inexplicable, and, I should think, unparalleled, circumstance of a parent country adopting the name of an island which it has helped to colonize, as if Greece had taken the name of Sicily, or England that of Australia! Of course it is possible, and I am inclined to believe, that the Armoricans were called Britons long before, as being of the same blood and tongue with the insular Britons.<sup>5</sup> But Mr. Wright has blocked up that

he does so. I presume he does not draw this conclusion merely from the preservation of the Celtic language in Armorica, as that would involve a *petitio principii*.

<sup>3</sup> Καὶ ὁ Ἀρμόριχος ἅπας, καὶ ἕτεροι Γαλατῶν ἐπαρχίαι, Βρεττανοὺς μιμησάμεναι, κατὰ τὸν ἴσον σφᾶς ἠλευθέρωσαν τρόπον.—*Zosimus*, vi. 5.

<sup>4</sup> Sidonius Apollinaris (*Ep.* i. 7) speaks of “Britannos super Ligerim sitos.” But it is not clear whether he is speaking of a people settled on the Loire, or of the invaders under Rhiothimus—(see *Jornandes de Rebb. Get.* c. xlv.); if, indeed, Rhiothimus was an insular Briton. Sozomen (vii. 13) speaks of Βρετανῶν ἀνδρῶν, καὶ τῶν ὁμόρων Γαλατῶν: but probably we ought not to press the meaning of ὁμόρων.—See other evidences in Amédée Thierry, *Histoire des Gaulois*, i. p. cxii.

<sup>5</sup> It is worthy of observation that the Bretons speak of the French as *Gallec*. Their ancestors therefore must have looked upon the Romanized Gauls *ab extra*. Are we to suppose that the non-Romanized Celts gave to their countrymen who had adopted the Latin language the name by which the Romans themselves designated the provincials,—or that the term was applied to the previous inhabitants of the country and their neighbours by immigrants from Britain?

loop-hole, by holding "that we must look to the Irish language as the real representative of the Celtic dialects which were spoken in Britain before its occupation by the Romans."<sup>6</sup>

But if the *à priori* argument breaks down, the argument from existing phenomena is even less tenable. It is the old story of the "fish in the tub," in a new form. The "so close resemblance" between Welsh and Breton is purely imaginary. I will not say that a Breton *might* not hold conversation with a Welshman; but the conversation would certainly be a very short one, and not particularly fluent. The resemblance between Breton and Welsh is not nearer than that between English and German—I say it advisedly, for they stand much in the same relation to one another, and the differences are much of the same kind. And in each case there is an intermediate dialect, in Teutonic the various forms of Low Dutch, and in Celtic the Cornish, now extinct. And here again the parallel holds. For, as a general rule, the Low Dutch dialects agree with the English as against the High Dutch; and the Cornish agrees with the Breton as against the Welsh;<sup>7</sup> the English and Breton being each distinguished from their respective co-ordinates, principally by a considerable infusion of a Romance element.<sup>8</sup>

<sup>6</sup> Lecture on the English Language.

<sup>7</sup> This fact was observed even by Giraldus Cambrensis. In *his* time the Breton and Cornish were nearly identical, while the Bretons and Welsh were all but unintelligible.—*Cambriæ Descriptio*, c. 6.

<sup>8</sup> It is to be regretted that Mr. Wright should have trusted to hearsay evidence for that which is, in fact, the key-stone of his theory. A glance at the *Grammatica Celtica* of Professor Zeuss, or a cursory comparison of Legonidec's Translation of the New Testament with the Welsh authorized version, would have satisfied him that the two languages are not more nearly akin than others which must have been separated for twenty centuries. Of course I do not mean to deny that the languages contain traces of intercourse between the nations at a much later period. On the contrary, I have elsewhere laboured to prove, by a comparison of their respective ecclesiastical language, that the Welsh and the Armoricans had "their Christianity in common."—(*Archæologia Cambrensis*, 1854, p. 89.) But the same may be said of all the Teutonic languages, whose separation must nevertheless

The results which we have obtained from this examination are of importance in more ways than one. For it appears in the first place that the supposed connection is not sufficiently strong to carry the superstructure which has been imposed upon it. But, secondly, the existence of Cornish tends not merely to destroy the proof of the theory, but to disprove the theory itself. For if we find a dialect in Britain whose relation to Breton is one of identity when compared with the difference subsisting between either of those languages and Welsh, it is clear that the separation between Welsh and Breton, must be thrown back to a period indefinitely earlier than that between the latter language and Cornish. But as we cannot fix the latter event at a period subsequent to that which has been assigned for the former, the theory in question seems to be not merely groundless, but impossible.<sup>9</sup>

But the truth is that Mr. Wright has taken no account of Cornwall; neither has he taken any account of Cumberland, or of Strathclyde.<sup>1</sup> Indeed his letter to our

be referred to a much earlier period. It is fair to say that Dr. Prichard (*Physical History*, iii. pp. 168, 173) makes the same assumption as Mr. Wright as to the close resemblance of Welsh and Breton, and argues from it in the same way, but to a directly opposite conclusion, as he uses it as a confirmation of the tradition that Brittany was colonized from Great Britain. The objection urged in the text against Mr. Wright's theory, from the relation of the Cornish language to the Welsh and Breton respectively, it is obvious, does not affect Dr. Prichard's argument, as his supposed Breton migration need not have been from *Wales*. But Prichard is wrong in his facts, as he is when he says that Welsh and Irish "perhaps resemble each other as nearly as the English and German."—(*Ibid.* p. 52.) The apparent interval diminishes in proportion to the distance of the viewpoint.

<sup>9</sup> Mr. Wright appears to rest some weight on the community of tradition between Wales and Armorica. He looks upon the legendary history of Arthur, as introduced from the latter country and localized in the former. But is not the contrary process an equally conceivable one? As for instance in the traditionary history of St. David, which was transported from Wales to Brittany, and there localized.—See *Archæologia Cambrensis*, 1857, pp. 249, 377.

<sup>1</sup> When this passage was written, I had not read Mr. Wright's

Journal in answer to Mr. Babington strongly suggests the idea that he had, to say the least, forgotten the existence of the Strathclyde Welsh altogether. Had it been otherwise, I think another objection might have suggested itself to him, which it is perhaps hardly necessary to urge now. His theory imposes on the small country of Armorica, which does not appear to have been exhausted by the effort, the colonization of almost the whole western coast of Britain, from Cornwall to the Clyde; while it supposes that a migration on so gigantic a scale has left no trace of itself in history or in tradition.<sup>2</sup>

The conclusion at which we have now arrived, as regards the main object of our inquiry, is purely negative. We have not learned where we are to look for the name of the Cymry; all that we have ascertained is that there is not sufficient reason for supposing that they brought the name with them into the island after the close of the Roman period in Britain. For results of a more positive character we must institute a further investigation. I do not know that I can do more than indicate in general terms the direction which such an investigation ought to take.

It will be impossible to consider thoroughly the name of the Cymry, altogether apart from the term by which the same people are certainly designated by the early mediæval historians, and, as I think, by ancient writers also;—I mean the greater name of BRITON. And these together must form the concluding subject of my inquiry. It is needless to say that the name of Britain is found in the earliest extant notices of the country. It is sometimes applied to the group of islands, but more usually and properly to the island which we inhabit. But, it may be asked, is the word originally local or ethnical? Did *Britannia* give its name to the *Britanni*, or the

letter in the *Archæologia Cambrensis*, 1857, p. 390; to which I have alluded in a Postscript.

<sup>2</sup> To those who believe, as most competent judges do, in the genuineness of Gildas, the whole of this refutation will appear superfluous.

*Britanni* to *Britannia*? I believe both are true. I think the *Britanni* of whom history tells us, are, first, the inhabitants of Britain in general, and then distinctively the inhabitants of the Roman province, as opposed to the "outside barbarians" of the north; and thus at length the word became limited to the Cymry as their last representatives. But as the name of the country is clearly derived from that of a people, I think we must suppose the existence of a particular tribe which gave its name to the island, as the Sicels gave theirs to Sicily, a name which was subsequently extended to its other inhabitants. We must suppose that such a tribe came most into contact with strangers, and was consequently in occupation of the southern coasts, at some early date which we cannot now venture to fix.

The first external notice of the Cymry under that name is not earlier than the middle of the tenth century. In the year 945, the Saxon Chronicle informs us that "King Eadmund harrowed all Cumberland."<sup>3</sup> But this implies that the English had long recognized the term as the proper appellation of the British population of that region. However, in the very earliest remains of Welsh literature the word is applied to the inhabitants of Wales itself.<sup>4</sup> We may therefore assume that the people of Wales and Cumberland, and I suppose we may add Strathclyde, were strictly of the same race, and all called themselves by this common name.

It is to be observed, however, that the name does not appear to have been applied to the Cornish either by themselves or by any others. They seem to have called themselves by the local designation of *Cernewac*; and they were called by others *Welsh*, or *Britons*, like their kinsmen on the other side of the Severn Sea. If they had ever used any more strictly ethnical appellation, they had lost it. But it will be remembered that the Cornish

<sup>3</sup> "Eadmund cyning oferhergode eal Cumbra-land."

<sup>4</sup> I rely here on the authority of Mr. T. Stephens, who tells me that the word is found in its local or territorial sense in the *genuine* writings of Llywarch Hen and Taliesin.

language approaches much more nearly to the Armorican than to the Welsh, and indeed may be regarded as fundamentally identical with the former. Now the Armoricans are equally ignorant of the name of *Cymry*; they call themselves *Britons*, or in their own language *Brezounec*. This word, in a Welsh dress, would be *Brythonaeg*,<sup>5</sup> and this is a word which actually exists. Its root, *Brython*, with other cognate forms as *Prydyn*, and *Brytannyeit*,<sup>6</sup> is used loosely for the Britons generally, and for the Cymry as their last representatives. But it appears also to have a distinctive sense,<sup>7</sup> as will appear from the document, if document it can be called, which I am about to quote.

I suspect that the true key to the problem is to be found in the well-known Triad, which enumerates the three kindred races of Britain, viz., the Cymry, the Lloegrwys and the Brython.<sup>8</sup> I shall probably shock some of my hearers by quoting a Triad, as much as I shall shock others by apologizing for doing so. But I

<sup>5</sup> The Welsh *y* is represented by *e* in Breton; *th* as well as *dd* by *z*.

<sup>6</sup> This form invariably occurs in three copies of the *Brut y Tywysogion*, as the rendering of *Brittones* (*i. e.*, "Welsh") in the *Annales Cambriæ*. In the *Brut y Saeson* and the *Book of Basingwerk* its place is taken by the word *Cymry*, which never occurs in the other copies. This looks like an adaptation to the current language of the age. The three copies have one rather amusing blunder. The *Annales Cambriæ* have the following,—(*ann.* 810)—"Mortalitas pecorum in Britannia." This is rendered in the three copies, "Ac y bu uarwolyaeth ar yr anifeileit ar hyt ynys Prydein;" and, in the two, corrected thus, "drwy holl Gymry."

<sup>7</sup> The name of the Brython is retained in a place in Monmouthshire called Pentre-Brython. But it is not clear whether the word is used in the wider or in the narrower sense.

<sup>8</sup> "The three Social Tribes of the Isle of Britain. The first was the nation of the Cymry, that came with Hu the Mighty into the Isle of Britain, because he would not possess lands and dominion by fighting and pursuit, but through justice and in peace. The second was the tribe of the Lloegrwys that came from the land of Gwasgwyn, being descended from the primitive nation of the Cymry. The third were the Brython, who came from the land of Armorica, having their descent from the same stock with the Cymry. . . . And these three tribes were descended from the original nation of the Cymry, and were of the same language and speech."

refuse to see the true historic temper either in the spirit which idolizes, or in that which ignores tradition; in that which treats it with the deference paid to an inspired record, or in that which treats it as if it did not exist. Surely tradition is a *fact*, which must be accounted for; an effect, which must have had a cause. The Triad before us exemplifies these remarks. I do not say that it gives us a true or complete account of the ancient ethnology of Britain: but I do say that it may point to a time when the names of Brython and Cymry, which were probably synonymous when the Triad was framed, had been mutually exclusive. And I will add that, except upon the supposition that the tradition has at least so much of foundation as this, it is extremely hard to account for its existence.

Further it is worthy of notice that the Triad speaks of these tribes as having arrived in the island in the order of enumeration, *i.e.*, the Cymry first and the Brython last. It is probable that as a history of the first colonization of the island the Triad is absolutely valueless. But if it is valueless historically, it may be valuable geographically. It may teach us, not the order of their immigration, but the positions which they severally occupied. It may suggest that the Cymry were spread along the western and north-western coasts, at the greatest distance from the continent of Europe, and that they *appeared as if* they were the earliest inhabitants of South Britain; and that the Brython, on the contrary, *seemed to be* the last comers, because they inhabited the southern coast.

Lastly, the Triad brings the Brython from Llydaw, *i.e.*, Armorica. The coming of that race must be assigned to a date transcending the reach of history, and probably of tradition also. But the fact of a close and apparent connection between the race in question and the people of Armorica, appears to be latent in the tradition, which may, indeed, have been intended as an explanation of it.<sup>9</sup>

<sup>9</sup> It is worthy of notice that Bede brings the Britanni from Armorica. Of course the evidence of Bede, in such a question, is no better than that of the Triad. But it shows at least that the popular



Let it be observed that these suggestious coincide both with what we know and with what has been conjectured. We know that the Cymry occupied, speaking generally, the north-western region; and it has been conjectured that the Britons, who gave name to the island, were the inhabitants of the southern coasts. And we have seen already, that the Cornish Britons, the sole remnant of the Celtic inhabitants of the south, are most closely akin to the transmarine race who call themselves *Brezounec*, that is, *Brython*. Finally the insular Brython are connected, by tradition, as well as by their nomenclature, with the same people. So far all hangs together.

But now the old difficulty comes back. The name of *Cymry* is a modern name, and one of which we find no trace in ancient writers. It has been already stated that the native populations are designated either generally as *Britons*, or by the names of their respective tribes. For the name of *Cymry* there is no place found; and the name of *Briton* is not used in the limited sense assigned to it by native tradition. But perhaps the difficulty will vanish if we consider these races in what seems to be their true character, namely, as subdivisions of the same nation, speaking different dialects of a common language, and possibly marked by other distinctive peculiarities. Such distinctions might easily escape the notice of the Roman historians, who would naturally group them all together under the common name of *Britons*, while they would naturally and necessarily take notice of their political rather than their ethnographical divisions. The history of Greece presents a complete parallel. The ethnical distinctions of *Ionian* and *Dorian* underlie the political and local divisions, and only emerge occasionally when the feeling of kith and kin influences political combinations. Indeed the parallel may be carried further.

derivation of the name of *Britanny* from the supposed British immigration of the Roman or post-Roman era, was not adopted by those from whom Bede derived his information; as it had been found necessary to invent this origin for the insular Britons, by way of accounting for the name of the continental ones.

The Asiatic peoples spoke of the whole Hellenic nation by the name of *Ionians*, because the Ionians were the tribe with which they had most intercourse. I am inclined to believe that the name of *Britain* may have been applied to the whole island, and *Briton* to its inhabitants, by foreign nations, for exactly the same reason.

This may explain also why the name of *Briton*, assuming that it is not owing to a migration from this island, was, so to speak, latent in Armorica. It may have been their proper ethnical designation, recognized by themselves, but unknown to foreign writers, who confounded them under the common designation of Gauls or Celts.<sup>1</sup>

I am hastening to a conclusion; but there are two or three points upon which I must touch very briefly. The *Lloegrwys*, one of the tribes mentioned by the Triad, are, by interpretation, the people of *Lloegr*.<sup>2</sup> But *Lloegr*, is at present the Welsh name of England. This is at least an additional proof that the Cymry regarded the people of south-eastern Britain, so to speak, *ab extra*. But probably enough the Triad is to be depended on, and *Lloegr* was originally applied to a portion of the island, lying between those occupied by the Cymry and the Brython respectively.

Of course I would not be understood to say that this account of ancient British ethnography is exhaustive. To say nothing of the Gaelic race which, as I believe, preceded the Cymry, and lay beyond them to the north and west,<sup>3</sup> there may have been other tribes in the more

<sup>1</sup> The view of M. Amédée Thierry as to the origin of the name of *Briton*, appears to approximate to that which I have attempted to develope.—*Histoire des Gaulois*, i., Introduction.

<sup>2</sup> They are brought by the Triad from *Gwasgwyn* (*i. e.*, Gascony) and the mouth of the Loire. It is of course possible that their name may be connected with that of the Loire; but it is also probable, and not inconsistent with that supposition, that the similarity of the names may have suggested the idea of their derivation from that source.

<sup>3</sup> Of course Welsh tradition speaks of the Cymry as aborigines, as compared with the Gael. But this belief is contrary to geographical probability, and may be referred to a common principle of human nature.—See *Vestiges of the Gael*, p. 53.

accessible parts of the island,—whether Celtic, or Teutonic, or both, I do not now inquire.<sup>4</sup> Neither do I now stay to inquire how far foreign blood, Roman influence, and the Latin language had affected the south-eastern districts, or the towns. But I still maintain that there was a considerable Celtic element *somewhere*, and that it is this which is preserved in Wales.

Lastly, I would observe that the present terminology, according to which the Celtic race is divided into the two great branches of *Gael* and *Cymry*, is inconvenient, and calculated to mislead. The Bretons, as we have seen, who belong to the latter branch, do not acknowledge the name of *Cymry*; and there is no reason to suppose that the Cornish did. I should therefore propose to adopt the terminology of Professor Zeuss, who divides the Celtic languages into the two classes of *Gallic* and *Britannic*, the principle of division of course being the same.

W. BASIL JONES.

Clifton, August 15, 1857.

P.S.—In a letter to the *Archæologia Cambrensis* for October, 1857 (p. 390), published, consequently, after the foregoing pages were written, Mr. Wright raises a new issue, namely, as to the ethnology of Cumberland.

“I feel sure,” he says, “that any one who has contemplated the remains of Roman occupation in Cumberland and Westmoreland . . . . . must be convinced that no part of the island was so entirely occupied by the Romans as this district. And the reason for it is plain, for it was the part more especially exposed to the descents of the Gaels from Ireland, and the Caledonians from the North.”

The “reason” seems to me to take the edge off the fact. The occupation of a frontier, designed for the protection of the interior, is not of that orderly and peaceful kind which is most likely to change the character of a people.

<sup>4</sup> Even the Triads contain notices of the existence of various alien populations in Britain. The precise signification of these notices, it would be impossible now to determine.

Mr. Wright argues, moreover, that the Celtic inhabitants of Cumberland, being within the territory of the Brigantes, were probably Gaelic, as Brigantes were found in Ireland also.<sup>5</sup> I confess the force of this argument, at the same time that I consider it to be at least neutralized by the derivation of the name of the country. Mr. Wright calls this derivation "questionable." Be it so. Yet it is no more evident that the Brigantes of Ireland and the Brigantes of Britain were kindred tribes, than that the Cumbri of the North and the Cymry of Wales were so.

Further, Mr. Wright thinks that the "Cumbrian kingdom of a later period was itself a temporary occupation by foreigners." He thinks that it was, with the exception of Carlisle (still, as he supposes, Roman) occupied by Angles in the time of Bede. This rests upon a single passage in that historian:—

*"Venit ad Lugubaliam civitatem quæ a populis Anglorum corrupte Luel vocatur."*

"Bede [says Mr. Wright] gives us clearly to understand that it was corrupted into 'Luel,' not by the Celtic inhabitants of Cumbria, but by his own countrymen the Angles."

The italics are mine; but the words which they distinguish are a gloss of Mr. Wright's. Bede says nothing about the inhabitants of Cumbria: he was writing for Angles, and simply wished to identify the place to their apprehension. If I were to say "*Colonia Agrippina*, which we call in English *Cologne*," the words would not be taken to imply that the inhabitants of Rhenish Prussia called it *Cologne*, still less that they spoke English!

"I need hardly say," Mr. Wright adds, "that this (*Luel*) with the prefix of *caer*, which may easily be accounted for, gave origin to its modern name."

I wish Mr. Wright *would* account for it, for I cannot

<sup>5</sup> I have always suspected that the name of a branch of the Irish Brigantes is preserved in that of Brychan Brycheiniog, the tutelary saint and eponymous hero of Brecknockshire, who was, according to the legend, of Gaelic origin. I am afraid to say more, as I may have some of my Brecknockshire friends among my readers.

upon his hypothesis, as *caer* is not Gaelic, and still less English. I must leave to abler hands than mine the task of defending Aneurin and Llywarch Hen.

I feel that I may incur the charge of audacity for entering the lists against Mr. Wright, who is armed with a knowledge of early mediæval history and antiquities such as few men in England possess. Neither do I regret, that he has thought fit to test the foundations of the ordinarily received belief with regard to the origin and history of the Welsh nation. Yet I confess that I should feel better satisfied with his method of argument if he had condescended to give the annals and even the legends of that people at least a hearing. Let them be thoroughly cross-examined; but at all events let them come into court.<sup>6</sup> I know how easy it is, when an opinion has passed long unquestioned, to throw oneself into the opposite scale, to bring out into strong relief all the objections to it, and perhaps unconsciously to ignore the evidence in its favour. But the historian must always recollect that he is a judge, and not an advocate.

W. B. J.

Oxford, October 21, 1857.

<sup>6</sup> Of course I am pleading for genuine traditions, not for modern guesses, and still less for modern or mediæval forgeries.

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## THE GOP, OR Y GOPA, TUMULUS—FLINTSHIRE.

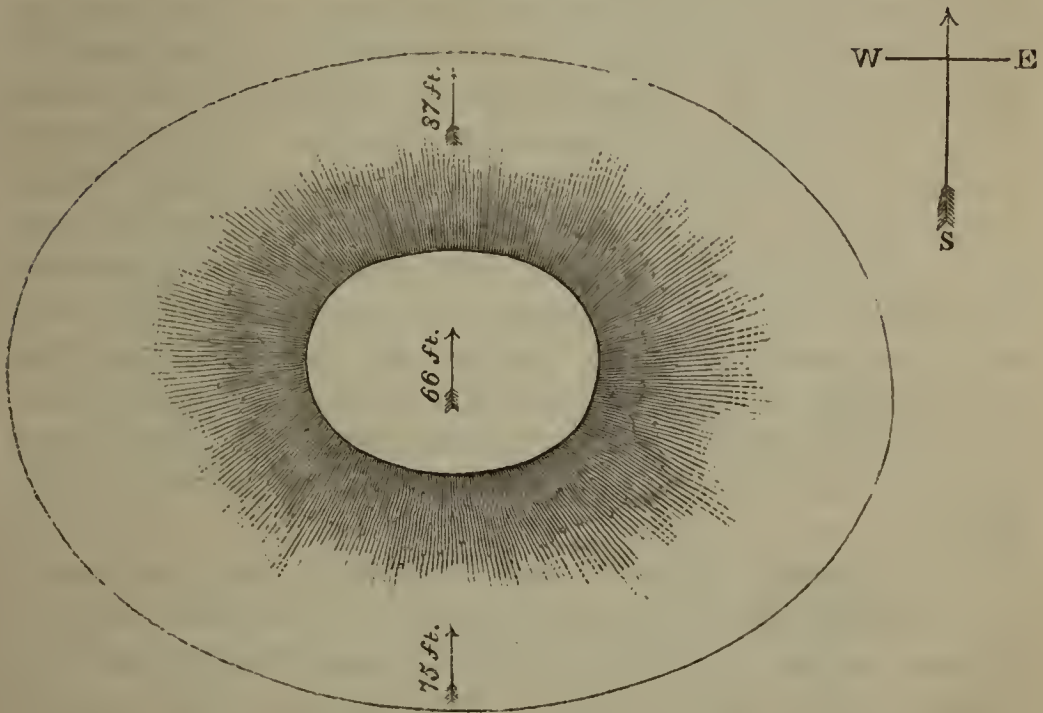
THIS tumulus, which is one of the largest and most remarkable in the kingdom, is situated in the parish of Gwaenysgor, about a quarter of a mile from the village of Newmarket, and forms an interesting termination to the long line of camps, circles, &c., on the Clwydian range of mountains.

It will be seen, from a glance at the engraving, that the tumulus is very much larger every way than the one at St. Weonard's, described in the *Archæologia Cambrensis* of July, 1855. It is called by different names,—Gop, Gop-Paulinus, Gop-y-Goleuni, and Gopporlenni,—this last a corruption evidently of one of the above names. A member of our Association, whose opinion is valuable in these matters, visited it some time since, and thinks Gop-y-Goleuni the most probable.



The mound is composed of earth, small stones, and rubble, in about equal parts. The crater at the top, if such a term is allowable for a tumulus, is composed of loose small stones; the sides are covered with grass, except on the south, where there are more stones visible than on the other sides, for this reason I believe, because, some years ago, a portion of that side was carried away to mend roads. Viewed on the north side the outline is very regular, the top appearing quite flat, and the sides sloping evenly down. It is on this side (the north) somewhat higher than on the south, on account of the inclination of the mountain.

I do not say the measurement of the engraving is quite correct, but it cannot be very far from the actual measurement. What the actual height is from the ground I do not know, but the sides facing north-west and east slope nearly at an angle of 45 degrees. The south side is not so steep, and the outline of the top of the south side is not good, owing to the above-mentioned reason of stones, &c., having been carted away. It covers considerably more than an acre of ground, and must contain many thousands of cubic yards, tons of earth and rubble.



It is, I believe, the largest tumulus but one in Britain. An attempt was made some years ago to open it, but, owing to the immense size of the tumulus, the work was abandoned without proceeding any depth into it.

Various conjectures have been made as to its origin and probable date, but they are mostly unsatisfactory. The reason assigned for it in Parry's *Royal Progresses* is "that it is funereal, and made to cover the ashes of the thousands slain in the great battle between Boadicea, the British queen, and Suetonius Paulinus, the Roman

general.”<sup>1</sup> This can scarcely be entertained, as Boadicea was Queen of the “Iceni.” He also ventures the assertion, because, he says, “no spot has yet been assigned for the battle fought between Boadicea and Suetonius Paulinus, where 80,000 Britons are said to have been slain; and because in no part of the country are there so many tumuli so close together as in this neighbourhood, the numbers being thirty and upwards.” In size they cannot any of them be compared to the one under notice.

It is at least very improbable that this great battle between the Romans and the Britons was fought in this neighbourhood. Boadicea being Queen of the Iceni, a nation inhabiting a tract of country at the other side of the kingdom, viz., about Norfolk, Suffolk, and Cambridgeshire, it is scarcely possible that the British queen could or would have transported her army, which, when joined by the Trinobantes, amounted to 200,000, from the east to the north coast of Britain. It is a reasonable supposition that this tumulus is connected with the numerous ancient works, camps, &c., which crown the whole extent of the range of hills on the east side of the Vale of Clwyd, from this vast mound of earth for an extent of twenty miles and more up the vale to beyond Ruthin.

It is objected by some that it is not entirely artificial. In answer to this, it may be urged that there are no projections on the hill where it stands,—natural projections I mean,—anything similar to it, to warrant such a supposition. There is nothing in the formation of the mountain itself to lead any one to suppose that any part of this vast mound of earth is a natural formation.

It is on the summit of rather a flat mountain, or, more properly speaking, on the flat ridge of the hill. The mountain slopes away from it immediately on the north and south sides, but on the east and west, which may be termed the crest of the ridge, the mountain does not slope away till you get about a hundred or more yards from

<sup>1</sup> We are sorry to find our correspondent quoting Parry’s book, a work of no authority whatever.—ED. ARCH. CAMB.



the base of the tumulus. It is clearly an artificially raised heap on the ridge of the hill. It interrupts the natural line of the hill as much as a mole hill does the natural line of a meadow. Not having been disturbed, like some of the smaller ones in agricultural districts, its outline on the north side is as sharp and clean as it was centuries ago. Though the largest, it is the most perfect in shape I ever saw. Its form is oval.

Running east-south-east from this place, Newmarket, and commencing about half a mile from the tumulus, is a large dyke. I have traced it for about three miles. In some places it is very perceptible, in others much obliterated by cultivation. It runs parallel with the road from Newmarket to "Yr Orsedd," in the parish of Whitford. It is wrongly termed, in this locality, "Offa's Dyke." If it continued in a straight line, it would strike into "Wat's Dyke," somewhere above and to the east of the town of Holywell. I am not of opinion that it is in connection with the "tumulus," as I have traced it running westward in the direction of Henfryn, and passing the tumulus. At this place, Henfryn, are some most curious remains, viz., complete circles. These have more the appearance of druidical remains from the smallness of the circles, and the lowness of the surrounding fosse of earth. As an abler pen than mine has described the vast range of fortifications on the Flintshire hills, I will merely add that this locality is full of archæological interest, and a great portion of it has never yet been scientifically explored.

If the view from St. Weonard's tumulus is very extensive, that from this great tumulus is magnificently grand. Five, if not the six, of the North Wales counties are visible, with Cheshire, Lancashire, and part of Derbyshire. Southward, the Flintshire range, and the whole panorama of the Arvonian Alps.

R. H. JACKSON, M.A.

If reference be made to *Archæologia Cambrensis*, Second Series, vol. v. p. 86, it will be found that I mentioned the

Gop in the list of Early British and Prehistoric Remains in Flintshire, and expressed an opinion that it was probably a beacon station of great national importance. As the next Annual Meeting of the Association will be held at Rhyl, in its immediate neighbourhood, the Gop will no doubt be visited by members, and they will thus have an opportunity of examining this most remarkable tumulus, so well described by our Local Secretary. At the same time, the other remains in that neighbourhood will be, it is to be hoped, thoroughly explored. The suggestions thrown out in this paper about the name of *Offa's Dyke*, as applied to a long line of trench and mound in that neighbourhood, I purpose noticing in a future communication upon various points connected with that great work of demarcation, which are not yet by any means settled.

H. L. J.

#### BRECKNOCKSHIRE TRADITIONS, &c.

IN an early Number of the *Archæologia Cambrensis*, some suggestions were thrown out for the collection and preservation of local customs and traditions, by their publication in our Journal. The proposition was, that the clergymen of the different Welsh parishes, and other gentlemen, should be invited to collect all the information they were able as to the peculiar customs and traditions of their respective localities. The plan seemed a feasible one; but I have looked over the pages of the *Archæologia Cambrensis* in vain for many such contributions. The misfortune is that such an undertaking, which was perfectly easy thirty or forty years ago, is becoming daily more difficult, and in many cases impossible. The old people are dieing off, and their old stories with them; for the Welsh peasantry rarely commit to paper any of their legendary lore; and, with the

establishment of schools, the progress of the English language, and the enlightenment of the present age, the belief in fairies, corpse candles, and such like remnants of the dark ages, is fast disappearing. The traveller may now pass from one end of the Principality to the other, without his being shocked or amused, as the case may be, by any of the fairy legends or popular tales that used to pass current from father to son, a few years ago, among the Welsh-speaking population. It has always appeared to me that the customs and traditions of a country are valuable in an historical point of view, and deserve to be preserved; and that this is especially the case in Wales, as these same old stories, customs, and traditions shadow forth its state prior to the irruption of the Norman lords and their numerous and nondescript retainers and followers. For however much the Welsh aristocracy may have adopted the Norman customs, alliance, and language, even in the present day the peasantry of Wales, after the lapse of so many ages, retain, in a great measure, their ancient language and national peculiarities, so that they must evidently have been debarred from all intercourse with the Norman lords, the conquerors of a great part of their country, and their numerous retainers. It would, indeed, be a curious subject for inquiry, how far the influence of those powerful barons extended beyond the immediate vicinity of their respective castles? In South Wales, Radnorshire alone has become almost exclusively an English-speaking district. This is not the case, in the same degree, with either of the other counties, although in these, much more than in Radnorshire, agencies are at work in the shape of schools, the influx of numbers of Englishmen, and the prevalence of large towns, and a trading population, to introduce the English language. Is there any other cause to account for the prevalence of the English language in Radnorshire, except the constant intercourse of its inhabitants with the numerous barons, and their Norman and Saxon retainers, settled in various parts of that county? It would appear well worth the

labour if some inquiry were made as to any peculiar local customs and traditions of Radnorshire, and especially in the New Radnor district, in order to ascertain whether the inhabitants do not more nearly resemble their neighbours the English, than the Welsh, in those peculiarities and distinctive marks which serve to characterize a people. Radnorshire was the great scene of border warfare for many ages, and was probably nearly depopulated in its struggles for freedom; it is not, therefore, unlikely that a great many of the retainers of the Mortimers, and other powerful lords, became possessed, by degrees, of the fertile parts of the county, and married among its ancient inhabitants, and thus by degrees introduced the English language into the middle of the county, from whence it has spread so completely, that in only two parishes is Welsh at all spoken.

For some years I lived at Ystradgynlais, a parish on the confines of Breconshire and Glamorganshire. Whilst there I amused myself by collecting all the old stories and traditions of the neighbourhood, occasional notices of which I purpose to send to the *Archæologia Cambrensis*. As remnants of a past age they are interesting. Many of the customs seem crude, and almost suited to savage life; but, seventy or eighty years ago, the state of Wales was very different to what it is now. Railroads, and the improvement of common roads, have opened districts almost unheard of before; while social intercourse and the new police have rendered unnecessary such a clumsy machine as the wooden horse for keeping a turbulent wife in order. These old stories and customs are mere matters of memory. If any one desires to follow my example, let him begin at once and record the result of his researches in the *Archæologia Cambrensis*, which will, by these means, form a record of the ancient customs and traditions of Wales, as it already does of its monumental antiquities of various kinds.<sup>1</sup>

<sup>1</sup> We hope that this hint will not escape the notice of members, and that it will be acted upon. Traditions are of greater importance than is supposed.—ED. ARCH. CAMB.

## MAEN Y GWEDDIAU—THE STONE OF PRAYER.

On the Ordnance map, about three or four miles north-east of Coelbren Chapel, among the mountains, Maen y Gweddiau is marked. It is on an open hill, called the Thousand Acres, which is, I believe, private property, and is nothing more than a single flat stone, one of the landmarks between the parishes of Ystradgynlais and Ystradfellte, on which the rector of Ystradgynlais, when perambulating the boundaries of the parish, used to kneel and read prayers to those who accompanied him—hence it is called the Stone of Prayer. The custom has always been observed on every occasion of walking the boundaries, which used to take place every seven years. I could not learn anything as to the origin of the custom, but it is undoubtedly very ancient.

## PURDAN—PENANCE.

Any woman having more than one illegitimate child, or being pregnant of a second, was compelled to walk with her paramour, if known, up the church during the hours of Divine service, covered with a white sheet. This custom prevailed both at Ystradgynlais and Llywel about seventy years ago. I have the name of the last person subjected to this punishment, which fixes the date at about that time.

## CEFFYL PREN—THE WOODEN HORSE.

The wooden horse was, as its name implies, a construction of wood with poles to carry it. If a virago outraged propriety by striking her husband, or caused a disturbance by her family quarrels, the wooden horse was brought out by the youths of the village. Two boys, one dressed as a woman, with a broom, the other as a man, with a ladle, were mounted upon it, and elevated on men's shoulders, were paraded in procession before the cottage of the irate lady. No violence was offered; but my informant, an old woman of ninety-six, told me that she had often seen the wooden horse used, and with great effect, as quarrelsome women had a great dread of its appearance.

The wooden horse was also called into requisition in cases of adultery; but, on these occasions, either the delinquents themselves, or persons dressed to represent them, were carried round the neighbourhood in procession.

These customs prevailed in the parishes of Languic and Kil y bebyll in Glamorganshire, and in Llywel and Ystradgynlais in Breconshire, as well as in other parts of South Wales. As, however, I intend these notices to refer more particularly to Brecknockshire, where I can certify as to their existence, I leave it to other members to speak of their own local traditions.

## THE PARISH COFFIN.

All paupers in the parishes of Llywel and Ystradgynlais, until about ninety years ago, were buried without a coffin. The parish coffin was kept in the church porch, and was sent to the house of any deceased pauper. In it the corpse was conveyed to the church-yard; but when the funeral service had been performed, the coffin-lid was taken off, the corpse was lifted out and placed in the grave, after which the parish coffin was restored to its old quarters in the church porch, until it might again be required. The following extract from the Terrier of Ystradgynlais, dated October 14, 1739, proves the custom up to that date, at least:—

“ Clerks fees. There is one shilling due to the clerk for digging every grave with coffin, but without there is but sixpence due.”

The parish coffin of Ystradgynlais became decayed in the year 1769, and was deposited by the parish authorities in the grave, with the corpse of the pauper it contained. Since that period a coffin has been used at every funeral, as in other places. I add a statement of the expense of burying this particular pauper, from an old book belonging to the then overseer of the poor of the parish of Ystradgynlais:—

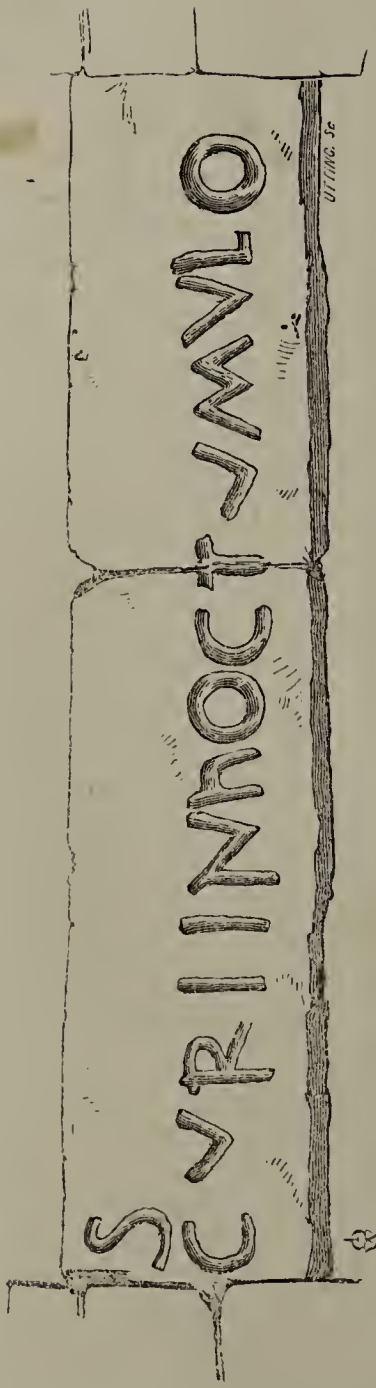
April, 1769—Charge towards burying J. J.	s.	D.
Journey to his House .....	0	6
Also digging a grave.....	1	0
Also shrowing him.....	2	0
Also burying him.....	1	0
Also ale for carrying the Bier, & carrying the corpse to be buried <sup>2</sup> .....	2	6
Also for pins, Candles, thread, bords, &c. ....	1	0
Also for 5 yds $\frac{3}{4}$ of flannel .....	4	3 $\frac{3}{4}$
Also to his wife .....	0	3
	<hr/>	
	12	6 $\frac{3}{4}$

LLYN FAN—THE CAERMARTHENSHIRE VAN POOL AND ITS  
FAIRIES.

Formerly numbers of persons of both sexes used to visit Llyn Fan, on the night preceding the first Sunday in August, in the expectation of seeing a host of fairies make their appearance. These were supposed to dwell among the mossy rocks which surround that small but beautiful lake, and to skim over its ripples in their mazy dances. The belief in the existence of fairies was very general in the district. The rings often seen on

<sup>2</sup> The distance was about seven miles, which will probably account for the ale.





Abercar, near Merthyr Tydfil.



Merthyr Tydfil.



Devynock.



old pasture land in summer, were supposed to be caused by the movement of their nimble feet, as they tripped round, hand joined to hand, in merry revelry. Sweet musical sounds were attributed to them; and so great was the fascination of the Tylwyth-teg, or fairies, that no mortal, once within the ring round which they danced, could ever escape from their power. No evil that I could learn was originated by them. The only mischief they were accused of doing was the keeping, in perpetual bondage, any luckless individual they succeeded in catching—in good truth, a very lady-like amusement. An old man told me that, when crossing the Caermarthenshire hills fifty years ago, he was attracted by hearing the sound of sweet music in the distance. On approaching the spot from whence it appeared to come, he saw the Tylwyth-teg, or fairies, in appearance like little ladies, dressed in white, dancing in a ring. Much frightened at what he saw, this valorous knight turned tail and fled; but, subsequently, recovering his courage, he returned to the spot, and found that the little ladies had finished their revels without him, leaving no trace behind. The Van Pool, like most other Welsh lakes, is said to cover the site of an ancient town, the buildings of which may be seen at sunrise, on the first Sunday in August, by a favoured few, but at no other time. Langorse Pool, near Brecon, is supposed to cover the remains of an ancient city; and the legend runs that, on a calm day, the cathedral bells may still be heard chiming forth in solemn peal beneath the waters.

W. J. W.

Brecon, January, 1858.

#### FURTHER NOTICES OF THE EARLY INSCRIBED AND SCULPTURED STONES OF WALES.

I HAVE the pleasure of communicating to our members some illustrations of three early inscribed stones, which, so far as I believe, have never hitherto been figured, nor even satisfactorily noticed. I fear that they will not add greatly to the elucidation of the early history of the Principality, two of them, unfortunately, being in that condition which does not allow of so much use being made of them as might have been at one time.

## I.—THE ABER CAR STONE.

In one of my visits to Brecknockshire, I was anxious to discover, if possible, and to read, the Vaenor stone, figured in Gibson's *Camden*, from a drawing by Humphrey Llwyd, (in whose time it was used as a cross in the highway road, eleven miles from Brecon, inscribed with a † of the Latin form, with the words, as read in Gibson, **In nomine d(e)i Sum(m)i ILUS** or †ILUS, in letters similar to those used both in Irish and Anglo-Saxon MSS. of the seventh and eighth centuries). Jones, indeed, (*Brecknockshire*, ii. p. 623,) states that he was not able to discover it, neither was the late Taliesin Williams able to give me any information concerning it; so that, hoping against hope, I started to the neighbourhood indicated by Gibson and Llwyd,—without, however, being enabled to obtain any information respecting it from the residents in the immediate vicinity; so that I fear it is irrevocably lost, and we are left to conjecture only as to what might have been the last word of the inscription. But my visit brought to light another stone of the Roman period, which, at the period of my visit, formed the lintel of an ox-stall or beast-house on the west side of the road from Brecon to Merthyr, about a hundred yards north from the thirteenth mile-stone from the former place. The adjoining farm-house abuts on the turnpike road, on the south side of a small rivulet, and a long barn and cow-house close adjoining are on the north side of a small brook which crosses the road.<sup>1</sup>

The stone has one end built into the wall, so that the beginning of the inscription containing the name of the person whose burial was intended to be celebrated is hidden, and the stone is cracked across the middle of the doorway, (the inscription being on the under side of the stone,) so that probably by this time it has given way, and the stone lost. At all events, I hope some one in the vicinity will make proper inquiries respecting it, and

<sup>1</sup> I am particular in giving this locality, having by experience found the use of such details, for want of which I have made several unsuccessful rambles in my different visits to the Principality.

extricate it, should it still be found. The visible part of the inscription is as follows:—

**S**  
**CVRI IN hOC TVMVLO**

The letters, as will be seen from the accompanying wood-cut, are tolerably good Roman capitals, with the exception of the **h**, which is of the minuscule form, the U is always written as V, and the M with its first and last strokes oblique, or splaying outwards beneath.

#### II.—THE MERTHYR TYDFIL STONE.

In one of the angles of the church of St. Tydfil (the parish church of Merthyr Tydfil) there is inserted at a considerable distance from the ground an inscribed stone, of which the accompanying wood-cut gives a representation. It commences with an ornamented † of the Latin form, placed longitudinally, followed by an inscription in rather rudely formed minuscule letters, such as are found in Anglo-Saxon and Irish MSS. of the seventh, eighth and ninth centuries. They appear to me to represent the name

**artbeu**

Respecting the second of these letters, which might be thought the most difficult to be deciphered, I have not the least doubt that it is intended for a **r**, which in many of our earliest manuscripts has the first stroke elongated below the line, and the second stroke deflexed, sometimes even so much as to resemble a **p**; the fourth letter appears to me to be a **b**, and the last a **U** of unusual form. It is proper, however, to observe that, from the position of the stone, I was not able to make a rubbing of it; but as the day was very clear when I examined the stone, and the letters brought out well in relief by the sunlight, I had no difficulty in making a clear drawing, which has been since confirmed by the examination of rubbings made by Mr. Longueville Jones. As to the person intended to be commemorated in this inscription, we may notice first that he was a Christian, as shown by the sacred emblem prefixed to the name; and, secondly, that the inscription

must have been executed a considerable period after the departure of the Romans. Mr. Stephens, indeed, at the meeting of the Cambrian Archæological Association in 1853, in a paper on the Antiquities of Merthyr and its Neighbourhood, published in vol. iv. p. 319 of the Second Series of our Journal, gives it as his opinion that it commemorates Arthen, a brother of St. Tydfil. The Rev. W. Basil Jones, on the other hand, supposes that although Artgen, or Arthen, was the son of Brychan Brycheiniog, yet as there were others of the same name, it is doubtful whether it be intended for the individual in question. The fact, however, that this inscription should even still be found forming part of St. Tydfil's Church (having probably been intentionally placed there when the former church was destroyed) is in favour of Mr. Stephens' suggestion. It may be also stated that a small stone in the church-yard of Llanspyddid, of great antiquity, bearing a small Maltese cross in a circle, with four smaller circles on the outside, and one in the centre in the middle of the stone, is traditionally regarded as the grave-stone of Brychan Brycheiniog.

### III.—THE DEVYNOCK STONE.

Passing Llanspyddydd, on the road from Brecon, we soon arrived at the village of Devynock, where an interesting inscribed and ornamented stone of a very early period is inserted in the south-west angle of the tower of the church. It is at a considerable height from the ground, but I was fortunately able to make a good rubbing of it, which has been reduced by the *camera lucida* to the accompanying figure. It is placed upside down, so that the ornamental details occur at the right side of the inscription, instead of forming a representation of the cross, either of the Latin or Maltese form, ordinarily placed at the beginning of the name.

Of the upper line of the inscription I can only clearly make out the letters **VGNIA** . . . . . followed by what appears to be **CIO**, but the last three letters are nearly effaced. The second line is clearly **LIVENDONI**.

The letters are, for the most part, tolerably good Roman capitals. The G in the top line is however of the uncial form, whilst the L at the beginning of the second line is unusual, from having the bottom angle rounded so as to resemble an upright minuscule *l*. The remainder do not require notice. The ornamental details represent two crosses with equal limbs, both of rather elegant design, although it is to be regretted that the stone-cutter, in order to fit the stone to its required position, has chiselled off part of the pattern on one side. This, however, is not to be wondered at in a district where the mutilation of sepulchral slabs has been carried on to such a disgraceful extent as I have nowhere ever witnessed.

I must leave the question as to the person commemorated in this inscription for the Welsh antiquaries to determine. I suppose, however, that Livendonus was the father of the person named in the upper line. Perhaps some of the early genealogies would clear up the point.

J. O. WESTWOOD, F.L.S.

Taylor Institute, Oxford,  
January 15, 1858.

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#### OBSERVATIONS ON THE BUHEZ SANTEZ NONN.

THE *Legend* of Ste. Nonne, and of St. David her son, is indisputably Welsh, and the Abbé Sionnet, without hesitation, attributes the *Mystery* to the same source. He supposes the original of the latter to have been composed in [Cambro-]Breton prior to the twelfth century, (Preface, pp. xxviii., xxix., xxxvii., &c.,) and that the Dirinon MS. was transcribed, about the end of the fourteenth, or the commencement of the fifteenth century, not directly from the original *Mystery*, but from some intervening copy, and then collated with different other transcripts.

Certain parts are set down by him as interpolations,

and amongst them the *Ave Maria* (Preface, p. xliv.; Mystery, p. 55). Now the *Dictionnaire de Trévoux*, *voce* "Angelus," says:—

"The Angelus was instituted by John XXII. in 1316, and introduced into France under Louis XI.—Lafaye, in his *Annales de Toulouse*, tells us that the *Ave Maria* was instituted in 1475."

This would bring the Dirinon manuscript down to the end of the fifteenth century.

In pp. 51 and 53 of the Mystery, St. Gildas summons his flock to the *Feast*, and to the *Pardon*. The latter word seems to have been, at first, employed to mark the *Indulgences* accorded on certain feasts, or jubilees. Thus, in 1340, the *Grand Jubilee*, instituted by Boniface VIII. in 1300, is called the *Grand Pardon*. This is the earliest example we have been able to discover; but our opportunities of information are necessarily scanty, and there may be more ancient authority. The editor of the *Buhez* makes no remark on the word. It is now universally employed, in Lower Brittany, to indicate the *Patronal Feast-day*—thus, "The Pardon of Dirinon."<sup>1</sup>

The inquiry as to date seems to possess some importance. A Cambrian linguist will detect any peculiarities of language which may point to a Welsh original of the *Mystery*. The frequent repetition of the word *Island*, in describing the scene of the *Buhez*, may afford ground for an inference, and is in nowise applicable to Armorica.

If the Mystery was originally composed in Cambro-Breton, and at the early date assigned to it by the Abbé Sionnet, it may prove to be the most ancient mystery,

<sup>1</sup> Should any devout traveller from Morlaix to Brest make a halt at Pont-Christ-sur-Elorn, between Landivisiau and Landerneau, he will find there one of the most beautiful little vignettes that can grace a sketch book. On entering the chapel, he may read that "quarante jours de *Pardon* à perpétuité" await all those who shall visit the chapel, "par dévotion," on the 9th May, the anniversary of the dedication in 1581, the date moreover of the Indulgence. On the opposite side of the road will be found the Great Pond of Brézal, in the centre of which rose the island of "Ar-Ganerez-Mor," or the Songstress of the Sea, the Fairy Morgana.

or drama, in a *vulgar tongue*, hitherto discovered. We hazard this surmise, in consequence of what we have read in a very interesting work, published in 1837, by Hachette, Rue Pierre Sarrazin, Paris, and entitled,—

“Études sur les Mystères, Monumens historiques et littéraires, la plupart inconnus, et sur divers MSS. de Gerson, y compris le texte primitif Français de l'Imitation de J. C. récemment découvert par Onésime Le Roy.”

M. Le Roy informs us that the early Mysteries were in *Latin*, and that when, at a later period, endeavours were made to place the principal subjects of Christianity within reach of the people, through the medium of the different European idioms which now began to be formed, recourse was had to these models. “Hence,” says he, “that family likeness which exists between the Mysteries throughout Europe.” He supposes them to have been continued in Latin till towards the middle of the thirteenth century.

“Nothing in *these* Mysteries,” he remarks, “depicted the manners of the times in which they were written, for they were composed by the Monks, who, in general, followed with scrupulous fidelity the text of Scripture. According to M. Villemain (*Tableau de la littérature au Moyen-Age*), and M. Chas. Magnin (*à la Faculté des Lettres—Revue des Deux Mondes*, 1st December 1836),—the modern Drama in Europe originated from, and almost simultaneously with, the Liturgies and Ceremonies practised in the Churches and Convents. In the 5th and 6th centuries, Liturgies relating to Christmas and the Feast of the Kings were already common. In the latter figured the Star of the Magi. Under the second race in France, the same Feasts formed the subject of dramatic solemnities in the Churches.”

As regards the people, these would seem to have been mere scenic representations, speaking to the eyes and not to the ears; for Latin could not have been understandable to the commonalty. This appears farther on.

M. Le Roy informs us that, amongst the most ancient and the most remarkable Latin dramas, are those of Hroswith, a German nun of the tenth century. They were represented by her co-religionist sisters. The *Société des Bibliopoles* has published many of the Latin mysteries.

It was supposed that the drama in the *vulgar tongue* did not exist prior to the fifteenth century, until M. Le Roy discovered, in the Bibliothèque Royale,

“A Manuscript in 8vo. written upon Vellum, containing, amongst songs and metrical pieces composed by the Trouvères of the North, a Tragedy or Comedy, a Drama, entitled, *Le jus de S. Nicolai*—le jeu ou drama de S. Nicolas—with the name *Jehans Bodiaus* at the end, and evidently composed by him about the year 1260. The Prologue [in the style of that of the *Buhez*] relates the Miracle of St. Nicolas, Bishop of Myra in Lycia in the 4th century, and terminates thus:—‘For, what you shall see will be the exact representation of the miracle which I have just made known to you. Be silent and you shall hear.’”

The *Spectacle* Mysteries, as distinguished from the *Dramatic* or *Spoken* Mysteries, appear to date from the very earliest antiquity, and have been continued down to the present day, not only in the religious processions and poms to which M. Le Roy alludes, but also in the popular exhibitions which will be noticed hereafter.

For a while, the Revolution annihilated not only the dramatic mysteries, or miracle plays, but also the religious processions or poms. The latter have been restored,<sup>2</sup> but the former only partially so, and in mute representation, thus reducing them to mere *spectacles*.

M. Le Roy describes some of the representations as occupying many days. He refers to one at Valenciennes in 1547, which ran out *twenty-five days*, under the direction of a certain Roland Girard, “Clerk of the *Béguinage*, in the said town, and fashioner, by his rhetorical art, of all the said twenty-five days.”

One of the most striking features in the *Buhez* is the *naiveté* and innocent simplicity with which all the details are represented and acted. To say nothing of the scene with King Kereticus, we have the accouchement of our

<sup>2</sup> Much curious information on the processions and poms of heathen antiquity will be found in Monfaucon’s *L’Antiquité Expliquée*, and in the great French work on Egypt, describing a procession sculptured on one of the temples at Thebes. The *Magasin Pittoresque* for 1836, p. 179, describes a very remarkable procession at Aix, on the Fête-Dieu, in the fifteenth century.



Sainte reproduced before "all the parish," as gravely as if it had been a royal "putting to bed."<sup>3</sup> It must not be supposed, however, that this is characteristic of Cambria or Armorica alone. It was common to all the countries wherein Mysteries were represented. In the "Baptism of Clovis," says M. Le Roy, Queen Clotilda is actually delivered of her child on the stage. The queen calls upon the midwife—*La Ventrière*—and the following dialogue takes place:—

*Clotilda*—I feel pain enough, by my soul:  
My friend, in me is neither laugh nor gaiety.  
Help me, sweet Mother of God,  
By your grace.

*La Ventrière*—My dear Lady, in a brief space  
Will you of your grievous pains be delivered.  
Say not that I am drunk; (ne dites pas que je soie yvre)—  
Suffer yet awhile must you,  
I see that without fail will you be  
Within an hour delivered.

*Clotilda*—God! when will it be? too long delays  
This relief to me to come—  
I pray you to remember me,  
Virgin Mary.

*La Ventrière*—But now, struggle no longer, sweetheart;  
Lady, your heavy pains are passed.  
Ask what child you have,  
You will do better.

*Clotilda*—(On hearing that she has a son)  
Lay me in my bed conveniently,  
Then take you this my son,  
And have him made a Christian—  
It is my will.

So textually were the scenes represented, says M. Le Roy, citing another writer, that

"The gushing of the blood (in the Crucifixion) is generally produced by means of an outre, or leather wine-bag, placed

<sup>3</sup> For some account of the Breton Theatre, see the *Bulletin Archéologique of the Association Bretonne*, iii. pp. 32–51, and particularly p. 33, where is an extract from *Giraud de Barry* (Giraldus Cambrensis), the Welsh dignitary of the twelfth century. See also pp. 77–89 of the same volume, on "Breton Comic Poetry."

under the actor's robe, and whence, by reason of the pressure of the lance against the side of Jėsus, spurts a purple liquid, which may be taken for blood.

“Even decapitation took place on the stage, where appearances were substituted for the reality. In the *Martyre de S. Pol*, is the following note: ‘The head takes three leaps, at each of which a fountain [of blood] gushes out. In a Mystery of S. Denis the Saint quietly takes his head in his hand, and walks off with it.’

“Not only were the Mysteries generally composed by the Priests, but the principal parts were performed by them. Thus in the *Mystère de la Passion* at Metz in 1437: ‘God was personified by the Seigneur Nicolle, curé de S. Victour de Metz, who was almost dead upon the Cross, but was succoured, and consented that another Priest should be attached to the Cross to complete the personification of the Crucifixion for that day. . . . . And another Priest called Messire Jean de Nicey, enacted Judas, and was almost dead with hanging, for his heart had ceased to beat, and he was unhung in all haste and carried away.’”

There exist in the Bibliothèque Impériale, at Paris, manuscript mysteries, with illuminated margins, “giving an exact idea of the extent and disposition of the theatres at this period [the Middle Ages]. We see at a glance, Hell, Paradise, Nazareth, Jerusalem, &c.”

The Mysteries are still represented—but merely as dumb spectacles—in the *tableaux vivants*, exhibited at great fairs, and during the interval between Christmas and the Carnival in the large towns. Many of the scenes are taken from the great masters, and the costumes, &c., are well preserved. We have attended at two of these mysteries, one representing scenes in the life of the Holy Virgin, and the other, *Le Chemin de la Croix*. The latter was really imposing, and had a great run. The Descent from the Cross, after Guido, and the Massacre of the Innocents, were very striking. The personages were represented by living actors, and the parts were well sustained. The Mystery concluded, there was a great rush to the pantomime which followed on the same stage, the person who had represented Christ now taking the part of harlequin.

Each act was introduced by a *Prologuer*, who explained briefly the scene represented, much in the style of the prologue to the *Buhez*, and that of *Le jus de S. Nicolai*.

Since the article on the Tomb of Ste. Nonne was written (see Vol. III. p. 249), we have looked into the grand Topographical Map of France, by Cassini, published upwards of a century ago. We there find what appears to be a chapelry, bearing the title *Quartier de S. David*. It is situate on the right bank of the *Guer*—the river of Lannion and Loguivy-les-Lannion—and appears to be in the commune, either of Tonquedec, or of Pluzunet, at about three leagues above Lannion, and four leagues above Loguivy-les-Lannion. Not more than a league from Lannion, and on the left bank of the *Guer*, is laid down a chapel of St. Patrice (Patrick.) We have a notion that there *must* be some legendary or other tradition attached to these different localities; but, spite of all our efforts, we have hitherto been unable to procure the slightest information, either respecting *Loguivy-les-Lannion*, *St. Patrick's Chapel*, the *Quartier de S. David*, or *Loguivy-Plougras*—all in the Côtes du Nord, and almost in a line—save the meagre details already noticed in Vol. III. p. 257. However, now that the two Associations, the Cambrian and the Breton, have fraternized, we hope that some Breton archæologist will take up the inquiry.

M. de la Villemarqué, in speaking of the Breton Theatre, (*Bulletin Archéologique*, iii. p. 33,) says that, according to Giraud de Barry, (Giraldus Cambrensis,) the Bretons [Cambro-Britons?] were, from time immemorial, accustomed to celebrate the feast of their national saints with [theatrical] representations. He cites from De Barry the following description of one of these solemnities, in honour of Sainte Almeda:—

“A crowd of people annually assemble, from far and near, at this Feast: during its celebration one thing struck me particularly:—Within the church, without the church, in the churchyard, all round the churchyard, men and maidens dance hand in hand, and perform all sorts of evolutions, prostrating themselves,

rising up again, and seeming quite beside themselves. They then address themselves to all kinds of labour, representing before the people different handicrafts and trades: one conducts the plough, another urges on the oxen with his voice and goad, or, in order to while away his hour of rest, sings a song; a third acts the shoemaker, a fourth the currier, the weaver, or the spinner. The representation concluded, they become themselves again, and enter the church, where they depose their offerings on the altar of S<sup>te</sup> Almeda. And by the mercy of God, after these representations, great numbers of sinners are converted and become penitent."

These and similar practices appear to have continued in Lower Brittany, and indeed throughout catholic Europe, down to the time of the Revolution, or nearly so.

Cambry avers that in 1765, or 1766, he was eye-witness of a dance in the chapel and church-yard of a small place in Brittany, near Brest. He adds that he remembers well having frequently seen performed, in Brittany, what were called "Danses de passion," in which Polichinello represented the character of the Maker of Wooden Shoes. The Drunkard, the Fool, Love, Anger, and the different conditions of society, such as the Blacksmith, the Wrestler, the Sailor, the Gardener, &c., were also represented in pantomime.—*Voyage dans le Finistère en 1794*, p. 216, Souvestre's Edition.

Thus also the "Dance of Death" was performed in the church-yards.

R. PERROTT.

### ERRATA.

#### No. XI., JULY, 1857.

P. 249, l. 12, for Faon, read Faou.

P. 255, l. 12, for stones, read stone.

P. 252, l. 32, for Forest, read Forêt.

P. 258, l. 25, for Kerdicus read Kere-ticus.

P. 254, l. 15, for plant, read plank.

In page 255, the paragraph commencing "We are glad," and ending "ii. pp. 65, 66," should have been placed in p. 256, immediately after the phrase commencing, "This is the simple history," and ending, "after the same process."

#### No. XIII., JANUARY, 1858.

P. 51, l. 32, for an, read a.

P. 62, l. 24, for with, read without.

P. 52, l. 18, for jests, read gests.

P. 63, l. 4, for Saint, read Sainte.

P. 58, l. 12, for oculus, read oculos.

P. 64, l. 18, erase the bar between pure and city.

THE CELTIC AND OTHER ANTIQUITIES OF THE  
LAND'S END DISTRICT OF CORNWALL.

By RICHARD EDMONDS, Junior, Esq.,

*Secretary for Cornwall to the Cambrian Archæological Association.*

CHAPTER VIII.

ROMAN AND OTHER ANTIQUITIES.

*Roman Coins discovered in Mines, Barrows, &c.—Roman Camp and Roman Antiquities found therein—Inscribed Stones in St. Hilary, St. Erth, St. Just, Phillack, Madron and Gulval—Christianity, when introduced—Amphitheatre in St. Just—Sepulchral Monuments in Truen and Drift.*

WE pass now from the prehistoric to the Roman period.

Norden remarks that the Romans “took their turn to search for tin, as is supposed by certain of their money found in some old works renewed.”<sup>1</sup> Leland says that at Treen, in St. Levan, was found a brass pot full of Roman money. In 1723 some small brass coins were found in an urn in Kerris in Paul. Carte, in a note to his *History of England*, observes that, in the beginning of the last century, many Roman coins were discovered in barrows in Ludgvan, amongst which were some of Claudius, Nerva, Adrian, Antoninus Pius, L. Verus, Lucilla and Faustina. In Towednack also, eighty Roman silver coins were found in 1702 (as Mr. Tonkin relates), beneath a buried cromlêh, by the side of an urn full of ashes; some of them were of Valentinian I. and Arcadius: and Carew states that he had a brass coin of Domitian, found in an old tin work.<sup>2</sup> An urn of Roman coins was discovered in Morvah, in 1789.<sup>3</sup> At Boscaswell, in St. Just, Borlase mentions having heard from his father “that some workmen removing a bank had found near a hundred Roman coins. Antoninus Pius was very plainly to be read on some of them.” In the same parish, says Mr. Buller, the copper coins of Carausius “are frequently

<sup>1</sup> *Speculi Britanniaë pars.* p. 12.

<sup>2</sup> See Drew's *Cornwall*, i. pp. 368, 369.

<sup>3</sup> *Ibid.* ii. p. 497.

found.”<sup>4</sup> In draining the Marsh, near Marazion, an earthen pot was found, containing nearly a thousand Roman “copper” coins of the emperors who lived between the years 260 and 350.<sup>5</sup> In 1825, another vessel of coins, some of bronze, and others of brass, was discovered, in removing part of the eastern cliff to make the causeway across the estuary of Hayle. It was of pure copper, and contained some thousands of small coins of very rude manufacture, many of them bearing the names of Tetricus and Victorinus, usurpers in the time of the Emperor Gallienus, about A.D. 260. Mr. Carne<sup>6</sup> supposes they were coined by the Romans not far from the spot where they were discovered, the remains of a Roman camp, in the estate of Bosense, being about two miles from it.

This Roman camp, or what now remains of it, forms part of a field, half of a mile north-east of Relubbus, on the northern side of the road from thence to Leeds Town. The path from the village of Bosense to St. Erth Church passes through it. Although situated on a gentle eminence, it commands, on every side, a very extensive prospect. Its form (so to speak) was rectangular, with the *internal* angles rounded off, the *external* corners being of much greater strength than the rest of the embankment, and occupying proportionally more ground. Its length is about 50 yards, its breadth 45. This is the only decidedly Roman camp of which there are any remains in the Land’s End district: for the Romans generally had no occasion to form new camps here, as most of our hills were already well fortified.<sup>7</sup> Within this enclosure a well was discovered, about a century since,  $2\frac{1}{2}$  feet in diameter, and 36 feet deep, with holes hewn out in its sides capable of admitting the human foot, and serving as a ladder. The well (which was dry,

<sup>4</sup> Buller’s St. Just, pp. 80, 81.

<sup>5</sup> Drew’s Cornwall, ii. p. 331.

<sup>6</sup> Transactions of Geological Society of Cornwall for 1825, p. 136.

<sup>7</sup> At Godolphin, about half a mile from this camp, an urn was found in 1779 filled with Roman copper coins.—Drew’s *Cornwall*, i. p. 369.

and had been filled in) contained two Roman vases, or *pateræ* (one with, and the other without handles); also a large jug (*præfericulum*); a millstone, 18 inches in diameter, (“such as, without any material difference, is still used in the islands of Scilly,”) and two stone weights. The *pateræ* and jug were made of tin. Borlase, from whom I gather these facts, has given an engraving of the camp, the jug, and the patera without handles<sup>8</sup> (which last much resembles the stone vase found at Kerris-vean, fig. 5 of plate prefixed to Chapter V.) The bottom of the patera, on the inside, is flat,  $2\frac{1}{2}$  inches in diameter, and bears in a circular line a rude engraving, consisting of a mixture of Greek and Roman letters, which Borlase reads thus “*Livius Modestus Driuli filius Deo Marti.*” This fort, which was evidently “a fixed garrison, and not a temporary fortification,” “is situated in a direct line leading from Truro to Mount’s Bay and the Land’s End.” And Borlase adduces it, with the Roman antiquities found in the well, as a fresh proof “that the Romans came into Cornwall, conquered it even to the very extreme parts, and had all the appendages of victory as ways, forts, garrisons, and resided here as governors in the same manner as they did in the other parts of Britain.”<sup>9</sup>

Of the ancient inscribed stones in this district, the only one decidedly Roman formed part of a wall of St. Hilary Church, ( $4\frac{3}{4}$  miles east-by-north of Penzance,) before it was taken down to be rebuilt in 1853. It is now placed in the west wall of the walk leading from the church-yard gate to the church porch. The stone, which was taken from a neighbouring quarry, is very roughly hewn, about  $4\frac{1}{2}$  feet high,  $1\frac{1}{2}$  broad, and nearly a foot thick. The inscription originally occupied ten lines. Fig. 1 is a correct copy of the legible part of it. The first of the ten lines is now effaced. In the second line there were, apparently, two or three letters after the *u*; and, in the

<sup>8</sup> This patera and the jug were deposited in the Museum Ashmoleanum at Oxford.

<sup>9</sup> Antiquities, (Second Edition, 1769,) pp. 316–319.

fourth line, a word appears to have followed *pio*. In the third line, the last two Ns are less distinct than the other letters, and the cross stroke of the second N is absent. The letter A also, whenever it occurs, is without its cross. Omitting, therefore, the first line, and the latter word of the fourth line, the words at length would be,—*Flavio Julio Constantino pio Cæsari duci Constantini pii Augusti filio*; “To the Commander, the pious Flavius Julius Constantine Cæsar, son of the pious Constantine Augustus.” Some read the sixth line as *Divi*, instead of *Duci*; but had it been *Divi*, it would not probably have been followed by *Pii*. Flavius Julius Constantine, to whom the stone is apparently inscribed, was the eldest son, by the second wife, of Constantine Augustus, or Constantine the Great. He was declared Cæsar A.D. 317, the year after his birth; and A.D. 335, received from his father, Gaul, Spain and Britain, as his portion of the Roman empire. After his father’s death, A.D. 337, he was proclaimed emperor; and three years afterwards was killed in the war between himself and his brother Constans. I imagine, therefore, that this inscription to the younger Constantine was made between A.D. 335 and 337, during his father’s life; for, after his father’s decease, he would have been called Augustus, as the senate and Roman soldiers had declared him Emperor Constantine II.

The parish of St. Hilary was, in *Doomsday Book*, (says Hals,) taxed under the name of Lanmigall, (Michael’s Church,<sup>1</sup>) and its earliest church, or chapel, was, in all probability, anterior to that of any other in the kingdom; for in this parish is St. Michael’s Mount, which was dedicated to religion as early at least as the fifth century.<sup>2</sup> The destruction, by an accidental fire, of the late old church of St. Hilary, with all its ancient carvings, and the tablet containing a copy of King Charles’ letter “to the inhabitants of faithful Cornwall,” occurred on the 25th of March, 1853, which was Good Friday, as well as Lady-day, and (what was equally remarkable at this

<sup>1</sup> Davies Gilbert’s Cornwall, ii. p. 169.

<sup>2</sup> Borlase’s Antiquities, p. 351; and Polwhele’s Cornwall, i. p. 66.



Scale of Feet  
1 2 3 4 5 6

7  
QV ENATAV: IC  
DIHVIFIHV?

Bleu Bridge

5  
NOTI  
NOTI

St. Hilary (b)

1  
FLIV  
CONSTANTINO  
PIO I  
CAES  
DICI  
ONSTANTI  
PII  
AVS  
FILO

St. Hilary (a)

3  
of



Philla ck.

Mén  
Scriffs.

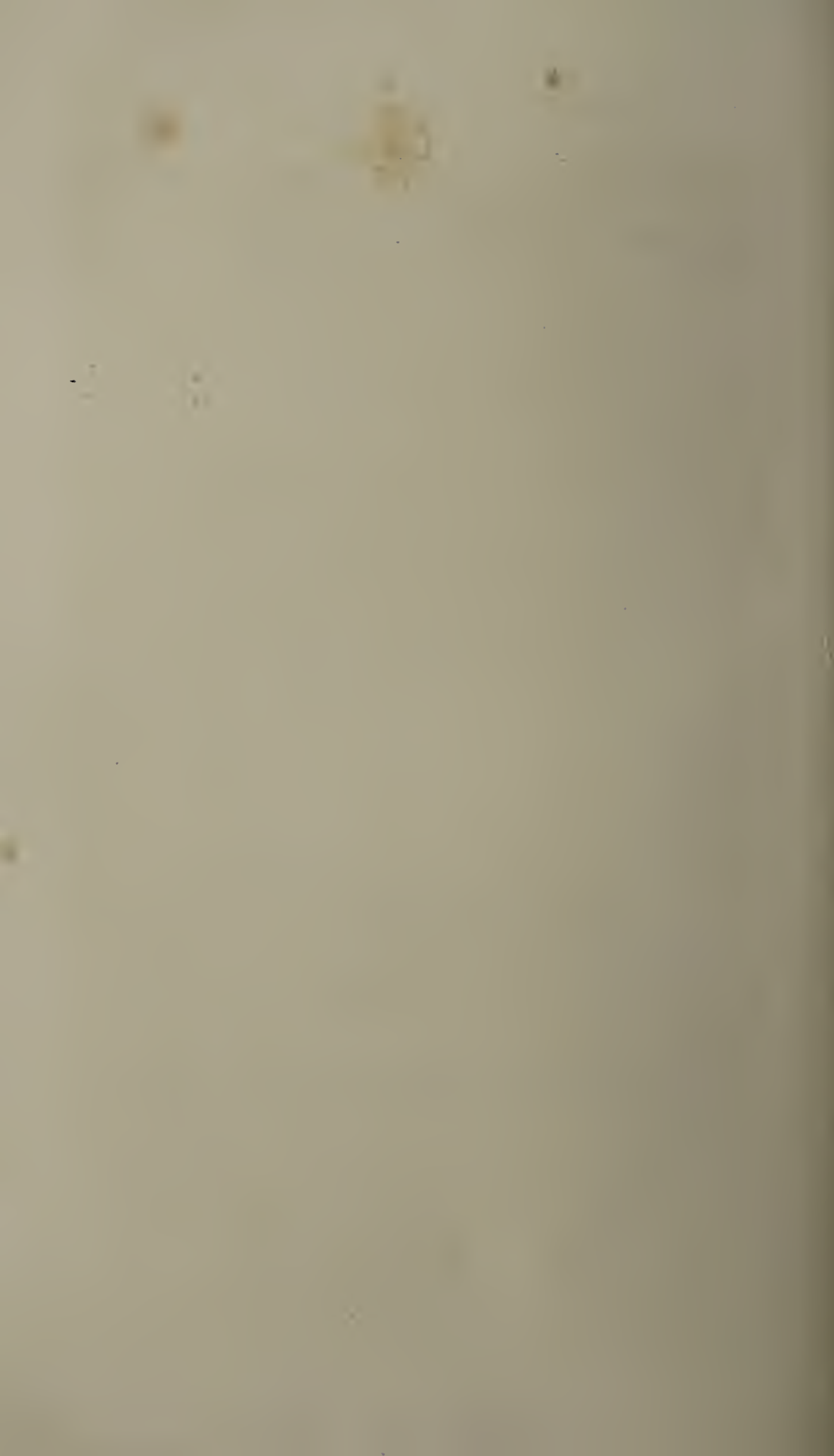
2  
SIVSICIACT

St. Just

6  
RIAL° BRAN  
CUH° VAL-IL-

M. Le. 5. 1000. 50

Ancient Inscriptions on Stones found near Penzance.



time of the year) during an intensely cold night, while its roofs were covered with snow. The tower, with the spire erected on it, was the only portion that escaped destruction. The old church is now replaced by a handsome edifice of the early Middle-Pointed Gothic style, agreeing with the architecture of the beginning of the fourteenth century, when the old tower, which still remains, is supposed to have been built.<sup>3</sup>

The place where this stone, when inscribed, was originally fixed, and the occasion of the inscription, are matters only for conjecture. In the *Quarterly Review* for October, 1857, a writer on Cornwall says:—

“It is scarcely possible to doubt that this western region was the seat of a flourishing Christian community, which ignored Roman tradition and discipline, kept Easter after the Greek fashion, and derived its distant origin from that oldest mother of Churches, the patriarchal seat of Jerusalem.”—p. 318.

Amongst the many proofs of this, I may notice the fact that nearly all the most ancient crosses in Cornwall are Greek crosses, and the greater number of them have had Latin crosses subsequently carved upon them. This I learn from two clergymen, who have made the subject their study. That some of the Apostles preached in the “British islands” we gather from Eusebius; and that St. Paul preached here was the opinion of Bishop Stillingfleet.<sup>4</sup> Others maintained that Bran, the father of Caractacus, (Caradog,) (accompanied by four others ordained by St. Paul,) first introduced Christianity into Britain; Bran having been detained at Rome as a hostage all the time that St. Paul was there, so that he had ample

<sup>3</sup> This was probably about A.D. 1313, when, by “the confirmation of the endowment to the vicar, the dead of Marazion were for the first time allowed, from the danger of passing with them to the Mount, to be buried at St. Hilary.”—Drew’s *Cornwall*, ii. p. 331.

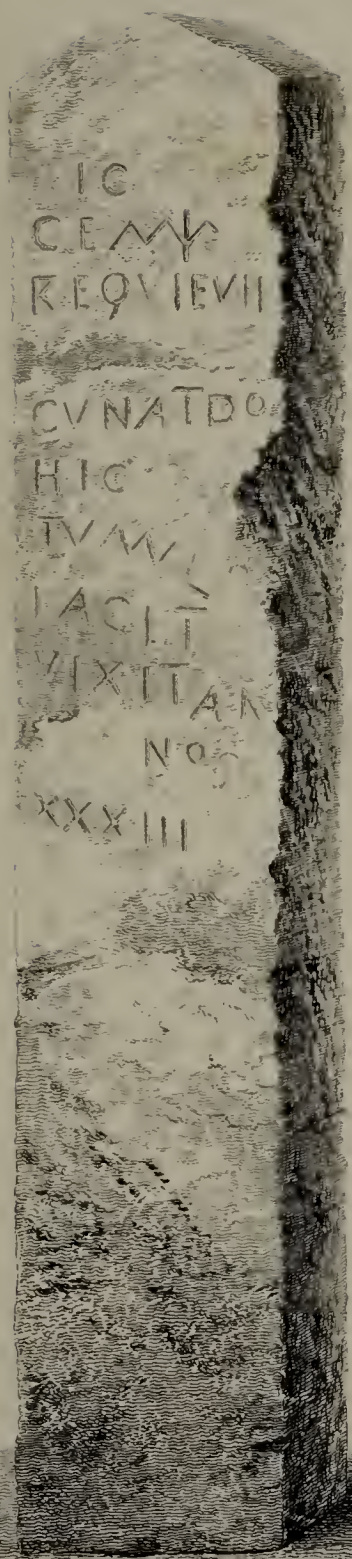
<sup>4</sup> *Origines Britannicæ*, pp. 36–43. If St. Paul visited Britain, his first landing-place may have been St. Michael’s Mount, the ancient Iktin; for how (says Sammes in his *Britannia*) could Britain receive the gospel at that early period “but by sea? because so many nations as interpose by land could scarce be passed by; and if by sea, no place so likely for it to set its first foot in as Cornwall, by reason of its Mediterranean trade for tin.”—(Quoted in Buller’s *St. Just*, p. 22.)

opportunities of being instructed by the Apostle in the Christian faith.<sup>5</sup> Assuming, therefore, that numerous churches, including one in St. Hilary, had been built in this island during the first three centuries, and that all these churches, as well as those in the rest of the Roman empire, were destroyed during Diocletian's persecution in the beginning of the fourth century, it is probable that soon afterwards, when Constantine the Great embraced Christianity, this church, amongst others, was rebuilt, and the stone may have been then engraved, and placed in the new church by that part of Constantine's army then stationed at the Roman camp already described, which was only two miles distant. And if Constantine's eldest son had received Britain for his portion of the Roman empire at the time of the completion of the church, his name would, doubtless, have been inscribed rather than his father's. Some centuries afterwards, when the church became dilapidated, and was again rebuilt, this stone (which is far from being ornamental) might have been used as common building material.

The only other inscribed stone in this district that bears on its face any indication of its age, is that found at Hayle, in St. Erth, in December, 1843, in one of the sides of the moat of an ancient cliff castle at Carnsew. It is 6 feet long, a foot wide, and 8 inches thick. It had fallen from its erect position, and was lying horizontally at the depth of about 4 feet from the surface, immediately beneath a thin stratum of sand. On the north of it was a grave, 6 or 8 feet long, lying east and west, excavated in the ground beneath the sand, and walled with unhewn stones placed on their edges, over which other stones were laid as a covering. This grave was filled with a mixture of sand, charcoal and ashes, and entirely covered with a loose heap of stones, the top of which was considerably beneath the surface of the soil.

For the preservation of the monument, the late Mr.

<sup>5</sup> Williams' *Ancient British Church*, (1844,) pp. 53-55. Smith's *Religion of Ancient Britain*, (1844,) p. 149.



HIC  
CEM  
REQVIEVII

CVNATDO

HIC

IVM

IACLT

VIXIT AN

Nº

XXXIII

*Hayle.*



Harvey fixed it upright (near the spot where it was discovered) in the wall of his new driving road, where it may now be seen, 45 yards west of the private bridge over the West Cornwall Railway, near the western end of the Hayle viaduct. The stone and its inscription are correctly given in the plate before us. The T at the end of the third line is without its cross. The second line was probably the name of the deceased, but the latter part of that line is illegible. In the fourth line we look for the date of the person's birth, or death, as in no other part does any trace of a date appear. CV. NAT. D<sup>o</sup>, therefore, may have been intended as abbreviations for "*Qui natus quingentesimo*;" *cu* representing *qu*, (the letters *c* and *q* being used indifferently by many Latin authors,) NAT standing for *natus*, and D<sup>o</sup> for *quingentesimo*.<sup>6</sup> The epitaph, unabbreviated, would then read as follows:—*Hic Cen . . . . requievit qui natus est quingentesimo hic tumulo jacet vixit annos triginta tres.* "Here Cen . . . . fell asleep, who was born in 500—here in the tomb he lies—he lived 33 years." In this reading the repetition of the adverb *hic* presents no difficulty; in the former instance, it clearly refers to the place where the person died; in the latter, to his grave.

It would thus appear that the deceased departed this life, A<sup>o</sup> D<sup>i</sup> DXXXIII<sup>o</sup>.<sup>7</sup> Now, in the former part of the sixth century, during Arthur's reign, there were, in Cornwall, "some remains of Christianity, and some struggles of a few Britons, assisted by the Irish saints, to preserve it; whereas in Somersetshire, Hampshire, Wiltshire and other places overrun by the Saxons, the Saxon paganism had absolutely obtained."<sup>8</sup> In memory, therefore, of some distinguished Christian who died here more than half a century before the mission of Augustine, by Pope Gregory the Great, this stone may have been inscribed. It is

<sup>6</sup> In Leland's *Itinerary* we find the final *o* still retained—thus, "A<sup>o</sup>. D<sup>i</sup>. MCXXIX<sup>o</sup>."

<sup>7</sup> The computation of time by the Christian era was first adopted, according to some authors, in 507; according to others, in 527.

<sup>8</sup> Borlase's *Antiquities*, p. 338.

worthy of remark that the first three letters of the partially effaced name are the first three letters of *Cenor*, one of the names of "a great town now gone," ("two miles from Ryvier,"<sup>9</sup>) in the adjoining parish of Lelant, whose church is the mother church of those of Towednack and St. Ives.

An inscribed stone, more ancient perhaps than the foregoing, was discovered in a wall of St. Just Church, in 1834. It is  $3\frac{2}{3}$  feet long, 1 foot wide, and 10 inches deep. Its upper surface has a groove running round the greatest part of it, near the edge, with a cross in the centre, 8 inches long, of which fig. 3 is a correct representation. On one of its sides is inscribed, "*Silus ic jacet*," the letter *e* in *jacet* being made by adding a horizontal stroke to the preceding letter *c*. Fig. 2 is a copy of the inscription. Mr. Buller imagined Silus to have been one of the early British bishops before the mission of Augustine. This stone, and the capital of an ancient pillar, which had evidently supported an arch of some former church, "were in the wall as common building stones." It "is now placed in the wall on the north side of the altar. The capital before mentioned supplies the place, on the south side of the altar, of the broken *piscina*, which was there discovered behind some old wood-work, when the chancel was taken down in 1834." This very old chancel was dedicated, as appears by the registers in the archives of Exeter Cathedral, by Bishop Grandison, on the 13th July, 1336, the same day with the church of Madron; St. Paul's having been dedicated on the 11th, and Ludgvan Church on the 14th. The church which existed there previously is noticed in the taxation of 1254, and "had stood on the same site long enough to have become ruinous."<sup>1</sup>

About 100 yards west-by-north of this church are the remains of a very ancient amphitheatre, the most remarkable monument of the kind that Borlase had seen,

<sup>9</sup> D. Gilbert's Cornwall, iv. p. 265.

<sup>1</sup> Buller's St. Just, p. 21.



and of which he has given a description, with a plate, in his *Antiquities*:—

“It was an exact circle of 126 feet diameter; the perpendicular height of the bank, from the area within, now 7 feet; but the height from the bottom of the ditch without, 10 feet at present, formerly more. The seats consist of six steps, 14 inches wide, and 1 foot high, with one on the top of all, where the rampart is about 7 feet wide. The plays they acted in this amphitheatre were in the Cornish language, the subjects taken from Scripture history.”—p. 196.

This amphitheatre, which had benches of stone, has now almost wholly disappeared.

An inscribed stone, as old perhaps as the last, formed one of the foundation stones of the late church in Phillack, until it was taken down to be rebuilt in 1856. It is  $7\frac{3}{4}$  feet long, and now stands outside the wall of the “vestry,” in the south-eastern corner of the church-yard, but the inscription appears to be illegible. A small stone was then also discovered, forming part of the walls of the same church, and bearing a rude engraving of the monogram represented by fig. 4, being the first two letters of ΧΡΙΣΤΟΣ, with the symbol of eternity around them. The diameter of the circle is about 5 inches. This stone may now be seen in the wall of the new church porch, directly over the apex of the arch of the doorway.

Another inscribed stone, about  $6\frac{1}{2}$  feet long, formed part of the foundation of one of the walls of St. Hilary Church, and was found there at the same time with that inscribed to Constantine II., already noticed. The inscription is longitudinal, consisting of two lines, each beginning with what appear to be symbolic characters, and finishing with the word NOTI, as in fig. 5. The symbolic characters of the upper line are very different from those of the lower, although they are in each case followed by NOTI. In neither line is the letter N the pure Roman capital, with a diagonal cross stroke; but, in the first line, the cross stroke deviates towards a horizontal one, and, in the second line, it approaches still nearer to a horizontal stroke. It is now placed close to

the church-yard gate, on the right hand side of the walk leading to the church porch.

The above monuments have been discovered since Dr. Borlase published his *Antiquities of Cornwall* in 1754. Of those known in his day, the most ancient, as he considered, was the *Mén Scriffys*, "the inscribed stone," in Madron, a quarter of a mile south-west of the top of Carn Galva, a high and most remarkable hill, with two heads, the eastern side of which is very precipitous. Borlase has given a drawing of it, from which fig. 6 is taken, and which I believe to be correct, although I have not compared it with the original, the present position of the stone not admitting of the inscription being read. It is  $9\frac{3}{4}$  feet long,  $1\frac{2}{3}$  wide, and  $1\frac{1}{2}$  thick; the inscription at length would be *Rialobranus Cunovali filius*; "Rialobran, the son of Cunoval."<sup>2</sup> "In this monument (says Borlase) the cross stroke of the Roman N is not diagonal, as it should be, nor yet quite horizontal, (as it is observed by the learned to be under the sixth century,) wherefore I think it highly probable that this inscription was made before the middle of the sixth century." He also argues that "it was written before the Roman alphabet was corrupted, that is, before the letters were joined together by unnatural links, and the down strokes of one made to serve for two, which corruptions crept into the Roman alphabet (used by the Cornish Britons) gradually after the Romans went off, and increased more and more till the Saxon letters came into use about Athelstan's conquest."<sup>3</sup> But this corruption of the Roman characters is no argument of the inscription being subsequent to the departure of the Romans, for stones have been found inscribed to the usurper Tetricus,<sup>4</sup> about A.D. 270, wherein

<sup>2</sup> The next parish to that where the monument lies is called Kynwall, (or Cynval,) according to the old orthography, though now corruptly pronounced Gylval, as Lhuyd observes in his *Archaeologia Britannica*, p. 253.

<sup>3</sup> *Antiquities*, p. 358.

<sup>4</sup> Akerman's *Coins of the Romans relating to Britain*, (1844,) p. 106.

this kind of corruption is seen to a much greater degree than in any of the inscriptions above noticed.

The other inscribed stone, of which Borlase has given an engraving, and of which fig. 7 is a correct representation, served in his time as a foot-bridge in the valley of Barlowena, (Bleu Bridge,) exactly half of a mile west of Gulval Church. It now supports an iron rail by the side of the bridge. It is  $7\frac{3}{4}$  feet long,  $1\frac{2}{3}$  wide, and one foot thick. "This inscription (says Borlase) cannot be so old as the former, for here are two sorts of the letter N, the first true Roman, the other as used in the sixth century, that is, as the Roman H. There are three dashes at the end of the name instead of one: the second I in *filius* is linked to the L, and the S is inverted. The cross stroke in the A is not straight, but indented."<sup>5</sup> In words at length it would run *Quenatarus Icdinui filius*.

In this and the second chapters all the ancient stones marked on the map have been noticed, except the two-stone sepulchral monument at Truen, in Madron, and the much larger two-stone monument, probably also sepulchral, at Drift, in Sancreed. That at Truen is in a field adjoining the south side of the road from Penzance to New Bridge, and within half of a mile of the latter place; the stones are 10 feet apart, in a line east-north-east and west-south-west, and between them was found, about a century ago, a grave, containing a black greasy earth. "The grave (says Borlase) came close to the westernmost and largest stone, next to which I imagine the head of the interred lay." The other two-stone monument consists of two huge unshapen pillars, standing north-west and south-east, the one 9, the other 7 feet above ground, and 18 feet apart, one of the pillars being in a field adjoining the south-east side of the road from Penzance to the Land's End, and about a furlong south-west of the "four lanes' end" at Drift.<sup>6</sup> These un-inscribed monuments are probably more ancient than the inscribed stones above noticed.

<sup>5</sup> Antiquities, p. 359.

<sup>6</sup> *Ibid.* p. 176.

## LLANTWIT MAJOR, GLAMORGANSHIRE.

## No. II.

CLOSELY connected with the church of Llantwit Major are several buildings belonging to the ecclesiastical establishment of the place. On the south side of the church-yard, and abutting on its present wall, is a house of two stories, standing north and south, which contains niches and doorways of the fourteenth century. It was not very long ago used as a mill, for a small stream now covered over runs under it; but it has the appearance rather of a dwelling; and, from its immediate proximity, may have been occupied by some ecclesiastical personages attached to the church. This building has a chimney at the south end, which indicates habitation; whereas the chamber over the south porch of the church does not possess this indispensable article of comfort, though no doubt that room too was occupied by one of the clerics.

There are traces of buildings called collegiate, and a small portion of what is said to have been a cloister in a garden adjoining the whole extent of the northern wall of the church-yard. It was from some spot in this direction that one if not both the ancient incised stones, now erect on the northern side of the church, were carried to their present position.

Mr. Parker has adverted to the remains of buildings adjoining the north-west angle of the church; but they are so devoid of any architectural detail, and are so much altered by recent repairs and additions of walling, that it is hard to pronounce concerning their date.

In a field on the rise of the hill towards the west and north-west of the church-yard, numerous remains of buildings have been found, and Dr. R. Nicholl Carne has proved the existence of various substructions all over this portion of the rising ground. If there be any truth that here a monastic or collegiate establishment once existed, we may consider that these remains indicate the position of some of the buildings. There is strong probability in

the supposition; and we are inclined to accept the concurrent voice of local tradition, which says that here the college of Llantwit Major formerly stood. Some buildings or other of importance must have been situated on this rising ground, because the gate-house that gave entrance to them still remains in good preservation, and we have illustrated it by an engraving.



Dormer Window, Gate-House, Llantwit.

This, as Mr. Parker has remarked, and as will be at once perceived from the details, is an erection of the thirteenth century. The gateway is now blocked up and occupied as a cottage; but, within, the vaulted roof is quite strong and good. Over it is a chamber to which access was had by a flight of stone steps at the west end, external to the building, entering by a doorway with a triangular head, and jambs plainly chamfered. This is an interesting specimen of domestic work of that period, of the same date as the earlier parts of the church; and it is much to be wished that it could be thoroughly repaired

—not restored—by its liberal owner, and properly tenanted.

On the flat ground of the hill immediately south of this gate-house stands the ancient monastic, or tithe barn, a vast pile, also of the thirteenth century. Not many years ago it was covered with its fine oak roof, in excellent general condition; but, at the time of the tithe commutation, the Dean and Chapter of Gloucester, to whom the great tithes belong, were so ill advised as to allow this roof to be taken down and sold,—a glaring but by no means uncommon instance of capitular bad taste and ignorant parsimony. As a proof of the value of the tithes it may be stated that men now living in Llantwit remember seeing this great barn, 122 feet long by 27 feet broad, and as much more to the ridge, filled with corn closely packed, while eleven large wheat stacks encumbered the adjoining field. Now not an ear of corn is ever to be found within the walls.

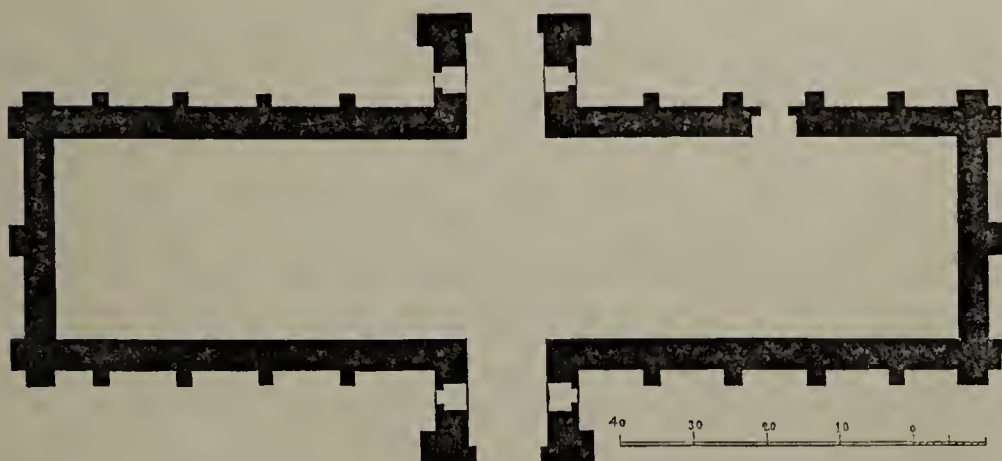
The general form and character of the barn will be observed from the annexed illustrations; it is all good solid work of the thirteenth century, perfectly plain, but well suited to its purpose. At the present day the walls have been much injured by the villagers, who have pillaged them for stones wherewith to build their houses and fences, the capitular body mentioned above caring nothing for the dilapidation of their property. It has lately passed into the hands of the Ecclesiastical Commissioners; but, unless the walls can be repaired, a roof put on, and the building appropriated to some living purpose, it will every year fall more and more into decay.

South of the barn stands the dove-cot belonging to it, a circular building, with a roof constructed with overlying circles of stone. If this building is of the thirteenth century, then the roof has great archæological value; and from the solidity of its construction, as well as its circular form, it is fitted to last much longer than the stately old barn which it so nearly adjoins.

H. L. J.



Tithe Barn, Llantwit Major. North-East View.



Tithe Barn, Llantwit Major. Ground Plan ;—from South.





## HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. XI.

*(Continued from page 9.)*

NEW RADNOR.

*Borough and Liberties.*

NEW RADNOR is a very ancient borough by prescription. Its first charter of incorporation now in existence was granted by Queen Elizabeth, in the fourth year of her reign, A.D. 1562, at the request of Thomas Hobby, Esq. This charter conferred privileges of great value, a manor, and liberties extending into twelve townships; being bounded on the north by a part of the parish of Cascob, on the east by the parish of Presteigne and township of Hereton, on the south by the parishes of Gladestry and Colfâ, and on the west-south-west and north-west, by the parishes of Clâscwm, Llandegla, and Llanfihangel Rhydieithon; and computed to embrace in length from east to west about eleven miles, and in breadth from north to north-west about nine miles. This extent of territory is called the manor of New Radnor, and the manor and lordship of Radnor Foreign. The bailiff of New Radnor for the time is the lord of the manor of New Radnor, and T. F. Lewis, Esq., of Harpton court, is lord of the manor of Radnor Foreign.

In the fourth year of the reign of George II., (A.D. 1731,) the capital burgesses of the borough of New Radnor were by death, and through neglect of filling up the vacancies, reduced to the small number of seven only, so that the business of the borough was entirely suspended. A new charter was therefore sought, and granted, confirming, explaining and enlarging the powers and prerogatives of that of Elizabeth. This charter ordained, that the town of New Radnor, and manor of Radnor Foreign, being part of the lordship of Radnor, and Radnor's land, and parcel of the possessions of the late Earl of the Marches, and lying in and near the said borough and

town, should be a borough incorporate for ever, by the name of the bailiff, aldermen, and burgesses of the borough of New Radnor; that they should be qualified to acquire lands, &c., to grant and demise lands and goods, to sue and be sued, and to have a common seal. It was further ordained, that there should be one bailiff, two aldermen, and twenty-five capital burgesses, whereof the bailiff and aldermen for the time are three; to whom and their successors were granted the town and suburbs, and all former liberties, &c., at the rent of £37 8s. 1 $\frac{3}{4}$ d., to be yearly paid at the exchequer, at the feast of St. Michael, into the hands of the receiver-general.

It was further ordained, that they should have a council-house within the borough and town aforesaid, called the Guild-Hall, and in the same should consult, and decree laws, statutes, ordinances, &c., concerning the government of the borough, town and manor, and concerning themselves, their professions, officers, artificers, lands, tenements, hereditaments, and all the other inhabitants, and that they should inflict on offenders such punishments as were not repugnant or contrary to the laws of the realm.

It was also ordained, that the said capital burgesses shall have power to nominate and elect in the month of September yearly, on Monday next after the exaltation of the Holy Cross, one of themselves to be bailiff for the year ensuing; which person so elected shall be sworn faithfully to perform that office, on Monday after the feast of St. Michael; and that on the same day, viz., on Monday next after the exaltation of the Cross, the said capital burgesses shall elect yearly two others of themselves to be aldermen, which two persons shall be sworn annually on Monday next after the feast of St. Michael, faithfully to perform that office, in the presence of six capital burgesses; and that, when any person holding the office of bailiff or alderman dies, or is removed from either of the said offices, the said capital burgesses shall proceed to a new election, and that the bailiff or one of the aldermen shall preside at all elections.

It was further ordained, that the bailiff, aldermen and

burgesses shall have power to elect one honest and discreet man, learned in the laws, to be the recorder of the borough; and also, that they shall elect a town clerk or prothonotary, who may appoint a deputy; and also, that they shall yearly, on the said Monday next after the exaltation of the Holy Cross, elect two chamberlains, who, with all other inferior officers, may be sworn before the bailiff and six capital burgesses on Monday next after the feast of St. Michael.

It was also ordained, that there shall be two serjeants-at-mace, to carry the maces and to execute all processes; that the borough and jurisdiction shall extend to the ancient limits; that there shall be a coroner to return all inquests at the next great sessions; that one of the said burgesses shall be elected and sent to parliament; that the bailiff, aldermen, capital burgesses, common council, and all other inferior officers, must abide, reside, and inhabit within the borough aforesaid, the liberties, and precincts thereof; that there shall be holden on every Monday a court of record, for all manner of actions, the damage whereon exceeds not the sum of 40s.; that the bailiff shall take recognizances, and the town clerk shall be king's clerk, to receive, &c., the said recognizances, and that the bailiff, aldermen and capital burgesses (or common council) shall make cognizance of all pleas, &c.

It was further ordained, that there shall be a court-leet and view of frankpledge, and return of all writs; that there shall be a jail; that the bailiff shall be a justice of the peace during his bailiwick, and one year after; and also, that the two aldermen shall be justices during their continuance in office; that there shall be a jail delivery; that the bailiff shall be clerk of the market, and receive all fines, waifs, deodands and felons' goods, heriots, &c.; and that there shall be an assize of bread; and that the authority of the county magistrates shall be superseded in the borough and manor, liberties and precincts of the same, unless in default of the said bailiff, aldermen, &c.

It was also ordained that there shall be a market on every Tuesday; and five fairs, viz., on Tuesday after the

feast of the Holy Trinity; on the 3rd day of August; on the feast of St. Luke the Evangelist; on the 29th of April, and on the 1st of October, in every year; during which fairs a court of pie-poudre was to be held, with all free customs to such court belonging; that the bailiff and aldermen shall have a mercatorial guild, together with all customs to such guild belonging; that they shall have power to assess and levy tallage; that the bailiff, aldermen and burgesses shall be free from all toll, lastage, passage, portage, stallage, and other exactions throughout the king's dominions; that they shall not be compelled to appear before any justice of the peace, &c., save before the chief justice of the county; that they shall have power to admit inhabitants to be burgesses; that no burgess shall be sued out of the liberty on any pleas, &c., being done within the borough; that they shall have power to purchase lands under certain restrictions, notwithstanding the statute of mortmain.

It was also ordained, that the bailiff, aldermen and burgesses shall not proceed to the determination of any treason, murder or felony, or any other matter touching the loss of life; that they and their successors shall have all the soils, commons and waste grounds in the borough and manor aforesaid; that they shall enjoy all former grants made to them; that such grants, privileges, &c., are hereby confirmed, renewed and restored; that no sheriff or other officer shall enter the liberties of the said borough, to execute anything pertaining to his office; that no person that is not free of the guild shall trade in the borough and manor aforesaid, unless in the time of markets and fairs; that all residents whatever shall be at scot and lot with the burgesses, and subject to the same contributions; that no *quo warranto* writ shall be issued; and lastly, that this grant or letters patent shall be made and sealed, without fine or fee, in the hanaper, or elsewhere; although the true yearly value of the premises, or any part of them, be not particularly specified or mentioned.

*Exceptions.*—“ Excepted and reserved to us, our heirs

and successors, our castle of Radnor, and the advowson of all churches being within the borough town and manor aforesaid: and excepted all those woods called Achwood, Cwumberwyn and Northwood, being of the yearly rent of 37s. 6d.; and also the park called Radnor Park, and demesne land of the castle, being of the yearly rent of 11s. 8d.; and also excepted the lordship and manor of Newcastle, and the rents and services of the tenants of the lordship of Newcastle, together with the mill called Holbatch Mill, being of the yearly rent of £3 14s. 8d., and likewise the forest of Radnor, being of the yearly rent of £16 or £19."

Such is the renewed charter of the borough of New Radnor and manor of Radnor Foreign; which, it must be acknowledged, contains very liberal grants and privileges, and all that deservedly; for the procuring of this new charter cost the exchequer a no less sum than £1284.

Under this new charter of George II. the first bailiff was Stephen Harris, Esq.; the first recorder Thomas Lewis, Esq., of Harpton; the first capital burgesses were Samuel Vaughan, Edward Burton, John Whitmore, James Lewis, John James, Charles Evans, Thomas Stephens, of Kinnerton, Herbert Lewis, Esq., of Harpton, Hugh Stephens, of Cascob, Christopher Lewis, William Lewis, of Pantives, John Griffith, Samuel Vaughan, Thomas Prothero, Henry Morgan, of the Stones, Thomas Jones, of the Rhiw, Edward Phillips, Solomon Vaughan, John Griffiths, of Llanfihangel, Richard White, James Gould, Richard Gould, and John Lewis, of Forsidat.

The first bailiff under Queen Elizabeth's charter was Thomas Mar. Powell ab Stephen; the two first aldermen were Phillip Bunsey, and Rees Lewis; the burgesses, Phillip Luntly, Thomas Lewis, Griffin Jones, John Madox, John Lewis, Walter Vaughan, of Harpton, Steph. Powell, Morgan Price, John Price de Kinnerton, Clement Downe, John Havard, John Watkins de Lywennau, Edw. Howell, John ab Price, Wm. Greene, Roger Powell, John Price ab John, Hugh Davies, John Powell, David Donne, Rees Harris, Phillip Powell, and Stephen ab Stephen Madox.

By the provisions established under these two charters, the borough and manor foreign of Radnor still continue to be governed. The following are the names of the bailiffs, recorders and town clerks of the borough of New Radnor, from the year 1686 to the present time:—

1686. Walter Cuthbert, <i>Bailiff</i>	1732. Thomas Lewis <i>Recorder</i>
1687. Richard Stones, „	1733. Herbert Lewis, <i>Bailiff</i>
1688. John Stephens, „	1734. Samuel Vaughan, „
1689. John Davies, „	1735. Herbert Lewis, „
1690. Ditto, „	1736. John James, „
Charles Cuthbert, <i>Town Clerk</i>	1737. Ditto, „
1691. John Davies, <i>Bailiff</i>	1738. Ditto, „
1692. David Powell, „	1739. Stephen Harris, „
1693. Ditto, „	Evan Meredith, <i>Town Clerk</i>
1694. Ditto, „	1740. Thomas Lewis, <i>Bailiff</i>
1695. Ditto, „	1741. Herbert Lewis, „
1696. Ditto, „	1742. John James, „
1697. Ditto, „	William Price, <i>Town Clerk</i>
1698. Ditto, „	1743. John James, <i>Bailiff</i>
1699. Hugh Lewis, „	1744. Ditto, „
1700. Ditto, „	1745. Ditto, „
1701. Ditto, „	1746. Rev. Mr. Lewis, „
1702. Ditto, „	1747. Herbert Lewis, Junr., „
1703. Ditto, „	John James, <i>Town Clerk</i>
1704. Ditto, „	1748. Herbert Lewis, Junr., <i>Bailiff</i>
1705. James Duppa, „	1749. Ditto, „
1706. William James, „	1750. Thomas Lewis, „
Robert Price, <i>Recorder</i>	1751. Rev. Tho. Lewis, „
1707. David Powell, <i>Bailiff</i>	1752. Thomas Lewis, „
1708. Griffith Payne, „	1753. John James, „
1709. Roger Tonman, „	Thomas Williams, <i>Town Clerk</i>
1710. Thomas Lewis, „	1754. William Lewis, <i>Bailiff</i>
1711. Henry Bull, „	1755. Solomon Vaughan, „
1712. David Powell, „	1756. John Vaughan, „
1713. John Miles, „	1757. John Stephens, „
1714. Samuel Burton, „	Henry Lewis, <i>Recorder</i>
1715. Wm. Chamberlayne, „	1758. Thomas Davies, <i>Bailiff</i>
1716. James Duppa „	1759. John Stephens, „
1717. Thomas Lewis, „	1760. Thomas Davies, „
1718. Henry Bull, „	1761. Benjamin Allford, „
1719. John Miles, „	1762. William Jones, „
1720. Herbert Lewis, „	1763. Edward Hunt, „
1721. James Bull, „	1764. John Gittoes, „
1722. Peter Rickards, „	John Lewis, <i>Recorder</i>
1723. John Boulter, „	1765. Benjamin Evans, <i>Bailiff</i>
1724. David Williams, „	John James, <i>Town Clerk</i>
Rev. David Williams „	1766. John Lewis, <i>Bailiff</i>
1725. James Duppa, „	Thomas Lewis, <i>Recorder</i>
1726. Herbert Lewis, „	1767. Benjamin Allford, <i>Bailiff</i>
1727. John Stephens, „	1768. John Muscott, „
1728. John Whitmore, „	John Lewis, <i>Recorder</i>
1729. Herbert Lewis, „	1769. James Watkins, <i>Bailiff</i>
1730. Roger Stephens, „	1770. William Evans, „
John Stephens, „	1771. Edward Philipps, „
Howel Lewis, <i>Town Clerk</i>	1772. Charles Miles, „
1731. John James, <i>Bailiff</i>	1773. Clement Payne, „
1732. Samuel Vaughan, „	1774. Edward Hunt, „

1775. Charles Miles, <i>Bailiff</i>	1790. Hugh Jones, Clk., <i>Bailiff</i>
1776. John James,     "	James Price, <i>Town Clerk</i>
1777. David Williams,     "	1791. John Lewis, <i>Bailiff</i>
1778. John Stephens,     "	Hugh Jones, Clk., <i>Dep. Recorder</i>
1779. Thomas Lewis,     "	1792. David Williams, <i>Bailiff</i>
1780. Benjamin Evans,     "	John Lewis, <i>Recorder</i>
James Baskerville, <i>Town Clerk</i>	1793. James Price, <i>Bailiff</i>
1781. Thomas Lewis, <i>Bailiff</i>	T. W. Lewis, <i>Town Clerk</i>
1782. James Baskerville,     "	1794. Richard Watkins, <i>Bailiff</i>
John Meredith, <i>Town Clerk</i>	James Price, <i>Town Clerk</i> to 1819
1783. William Evans, <i>Bailiff</i>	1795. John Taylor, <i>Bailiff</i>
1784. Edward Hunt,     "	1796. Richard Williams     "
James Baskerville, <i>Town Clerk</i>	1797. John Hunt,     "
1785. Edward Cooper, <i>Bailiff</i>	William Frankland, <i>Recorder</i>
James Lewis, <i>Town Clerk</i>	1798. John Stephens, <i>Bailiff</i>
1786. John Lewis, <i>Bailiff</i>	1799. Ditto,     "
Rich. Urrich, <i>Deputy Recorder</i>	1800. David Williams,     "
1787. John Gittoes, <i>Bailiff</i>	1801. Richard Williams,     "
John Lewis, <i>Recorder</i>	T. F. Lewis, <i>Recorder</i> to 1819
1788. James Lewis, <i>Bailiff</i>	1802. William Jones, <i>Bailiff</i>
T. W. Lewis, <i>Dep. Town Clerk</i>	1803. David Williams,     "
1789. Thomas Williams, <i>Bailiff</i>	1804. Thomas Bright,     "
James Lewis, <i>Town Clerk</i>	1805. Richard Williams,     "
	1806. Jeremiah Griffiths,     ", to 1819

#### *Members of Parliament.*

Radnor is considered as the mother borough, and being the shire town is entitled, in conjunction with the contributory boroughs of Knighton, Rhayader, Cnwclas, and Cefn-y-llys, which exist as boroughs by prescription, to return one burgess to Parliament. The manner of nominating burgesses, and qualifying them for voting for a representative in Parliament is as follows:—

In the borough of Radnor, the burgesses are elected by a majority of the bailiff, aldermen, and twenty-five capital burgesses of the borough; and the number is no otherwise limited than that the persons so elected must be inhabitants within the borough at the time of such election; but their removal afterwards does not deprive them of their elective franchise. Nothing but the circumstance of receiving parochial relief disqualifies from being made a burgess any inhabitant who is regularly proposed, and goes through the requisite forms. On that account their number is very considerable; those of New Radnor alone at present exceed 200.

In the borough of Rhayader, the ancient rights and customs of which were ascertained by order of the

commons of England in the year of 1649, and in those of Knighton and Cnwclas, all of which are within the manor of Cantref Moelynaidd, and also of Cefn-y-llys, which is now private property, the burgesses are, when regularly elected, chosen in the following manner:—By prescription courts-leet are occasionally holden by the steward, or deputy steward, presiding over these boroughs. At these courts the jury, who have been previously summoned, and who ought to be burgesses of such respective boroughs, are impannelled, and present the names of such persons, whether inhabitants or not, whom they think proper to select as fit and proper persons to be made burgesses. This presentment being accepted by the steward, the persons so presented are generally sworn in immediately, if they be present in court, but if not, at a subsequent court.

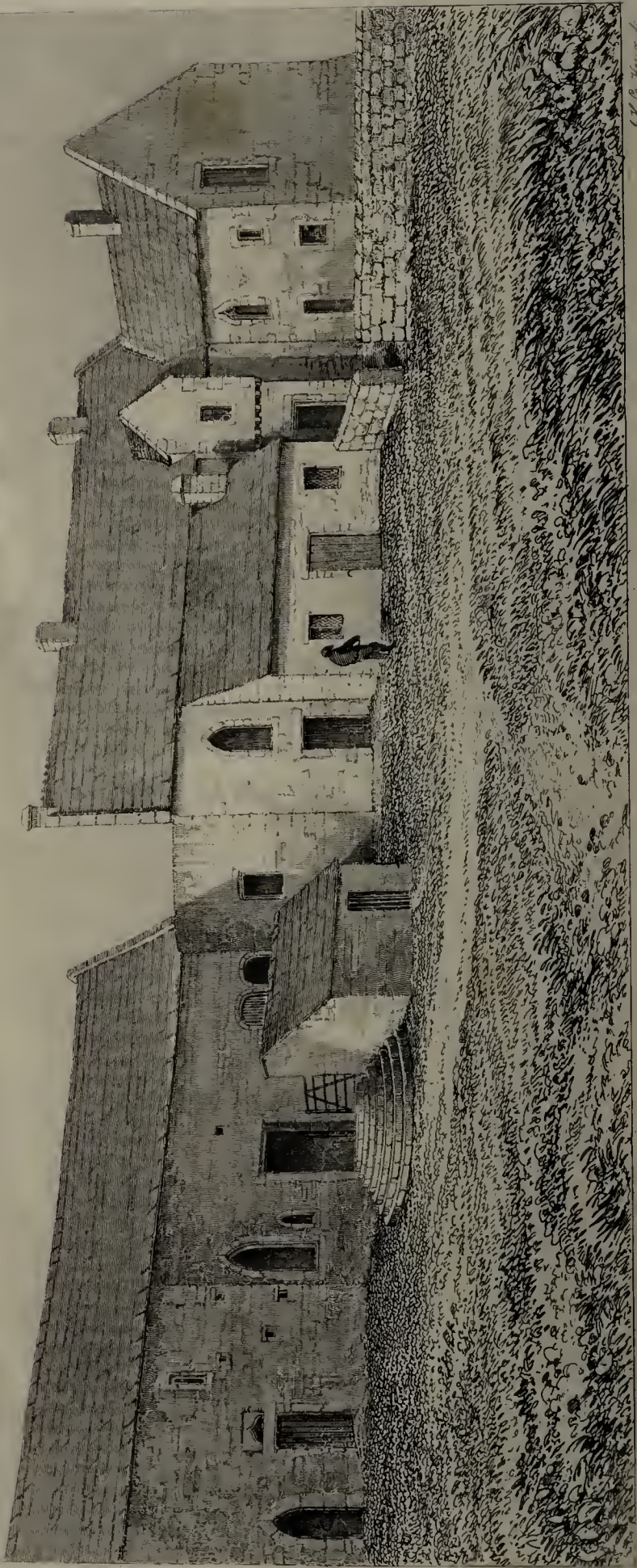
In the borough of Knighton there is an established prescription, that any two inhabitants, burgesses, who are present at the holding of the leet, may object to any person proposed or presented to be made a burgess. There is also another custom in the said borough; the eldest son of a deceased burgess has a right to claim of the steward to be admitted and sworn in a burgess, on the payment of one shilling; which privilege is stated in the customs of this borough, as delivered to Thomas Harley, Esq., steward of the same, in the second year of the reign of Charles II., A.D. 1662.

In all these contributory boroughs, it is at the time of holding their respective courts that the nomination of new burgesses to be elected is to be made. The number of burgesses belonging to the four contributory boroughs is estimated at 1000, the total is about 1200.

The privilege of returning one burgess for the borough of Radnor, in conjunction with its four contributory boroughs, viz., Knighton, Rhayader, Cnwclâs, and Cefn-y-llys, is founded on the statute of the 27th and 35th of Henry VIII. This privilege, however, was not immediately exercised and enjoyed, either from the novelty of the institution, or from the predilection of the inhabitants







J. H. B. H. 1840

West. Wynd. & Beards Carmarthenshire

for their accustomed form of government ; or, if exercised and enjoyed, no historical account of such elections has been preserved and transmitted to posterity. The first election, of which notice has been handed down to us, took place at the Restoration.

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### CWRT BRYN Y BEIRDD.

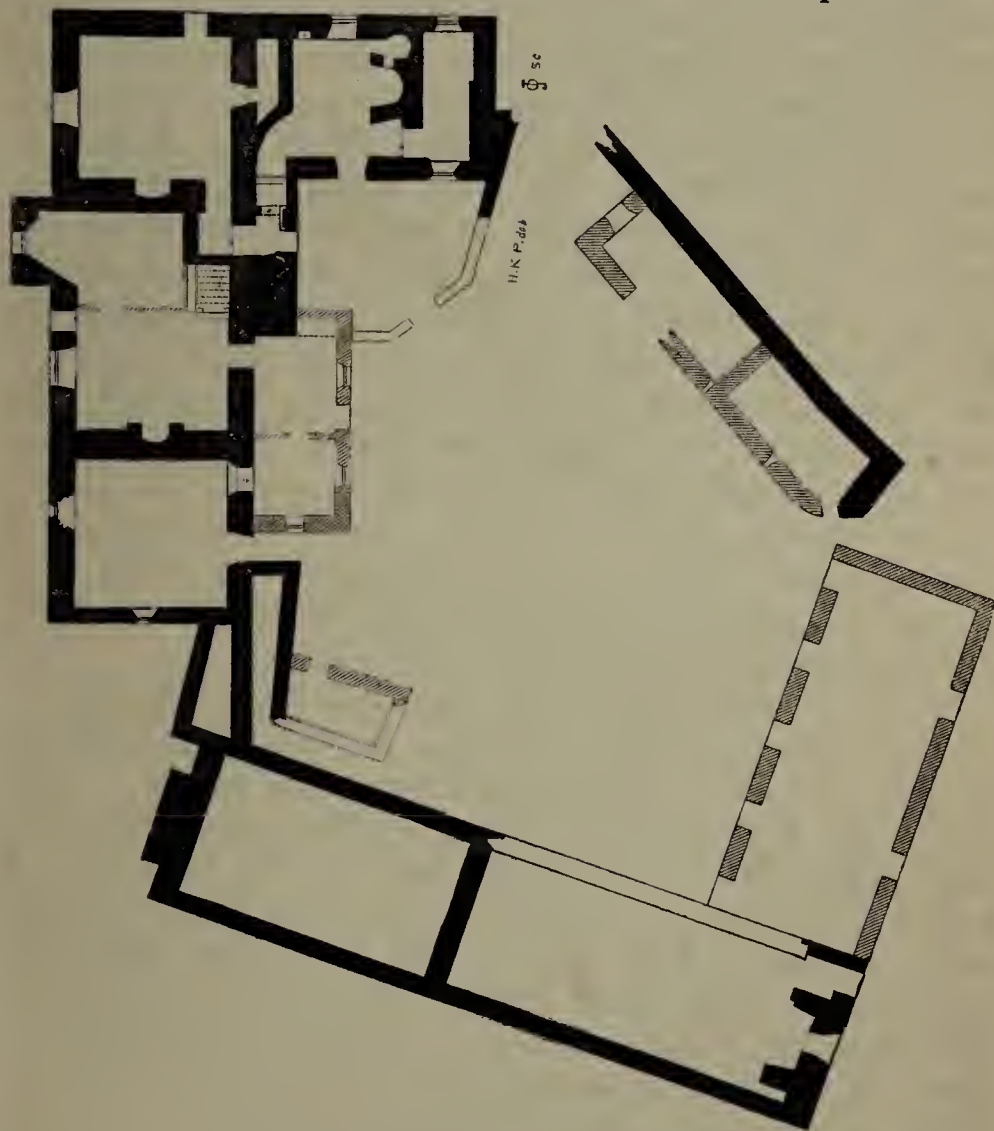
ON the hill-side which is seen from Castell Carreg Cennen, and above the southern bank of the little river of that name, stands the ancient mansion called Cwrt Bryn y Beirdd, which was visited with so much curiosity by members of our Association, on the occasion of their meeting at Llandeilo Fawr. The position of this house, taken in conjunction with the style of its earliest architecture, gives it a certain amount of archæological interest, because its oldest portions date as far back, apparently, as the former part of the fourteenth century ; and though at that time this must have been one of the wildest parts of Caermarthenshire, yet the house could hardly even then have been fortified, but must have been a comparatively open mansion, within easy reach, as it was full in view, of the feudal stronghold on the northern side of the stream. It is this very feature of the open unprotected nature of the house, so much opposed in this respect to the gloomy strength of the neighbouring castle, that confers on it the greatest part of its interest ; for the architectural features, though positive as to their date, are not by any means remarkable ; but to find an unfortified residence of the fourteenth century on the side of a peculiarly wild hill, in front of an impregnable fortress of a somewhat earlier date, constitutes a case of social anomaly. Either we must consider Cwrt Bryn y Beirdd to have been an open mansion of the kind mentioned above, without any external defences of notable value, standing in a district almost uninhabited, and untilled at

that period ; or else this absence of defence must be taken as an indirect proof that the district was in the fourteenth century one of peace, probably better tilled than it is now, one that required no other means of safety for its inhabitants than what the arm of the law then afforded. And yet, if this latter supposition be correct, what are we to say of Castell Carreg Cennen ? What was the need of so strongly fortifying that place at the beginning of the same century ? And what are we to say to the analogies of Welsh history of that period, which do not lead us to suppose that society was peculiarly tranquil in Ystrad Towy, nor the slopes of the mountains highly cultivated ? We are inclined to assume it as a *datum*, that no person in the fourteenth century would have inhabited what was then a large mansion, without external lines of defence, on the side of a bleak open mountain, far removed from the usual lines of traffic, and close by one of the strongest holds of the country, unless it had been for purposes of peace, nor unless the confidence of living there in undisturbed security had been based on good grounds. Either, then, this mansion stood in the midst of a country well cultivated and secure, and therefore not needing many precautions of defence, or else it was rendered safe, notwithstanding the wildness and loneliness of its situation, by religious sanctity,—by its being the country mansion, or the outlying grange, of some religious house. Or else, perhaps, as a third supposition, it may have been the *Hafod-ty*, the summer residence,—the abode in times of peace, however rare,—of the owner of Carreg Cennen Castle.

We throw out these conjectures for the discussion of members, in the absence of any documentary or even traditional account of the original condition of Cwrt Bryn y Beirdd. It is by no means improbable that some light may be thrown on the subject from the records in the Chapter-House at Westminster, rich in matters concerning South Wales, and which we are about to attack, or from the muniment rooms of Golden Grove, or Dynevor ; but, without aids of this kind, the antecedent appearances and

probabilities of the case lead to one or other of the suppositions just indicated.

We learn nothing from its name, except that at some period or other, before the present one, it was an house where tenants paid rent—as the word *Cwrt* implies—and



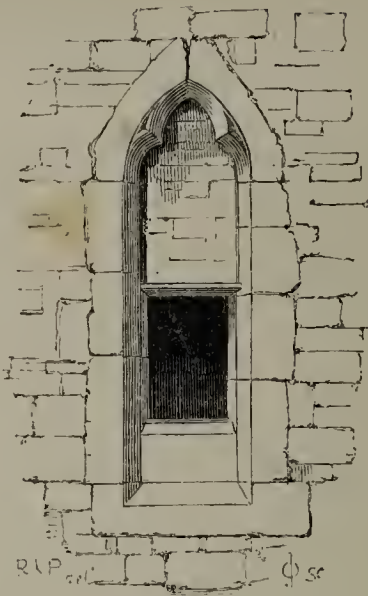
Plan of Cwrt Bryn y Beirdd, from the South.

nothing more. It might have been a manor-house; if so, the records of the manor may lead us to traces of its early story; at all events, the name *Cwrt*, together with the size and style of the buildings, shows that it belonged originally to some person of wealth. The other portion of the name, *Bryn y Beirdd*, refers not to the house, but

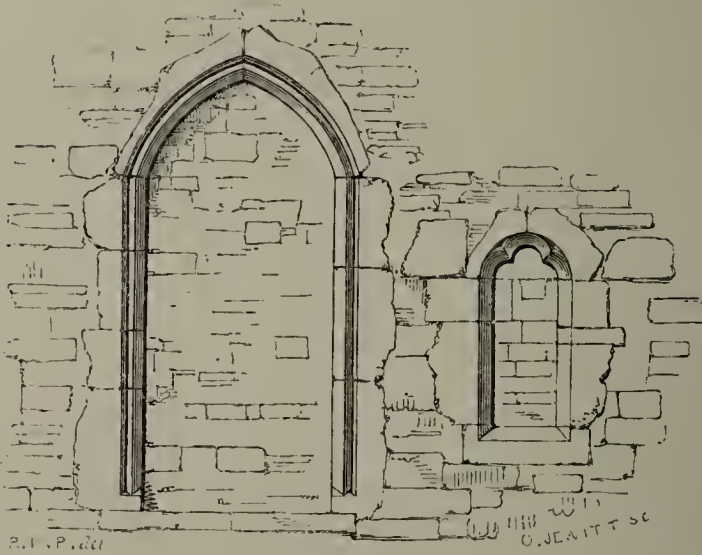
to its position ; it indicates the name of the hill—whether an old name or a modern one is uncertain, for documentary evidence is wanting. There may have been some person or persons given to versifying, who may have dwelt hereabouts in former times ; or the owners of the house may themselves have been poetically inclined ; or the name may be altogether some modern invention, and purely hypothetical. On the Ordnance map, which took its nomenclature from the information of the best local surveyors and agents, this place is called *Cwrt Pen y Banc* ; but this is evidently an appellation—much more prosaic—derived, in late times, from the position of the house on the hill-side above the stream. It is good for nothing more ; we learn no more from either name, in fact, than that it was an house on the side of an hill. At the present day, several absurd notions have been invented and spread in the district, as to the origin of the appellation *Bryn y Beirdd* ; but they are not deserving of consideration ; they are mythic suppositions, which men of scanty knowledge and abundant imagination are fond first of listening to, and at last of believing.

When we come to examine the buildings themselves, we find them thoroughly domestic, anything but military, in their character. There are however no traces of anything like a chapel, or religious edifice, connected with them ; they have all the appearance of the dwelling of a man of property ; we have no doubt, in short, that the owner of the land dwelt here, and that he erected these buildings in great part during the fourteenth century, though much of them, as they now stand, is considerably later—of the fifteenth, sixteenth and seventeenth centuries. There is not much architectural decoration remaining about them, though the chamferings and curves are sufficiently numerous and well preserved to indicate the periods of construction. The pile of buildings, never very large, has been added to, altered, “ improved,” *i. e.*, mutilated, like any other family mansion during so many centuries ; and, as it now remains, there are difficulties in making out the destination, the original condition,





North Side, Exterior.



East Doorway, Hall.



West Doorway, Hall.

DETAILS, CWRT BRYN Y BEIRDD.



and the date of several portions ; but, taken in the whole, the house is a valuable study for the local architect and the antiquary, and it is worthy of further illustration beyond what we are here able to present to members.

The buildings, as will be seen by the plan, are arranged round the sides of an irregular yard, or farm-stead. On the west and north stands the dwelling portion ; on the south-west is a long pile, now used for a barn, but which once apparently contained the great hall, kitchen, and other offices ; while on the north-east and south-east are walls and remains of early farm buildings, with similar erections of recent times. The buildings on the north, west, and south-west sides, are each of two stories ; the more ancient are those on the north and the south-west. In the dwelling pile, on the north side, a stone staircase winds from the ground-floor to the upper story ; the construction is rude, and where beams are employed they are not much more than trees roughly squared. The fire-places are segmental, with the arches well wedged in, and with corner corbels, quite plain, in the nooks of the jambs. The edges of all the work are simply chamfered, without mouldings of any kind. The windows are mostly single loops, with ogee heads, trifoliated ; the doorways are generally pointed ; and, in most cases, the dimensions of the curves will tally with work of the fourteenth century. In one instance, a small loop has a circular head trifoliated, a characteristic of the Late Decorated period. In the pile on the south-west side, there is a large fire-place, 10 feet wide by 6 feet high, at the west end, with a segmental head not chamfered, the wedges of the main or lower arch being in excellent sharpness of preservation, and above it a parallel relieving arch of small slate-like wedges, very firm and good. The timber work of the roof is of the end of the fourteenth, or beginning of the fifteenth century ; the principals form segmental arches, with the edges plainly chamfered, and the triangular spaces beneath the ridge beams trifoliated ; there are two rows of purlines, each supported by side-braces, and the rafters are at narrow intervals. It is a simple roof,

strongly put together, and in excellent condition. In the wall of this building, towards the court, are two sets of ancient doorways. One, at the western end, close to the great fire-place within, approached by a flight of rude stone steps leading to a short terrace, and with a window close by it, offers the peculiar cycloidal curve which occurs but rarely, and of which a remarkable instance may be quoted in the window heads of the great hall of Beaumaris Castle. Over another, which is however a modern doorway, leading in to the lower story, is a small ogee-headed arch, certainly of the fourteenth century; but the curve of the other ancient doorway, which is towards the east end of the building, will answer either to this period, or to one a little earlier.

Where the chimneys and the porch-chambers project from the walls, they rest on the plain corbels common in Caermarthenshire, and other parts of South Wales—rough and strong, but highly effective in constructive decoration. Behind the ancient kitchen and hall, now the barn, there is a sort of passage covered with large slabs of stone, but we do not know what date to assign to this; such contrivances are of very common occurrence in Snowdonian farm-houses down to the present day, though we have not met with another instance in South Wales. The buildings have their better windows of ancient date all facing inward to the court, externally there were only loops. We have looked in vain for traces of outer walls, or ditches of defence. The whole pile gives the impression of having been, first of all, a mansion, or grange, and then a farm residence probably for the last hundred years or more.

The situation is highly picturesque, the views from it delightful; within half a mile over the southern ridge of the hill is the mystic cave whence rushes the river Llwchwr; north-east frowns Castell Carreg Cennen; beneath brawls the Cennen itself; above the house rises the Mynydd du, bleak and stony; while down in the far west opens the Vale of Towy, with the slopes of Golden Grove, the stately oaks and the ancient towers of Dynevor.

H. L. J.

## WELSH RECORD CLUB.

MANY members have sent in their names as approving generally of the ideas stated under this head in our last Number, and several have expressed a wish that something like a definite plan should be proposed at once. This, however, is not easy to be done until a circular shall have been sent round among the members who think well of the general proposition. We may, however, state that, judging from the tenders sent in by several printing houses, there is every prospect of the sum of £50 being sufficient to produce an annual volume without illustrations. We have great satisfaction in stating that, on the subject being mentioned to the Master of the Rolls, he at once expressed his readiness to facilitate researches instituted by the Association amongst the depositories placed under his care. Upon further consulting the Catalogues of MSS. and Records connected with Wales in the British Museum, the Rolls' Office, the Chapter-House, the Bodleian Library, &c., &c., it has been ascertained that there is a considerable number of unpublished documents, not too long, and of great interest, which would be gladly received by members. Several private repositories are also open to us; and one of our members has, in the kindest manner, offered to place at our disposal one of the most valuable unpublished MSS. referring to early Welsh History. We have also received an offer from one of our earliest friends on the Basque frontier of France, to transcribe and edit for the Association, a Latin Metrical Chronicle of British and Armorican events, which is of great literary and historical interest.

It is most probable that the members who subscribe to the Club will, by the sale of their volumes to other than subscribers, be reimbursed the greater part of their annual donation; for the volumes will fetch a good price, whether sold to members of the Association, or to the archæological public generally. Names of members wishing to join the Club should be sent to the Editor without delay.—Proposed subscription, £1 per annum.



## Correspondence.

## MONMOUTH MEETING REPORT.

*To the Editor of the Archæologia Cambrensis.*

SIR,—In the Report of the Monmouth Meeting of the Association (*Archæologia Cambrensis*, 1857, p. 416) I read the following rather inaccurate account of my remarks on Archdeacon Williams' paper.

“Mr. Basil Jones asked what grounds, besides that of simple hypothesis, existed for attributing *all* such structures as those described in the Archdeacon's paper to the agency of the Druids.”

The italics (which are yours, and not mine) give a fallacious appearance of circumstantiality to the passage: but the italicized monosyllable not only makes me say what I never said, but makes me talk absolute nonsense. What evidence *can* there be for the druidical origin of every so-called druidical structure? I am not so unreasonable as to ask for it. Whenever it has been proved to my satisfaction that *any single cromlech* was erected for the purposes of the druidical worship, I shall feel bound to believe it of the whole class. This brings the matter to a simple issue.—I remain, &c.,

W. BASIL JONES.

University College, Oxford, Dec. 17, 1857.

[The Publishing Committee had nothing whatever to do with the compilation of the Report; it was entirely composed by the Secretaries.—ED. ARCH. CAMB.]

## TEMPLARS' CHURCHES.

*To the Editor of the Archæologia Cambrensis.*

[We print this letter just as we have received it; and we congratulate our correspondent, one of the most learned among our Breton *confrères*, on the admirable command he has attained over the Anglo-Saxon language.—ED. ARCH. CAMB.]

SIR,—I feel very happy to have occasion to answer the question in your Number of April, 1857, on account of an allegation made by a Breton author. Your correspondent does very right not to trust in M<sup>r</sup>. de Fréminville. Since the great works of M<sup>r</sup>. de Caumont have established and rendered common in France the principles of a rational classification of monuments, his appraising has lost all its credit amongst us. I do not know also if the person whom I have the honour to answer is not mistaken in his opinion of M<sup>r</sup>. de Fréminville's idea.

M<sup>r</sup>. de Fréminville does not certainly mean anything but that, contrary to what he had observed in the other churches of the Templars, that of Loctudy is composed of a nave accompanied with two aisles. Such is in fact the real disposition of the monument, as readers can convince themselves in taking knowledge of the plan, and the excellent description which M<sup>r</sup>. de la Monneraie has given of it,

in his *Essai sur l'Architecture Religieuse en Bretagne* (*Bulletin Archéologique de l'Association Bretonne*, vol. I. part II. p. 165). I even think that, if there exist in Brittany churches with two equal naves,—both having connection, for the type, with those of North Wales,—they are very rare exceptions.

As for M<sup>r</sup>. de Fréminville's theory, it has no right to our belief, nothing being less proved than the Templar origin of the monuments from which he has taken his characteristics. It is even become very difficult to determine, at this day, the localities where those warrior monks had any possessions, by sufficient demonstration. We now restore the charter of Duke Conan IV. to the monks of the order of S<sup>t</sup>. John of Jerusalem, which charter had been for a long while attributed to the Templars.—(See *Bulletin Archéologique de l'Association Bretonne*, vol. IV. First Part, p. 188.)

A learned archæologist has found himself grounded to believe that a certain form of cross<sup>1</sup> was particularly adopted by the Templars (see *Ibid.* vol. I. First Part, p. 51, and vol. IV. First Part, p. 139): but another member of the Association Bretonne, whose opinion has also great authority, sustains the contrary.

For my part, not having seen that sign exclusively employed in the Templar buildings, but having found it on numerous monuments which the Templars certainly never possessed, I think myself sufficiently authorized to reject that opinion. The Templars, most probably, employed the cross used in their time and in the country where they lived. I could prove this thesis by authentic documents.

I wish these explanations may be useful to your correspondent, and I am, Sir, your faithful servant,

A MEMBER OF THE ASSOCIATION BRETONNE.

## QUAKERS' BURIAL-GROUNDS IN WALES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Five or six years since, at Llanidloes, I met a Quaker gentleman, who informed me he had come from Tewkesbury to pay the last token of respect to the memory of a deceased member of their society, the last left in the town, in which there had formerly been a congregation. The interment took place at the Quaker's Garden, a cemetery half way on the old road between Llanidloes and Machynlleth, near the Dylife Mountain. I was much interested in the kindness of a society that had sent a deputation so far to see the last rites performed to a humble and solitary member. Besides the cemetery mentioned, there is one at Llanddewi Brefi, Cardiganshire, called the Quaker's Burial-ground, walled round, and full of graves, and one monument to a family still subsisting at Lampeter. I have heard of another at Henllan Amgoed, Caermarthenshire; and one of

<sup>1</sup> This form, so assigned to the Templars, is exactly similar to what one sees on the fine tumular slab of Abererch, (*Archæologia Cambrensis*, Third Series, ii. p. 304,) and also on the stone pillars of Locoal-Mendon and Branderion, (*ibid.* October, 1857.)

the visits of the Association at Monmouth, last September, was to be to the Quaker's Cemetery, at the Pant, near Monmouth, where was a curious epitaph. From Sewell's *History of the Quakers*, it appears that the followers of George Fox extended themselves into Wales in the lifetime of their founder, who himself more than once visited different parts of the Principality. In 1657 he was at Brecknock, where he was accompanied by Thomas Holmes, who, first of the Quakers, preached and ministered in Wales, and by John ap John, who, three years before, had been sent from Wrexham, in North Wales, into the North of England, to inquire what kind of people the Quakers were, and who afterwards became a minister amongst his countrymen of that persuasion. From Brecknock they proceeded to Tenby, and several other places in Wales. Again, in 1663, George Fox, from Bristol, visited Wales; and in 1666 he was again in Wales, and at Shrewsbury, where he had a great meeting. Dr. William Lloyd, while Bishop of St. Asaph, held a public disputation with the Quakers at Llanfyllin; from all which facts it appears that congregations of the Friends were very numerous throughout Wales during the time of the Nonconformists, but have now become almost only historical in the country, as I do not know of any congregation of the society at present existing.—I remain, &c.,

AMICUS.

[Our correspondent is evidently not acquainted with Neath and Swansea, where large congregations of Friends exist. Does he, however, forget our highly agreeable *personal intercourse* with the Friend of the Association, at Monmouth? But we shall all visit Neath, it is to be hoped, some day or other. Near Dolgelley, on the north-east spur of Cadair Idris, we have visited a lonely and a lovely spot, where Friends are interred, and which still bears the name of Capel Quakers.—ED. ARCH. CAMB.]

### CURSING WELLS.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Your correspondent "TYRO ARCHÆOLOGICUS," (see *Archæologia Cambrensis*, Third Series, iii. p. 214,) speaks of "*Cursing Wells*," as not being uncommon in the Cambrian Principality, and as exhibiting, probably, a remain of Celtic paganism. I have never heard of any such wells in Lower Brittany; but the following note shows us that the Armorican Bretons have carried this souvenir of the pagan worship yet farther, by transferring the odious powers and attributes of the Celtic "*Goddess of Hate*" to the mild and gentle Mother of the Redeemer; thus making her the patroness of hatred and revenge.

Speaking of the superstitions prevalent in the district of Treguier, (Côtes du Nord,) and referring to the Christianization of many of the Celtic monuments by surmounting them with crosses, M. Souvestre tells us that the passions of the people still remained, and that they were anxious to retain a divinity for them. "The Celt," says he,

“ prior to his conversion, possessed an altar dedicated to *Hate*; he could not resolve within himself to have but one single altar, that of *Charity*. He bethought him, therefore, that he might retain his worship by merely changing the Patron. Thus was it, that what he had rendered to a barbarous divinity was transferred by him to the Mother of Jesus, and that chapels arose under the strange invocation of ‘ Our Lady of Hate ’ (Notre Dame de la Haine). Think not that time has enlightened his mind, and rectified these errors! A chapel, dedicated to ‘ *Notre Dame de la Haine*, ’ still exists near Treguier, and the people have not ceased to believe in the efficacy of the prayers there offered up. At nightfall may yet be seen shadowy figures gliding stealthily along towards the gloomy edifice erected on the summit of a turfless eminence. Three *Aves*, devoutly repeated in prayer for the death of the object of their hate, irrevocably occasion that death within the year.”

Another Breton topographer records the same fact; but in our rambles round Treguier, it was not our fortune to stumble upon this demoniacal shrine. However, above the high altar of Plouguiel—a most picturesque spot, only half a league from Treguier—is a gigantic female portrait, which would seem to represent Notre Dame de la Haine, if we may judge from its barbarous traits.

Nothing can be more delightful than the walk from Treguier to Plouguiel, across the Guendy, by the “ Petit Pont suspendu.”

I remain, &c.,

Nantes, March 4, 1858.

R. PERROTT.

#### ANECDOTE OF BISHOP LLOYD OF ST. ASAPH.

*To the Editor of the Archaeologia Cambrensis.*

SIR,—The following anecdote of William Lloyd, Bishop of St. Asaph, may not be generally known to your readers. It is not a very important one, nor one particularly adapted for your columns, but it may interest some. We are indebted to Anthony-a-Wood’s *Journal* for it. Shortly before the Restoration, one Kynaston, a merchant from London, with a long beard and profusion of hair, came to Oxford, pretending to be an Eastern patriarch, and that he had come to the university to inquire into the nature of the Reformation, as a model for certain intended alterations in the East. Several Royalists, some of whose names are given, repaired to him to receive his blessing, which was duly bestowed. The Greek professor, John Harman, appeared before him formally, and delivered a Greek oration in his presence. Somebody present, aware of the deception, laughed at the earnestness of the learned professor, which led to an *éclaircissement*, and detection of the fraud. Wood tells us,—“ It was a piece of waggery to impose upon the Royalists, and such as had a mind to be blest by a patriarch instead of an archbishop or bishop; and it made great sport for the time.” For it appears that the Dean of Christ Church, with some of the canons, and other Presbyterian doctors, had also paid their respects to the pretended patriarch, and



had made preparations to draw up a model for the patriarch. The author of the trick was William Lloyd, of Wadlam College, but at that time acting as a private tutor in Berkshire. He was obliged to abscond, and get safe out of the reach of the incensed dignitaries of Christ Church. The trick was evidently intended for the Presbyterian party, but the Royalists also had been taken in, as far as begging and receiving the patriarchal benediction.

George Wharton, the astronomer, took notice of this fact in his *Almanack* of 1661, where he calls the patriarch Jeremias; but he has made a mistake, according to Wood, as to the exact date.

I remain, &c.,

E. L. B.

### ANCIENT BATTLE-FIELD NEAR HEREFORD.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I am anxious to communicate a few observations upon a recent discovery in the neighbourhood of Hereford, which will tend to throw some light upon the history of this part of the border land in relation to the Welsh.

It appears that in making excavations for the drainage of a field in the parish of Pipe, three miles north of this city, about midway between the Leominster and Stretford-Bridge turnpike roads, the workmen were surprized at coming into frequent contact with skeletons; and, in carrying on the drainage operations, they found that about one-half of the field was literally covered with them, at a depth of about twelve or eighteen inches from the present surface, a little below the reach of the plough. At one point, too, the workmen discovered some pottery of a coarse character, made of common red clay; unfortunately, however, none of it was sufficiently perfect to indicate its precise date. There were a few pieces of broken vessels composed of blue clay. Some of the pieces of pottery have been kindly sent to me by Thomas Clarke, Esq., the owner of the property.

In consequence of this information, I visited the spot whilst the drainage was still in progress, and received an account of the discovery. One of the workmen opened the ground in one or two places, where they had endeavoured to preserve the skeletons entire without disturbing its position, thus affording me an inspection; and from him I learnt that wherever they excavated for the drainage they found that the ground was full of these human remains. It does not appear that this circumstance was hitherto known; but it is stated by some of the old inhabitants of the neighbourhood that the field was anciently called "The Skull Field."

A question is naturally asked—How came these skeletons there? There is no record of the spot ever having been a place of sepulture, and the situation is far from indicating such a circumstance; indeed the way in which the skeletons lie, being indiscriminately strewn over the field at such a slight depth, and according to no particular rule, would oppose any such inference. The solution must be sought for elsewhere.

The only reasonable presumption is, that it was the site of an ancient battle-field. Referring to the history of Wales, it will be found that in the year 1054 the Welsh, under Gruffyd, made an inroad into Herefordshire, and advanced within two miles of the city, where they were met by the English under Randolph, who boldly entered into an engagement which continued several hours, until at length the English were defeated, and retreated to the city, whither they were followed by Gruffyd and his army, who committed great havoc, and laid the town itself in ruins.

The place where this engagement took place is described by the historian as two miles north of the city, which corresponds pretty nearly with the situation of "The Skull Field," (as the locality in question was formerly called, and which name it is now desirable to revive,) so that it is highly probable, as the above was the only skirmish which is recorded as having taken place so near the city, that this field was the site of that well-known engagement, in which many of our Welsh neighbours at the present day take no little pride.

Should any of the members of the Association feel sufficient interest in the subject to forward any additional remarks, I hope they will not fail to do so, and thus further elucidate an event so important in the annals of this portion of the border district.—I remain, &c.,

Hereford, February 23, 1858.

JAMES DAVIES.

[We earnestly hope that our correspondent will be able to obtain, and *preserve entire* for scientific examination, some of the *crania* from this field. Important ethnological discoveries and inductions depend on things of this kind.—ED. ARCH. CAMB.]

## WELSH CHRONICLES—RADNORSHIRE ANTIQUITIES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I observe that in the last Number of the *Archæologia Cambrensis* is an article by Mr. T. Stephens on the Welsh Chronicles. Perhaps the following letters may be deemed interesting as appendices to it.—Yours, &c.,

W. OWEN.

*Mr. Aneurin Owen to the Rev. W. J. Rees.*

DEAR SIR,

Feb. 7, 1831.

I find that I have nearly exhausted my materials in the country, and have got the various heads into such train that a short time will fit them for the press. In a few days I purpose going to town, taking Oxford in my way, to compare my transcript of the Chronicle of the Princes, taken from the Red Book of Hergest, with the original in Jesus College.

I have been much puzzled in my endeavour to distinguish what portions of the Chronicle are to be attributed to Caradog, and at what period we may reasonably conclude his labours to have terminated. In these endeavours I consider myself to have been much misled by the assertion in Powel that the Annals were compiled by Caradog down to about 1157. At this period I could trace no alteration,

either as to style or manner of narrative, in any of the copies. In a brief register of events in Welsh history I found this entry:—"1121. The death of Caradog the Monk." Upon reference to this period I discovered a marked difference, especially in the Strata Florida copy, inexplicable upon any other supposition than its forming the concluding period of Caradog's compilation. From 1090 to 1120 the narrative is very minute, and apparently the work of an eye-witness. This 30 years occupies in the printed copy a space of eleven leaves. From this period to the foundation of the monastery of Strata Florida, a space of nearly 50 years, the narrative is very brief, and occupies but 6 leaves. 1120 forms the point of demarcation of a remarkable difference in the compilation which had always struck me; during this period Grufudd ab Rhys was struggling for the possession of that part of South Wales unsubjected by the Normans, and was remarkably successful. His enterprize prior to 1120 is characterized as insanity, and an act of "presumption against the regal authority of King Henry, who had subjugated all the chiefs of the Isle of Britain, and many foreign countries." His followers are stigmatized as rebellious spirits, greedy of plunder, and unwilling to live under the order of the laws. The Normans, and the English kings are always mentioned with respect, and no expression of indignation at their encroachments escapes the author. After 1120 the style changes; most of the Welsh chieftains whose deaths are mentioned elicit from the compiler a panegyric; and the very Grufudd ab Rhys so vilified in the former part, upon his death in 1137 is styled "the light, strength, and courtesy of South Wales." The narrative is rapidly sketched to the foundation of the monastery of Strata Florida, about 1164, after which it is carried on by the monks with great minuteness. I find a striking agreement in all the copies, Latin and Welsh, down to 1098, where Dom. A 1 ends. From there the *Annales Menevenses Harl.* is very meagre till 1190, when it becomes very interesting until 1200, containing an account of many events not elsewhere to be found. From thence to 1257 it is meagre. At this period it again contains a very full account of occurrences, and many particulars not to be found in the Welsh, until 1263; from thence to the conclusion it is a mere sketch. The two interesting portions of the *Annales Menevenses* I conclude to be the work of monks contemporary with the events they relate. I expected to have found in the *Gwentian Chronicle* more decided traces of the hand of Caradog, but in this I was disappointed,—the style is the same to the conclusion in 1196.

A confirmatory reason for placing Caradog so early as 1121 I think occurs in a Welsh passage at the conclusion of the *Chronicle of the Kings*. "The succeeding Princes of Wales I commended to Caradog of Lancarvan, he *was* my cotemporary. And I left to him the charge of that work. That of the English Kings I commended to William of Malmesbury and Henry of Huntingdon." This passage in the *Brut*, published about 1128, and the expression *was* appears to confirm the opinion that the entry of the death of Caradog the monk in 1121 alludes to Caradog, the historian of Lancarvan.

My Father accompanies me to London, partly with a view to arrangements for the publication of the Mabinogion, which he intends to have printed under his own inspection at Denbigh.—I am, &c.,  
ANEURIN OWEN.

*Rev. W. J. Rees to Mr. Aneurin Owen.*

MY DEAR SIR,

I have to acknowledge the receipt of your favour, which came to hand about a month ago; the date of your preceding was, when you were about to proceed to London, and as you gave me room to expect that you were going to commit some of the result of your labours to the Press, I concluded from your long silence that your engagements in that respect prevented your paying attention to correspondence. The Transcript of the Gododin, which you placed in the hands of Mr. Laycock, was safely and duly received by me, but without any accompanying communication. I expect that when you were in the metropolis you communicated to Mr. Petrie an account of your progress in the work you had undertaken, which I conclude was satisfactory, and that he supplied you with hints for rendering the result of your labour and diligence still more valuable, and worthy of the reception of the Public when it proceeds from the Press. The Prefaces, which, you say, have taken up your time and attention since your return from London, must doubtless have been undertaken at least, with his approbation, and when completed, will doubtless be very interesting. What you mention respecting the Welsh History not having been continued by Caradog later than 1120, is very plausible, if not conclusive, and the discussion of such kinds of subjects connected with your undertaking, will add much to the value of your performances. When you depart from the opinion of old authorities, which should not be on slight grounds, it will be appropriate for you to adduce your reasons, and then the Public will have to judge how far your reasoning may be conclusive. Not having Capgrave's Lives of the Saints, I am sorry that it is not in my power to refer to the work, and inform you what he says respecting Caradog; whether or not he was the same person as Caradog, the monk, who died in 1124.—Having been importuned by some of the gentry of Radnorshire to write a History of the County, I have consented to collect materials with a view of ultimate publication should my collection be respectable and other circumstances be favourable for the undertaking. In the course of my enquiries, I may probably take the liberty, of propounding a few questions to you, when I think you can supply me with satisfactory answers. The district was formerly called Fferregs, & Fferlys; Can you tell me why it was so named? It was also called *Reinwe*, which I fancy was so denominated from a quick mode of pronouncing the former part of the full name *Rhwng Gwy ac Hafren*, which was found to be too long for ordinary purposes; this name was varied by the Welsh into Erenwe, Ergin, Erchyn and Hergingel, and was the cause of one of the towns of the district being called by the Romans Ariconium, and the district itself

denominated by the Saxons Areenfilde, Irginfield, Arehenfield, and Irehinfield, which last is, at present, the name of a Deanery in the county of Hereford.—It pleased me to hear that you approved of my biographical memoir of the author of the *Celtic Researches*; as I received the greater part of the information from himself, communicated for the purpose, and had reference to his correspondence, the account may be deemed accurate; as your father and he had so much literary intercourse with each other at one period of his life, I conclude that he perused the Memoir with considerable interest. As my paper is getting short, I shall not return any answer in this Letter to what your Father wrote in yours, but address a Note to him, to be sent herewith, which I will thank you to deliver to him. When you write be so good as to inform me whether you purpose to visit London this spring, and in case you go, what time you expect to set out. I have some idea of taking another turn to the great Metropolis, and may arrive there about the third week in May. With my best respects, &c., &c., I am, My dear Sir, Yours very sincerely,

W. J. REES.

[This letter bears the "frank" of R. Price, Esq., M.P., dated December 29, 1831.]

Caseob, n<sup>r</sup> Presteign,  
March 5. 1834.

MY DEAR SIR,

I have for some time been purposing to write to you, and at length have been induced to put my design in execution. As I take no small interest in your literary proceedings, it would give me no small pleasure to be informed of the state of your progress respecting the ancient Welsh Laws, and the Welsh Chronicles. When I had the pleasure of visiting Egryn, you shewed me a specimen of the intended printed copy of the Laws, but since then, I have had no information whatever on the subject. As you seemed desirous to get as much information as possible respecting the Welsh Chronicles, it affords me pleasure to communicate what I can relating to them. In a Welsh Magazine (*Eurgrawn Cymraeg*) printed at Carmarthen in 1770, I met with a portion of "*Brut y Tywysogion*," different from either of the copies in the *Welsh Archaeology*. Its title was "*Brut y Tywysogion o amser Cadwaladr brenhin diweddaf Brydain, hyd at Lewelyn y diweddaf o dywysogion Brydain*" &c. Its first words were "*CADWALADR. Pan oedd oed ein Harglwydd Crist 681, yr aeth Cadwaladr Fendigaid i Lydaw at Alan nai Selef. Ae wedi ei fod yn ymddiddan o'r angel, efe a aeth i Rufain wrth ei areh ef. Ae yna y gwladychodd y Saeson ynys Brydain.*" Perhaps from your extensive researches, you are acquainted with the MS. copy from which this Brut was taken. The Magazine commenced in February 1770, and appeared once a fortnight until the month of September following when it seems to have been discontinued for want of patronage. Each number consisted of a portion of the Brut, with the foreign and domestic account of passing events in Welsh, extracted from the Newspapers. In consequence of the Magazine being dis-

continued abruptly, the Brut goes no further than about the year 1110, when Gryffydd ab Rhys ab Tewdwr was projecting the recovery of his father's dominions.—I have also to inform you that when I was at the Ashmolean Museum at Oxford, May 1822, I met with an English MS. with the following Title “The Acts and Successions of the British Princes from Cadwalader to the year of Christ 1156. Collected by Caradoc of Lancarvan. Augmented by Humfrey Lloyd to the year 1270.” The first words were “After that Cadwalader the last king of the Britons, descending from the noble race of the Trojans, by extreame plagues of death and famine, was dryven to forsake this his realme and native country,” &c. The last words were “After this there was nothing done in Wales worthy of memory, but that it is to be read in the English Chronicles, &c.—At London 17. Julii 1559, by Humfrey Lloyd.”—In the 8th volume and 86th page of Leland's Itinerary, there are nine pages of particulars of ancient Welsh History in Latin, said to have been extracted “*Ex Chronico incerti auctoris,*” beginning as follows Post Kereticum Cadwanus rex Venendtorum (Venedotorum?) sublimatus in regem Angliæ Bellum Cairlegion in quo Silla filius Kerran cecidit.” The last words are “Henricus Turbevil succurrit castro de Cairmardin, et fregit pontem de Cairmardin.”—I have thought proper to communicate these particulars with the expectation that the information contained in some of them, at least, may be new to you. When you favour me with a Letter, I will thank you, in addition to what you may be disposed to say respecting your edition of the Welsh Laws, and the Welsh Chronicles, to mention something respecting the forthcoming Mabonogion, and you will likewise oblige me should you be so good as to inform me, or refer me to the authorities for constituting or assigning the district “Between the Wye and the Severn,” to be a portion of the Province of Powys. Should you wish to be informed of the distribution of the Cantreys and Commotts of Radnorshire according to its parishes, I will send you the particulars as far as I can make them out, but there are some difficulties and doubt respecting them in consequence of the native Lords losing Cantref y Clawdd at an early period, and its becoming part of the territories of the Lords Marchers. I should also like to know something relating to Miss Angharad's History of Anglesey, and be informed when it is likely to be published, if you know it. There is to be a splendid Eisteddfod at Gwent this year, at which should you be disposed to attend, and take Cascob in your way, I shall be glad to see you as long as you can favour with your company. I understand that your father has been honoured with a public dinner at Denbigh, to which for his long services in the cause of Cambrian Literature he was duly entitled; be pleased to present my best respects to him; and wishing you and him health and happiness, I am, My dear Sir, Yours, very sincerely,

W. J. REES.

## Archæological Notes and Queries.

*Note 29.*—MARTIN DAVY'S STONE, NEAR HAVERFORDWEST.—About half-way between Haverfordwest and Little Haven, on the southern side of the road where it crosses a common, is a small upright stone, not larger than a mile-stone. Tradition calls it Martin Davy's Stone, and says that a man of this name, who had stolen a sheep one night, and was carrying it on his head, with its four feet tied together, sat down in front of this stone to rest himself, and let the animal lie on the top. The sheep, however, gave a convulsive movement; its legs slipped down in front of the man's throat, and its body slipped down behind the stone. The thief could not, of course, raise the body up sufficiently high, and he was found throttled, and dead, in this position. Is anything more known about this traditinary story?

S. B.

*N. 30.*—IRISH PILGRIMS AT ST. DAVID'S.—A member has informed me that the Rev. Chancellor Melville, in the last sermon which he preached in St. David's Cathedral before his lamented decease, (St. James' Day, 1857,) threw out a conjecture that the cathedral had, in former times, been much visited by Irish pilgrims, whose offerings also contributed to its support. Further information is desired on this subject, which is not without its value, when taken in connection with the legendary history of St. David's.

J.

*N. 31.*—MEINI-HIRION, CARDIGANSHIRE.—In the parish of Llanddeiniol, seven miles from Aberystwyth, there were standing, within the memory of men now living, three meini-hirion, with another stone lying horizontally on the ground. It is said that all these have been removed; but it would be well for some of our members, living near the spot, to make inquiries, and to see if they can identify the precise spot.

F. LL. P.

*Query 69.*—EDWARD I. AND THE WELSH BARDS.—Can any correspondent inform us where the *first* mention is made of Edward I. having persecuted the Welsh bards? Precise information is requested.

AN ANTIQUARY.

*Q. 70.*—NAMES OF PEMBROKESHIRE PARISHES.—What are the derivations of the names of the following parishes in Pembrokeshire, viz., Nevern, Narberth, Rhydberth, Llawhaden, Penally, Ludechurch, Begelly, Lamphey, Talbenny, Martel Twy?

AN ANTIQUARY.

*Q. 71.*—PARISH REGISTERS IN WALES.—Can any member assist me to the date of the *earliest* entry on any parish register in Wales?

AN ANTIQUARY.

*Q. 72.*—Was the late Mr. Aneurin Owen the author of the articles on Denbighshire and Flintshire, in Lewis' *Topographical Dictionary*?

J.

*Answer to Query 57.*—The name of *Pennywell* may be a corruption of *Pen y Wal*: (vide "Gwal," in Owen Pughe's *Dictionary*.)

A. LL.

### Miscellaneous Notices.

NOTICE TO MEMBERS.—In consequence of the pressure of matter, which indeed seems to be on the increase, we are obliged to postpone the insertion of several papers in our present Number, among them the review of a very important archæological work, *A Volume of Vocabularies*, by Mr. Wright. Members will no doubt have observed that the last Number of the Journal exceeded its usual dimensions by *one-half*, and the present Number runs greatly beyond the space hitherto allowed to the Publishing Committee. Notwithstanding this, the papers in our portfolio are accumulating very fast; and it is impossible to lay them all before the Association without nearly doubling the number of our pages, and also of our illustrations. We hope that the attention of members will be directed to this subject, which has an important financial bearing, at the next annual meeting.

LLANRHYDD CHURCH, NEAR RUTHIN.—This church is much indebted to the generous and zealous exertions of George Johnson, Esq., of Llanrhydd House. Having some time back restored one of the north windows, and re-glazed it with Powell's quarries, at his sole cost, he has just completed the opposite one of the south side, nearly at his own expense. This window, also glazed by Messrs. Powell and Son, is as rich and effective as any we have seen produced by those gentlemen. We understand that Mr. Johnson also contemplates extending his restoration to the remaining south window, so that only a small window on the northern side will remain to complete the restoration of all the windows in the church. The east window has also been restored and glazed by the same firm, at the expense of the sister of the late John Williams, Esq., formerly one of the members for Macclesfield. The effect of this window has been much heightened by the insertion of some excellent medallions and elaborate borders, and is as good a substitute for painted glass as we have seen. If any objection can be made, perhaps there is too much yellow in the upper part of the tracery; but, on the whole, the window is exceedingly rich, and yet simple, and does equal credit to the taste of those who selected it, and the firm who supplied it. We should rejoice to see our landed gentry take as much interest in their parish churches as has been exhibited in that of Llanrhydd.

DESTRUCTION OF WYNNSTAY LIBRARY.—It is with extreme regret that we have learnt the destruction by fire of the library and mansion of Wynnstay. All our members will no doubt sympathize with our excellent Vice-President in his calamity. We have not yet received any authentic particulars concerning the burning of the library; but if it contained at the time of its destruction the valuable MSS. which formed its glory, then no greater loss has befallen Welsh history and archæology since the similar accident which happened to the Sebright collection. We hope that the early charters of Ystrad Marchell, and other similar records, may be found among the title-deeds of the family,



which are said to have been preserved; but we shall endeavour to obtain accurate information before our next Number appears.

THE PROSE ROMANCE OF KING ARTHUR, a new edition, is about to appear in Mr. J. Russell Smith's excellent series of OLD AUTHORS, under the care and from the pen of Mr. Thomas Wright. We understand that the learned editor is adding notes and an introduction of his own,—a circumstance that will most considerably increase the archæological value and general interest of the book.

“CELTIC NAMES IN CÆSAR.”—This is the title of a most interesting work by a German author, Gluek, which has been recently published. We intend reviewing it in a future Number, and we hope it will be translated.

We observe the title of a book very important for antiquaries, which has just issued from the Parisian press—*L'Histoire de l'Ornementation des Manuscrits*, by M. F. Denis. It touches upon a subject which is by no means so extensively handled in this country as it ought to be. Jeffs, of Paternoster Row, is the London publisher.

COMPOUNDERS FOR ESTATES.—A correspondent suggests the desirableness of members in each county of Wales making search for the names of descendants from those who were obliged to compound for their estates in the times of the Great Rebellion, and of ascertaining the names of their actual representatives. A list of the compounders themselves was published soon after the Restoration; but the carrying on, and completing, of these lists would tend greatly to the verification of Welsh county history.

ARCHÆOLOGICAL INSTITUTE.—On the 4th of December, 1857, an interesting communication was read from George V. Dunoyer, Esq., “On the Remains of Early Stone-Built Fortresses and Habitations on the Irish Coast, between Dunbeg Fort and Sleah Head, Dingle, County Kerry.” The writer came upon these curious relics whilst engaged, in 1856, upon the geological survey of Ireland. These groups of buildings, probably eighty in number, occupy the gently-sloping plateau along the southern base of Mount Eagle, including the parishes of Ventry, Ballinoogher, and Dunquin. An ancient bridle-path winds along the slope of the hill, and conducted to what Mr. Dunoyer assumes to have been the ancient Celtic city of Fahan. The appearance of these buildings, as seen in a series of clever views exhibited at the meeting, was very like some of the earliest Hellenic remains, with the exception that the stones which composed the walls were uniformly of comparatively small size. They were uniformly composed of long-shaped stones, unsquared, and laid horizontally. The doors were formed of large masses for lintel and jambs; and the general appearance of the circular houses seemed a rough adaptation of the construction of the so-called treasury at Myeenæ. The defence-walls and outworks were mostly widened at the base, and sloped violently down into the deep-sunk fossæ. The ground-plans of many of these circular habitations were very singular, being most admirably arranged for defence against intruders. The eaher, or fort, includes a large area, in which are situated the houses, or eloghauns, which vary

considerably both in size, plan, and general form. The writer observed that, although the circular, or bee-hive, form of cloghaun was supposed to be more ancient than the rectangular, he regarded them as coeval, and did not assign any difference of date, as others had done, to the various shapes, whether square, elliptical, waved-oval, semi-oval, or semicircular. Many more of these buildings remain to be investigated. It was remarked that the present inhabitants construct huts on the same principle, not for their own residence, but for the housing of animals during the winter. The modern constructions are churn-shaped, with a conical roof. Only one small, loop-hole window was found among all the buildings at Fahan—an aperture at the top of the chamber gave passage to light as well as smoke.

NEW PHOTOGRAPHIC PROCESS.—Mr. Long, of the eminent firm of Bland and Long, opticians, Fleet Street, has recently put forth a valuable pamphlet, in the form of an essay on the dry collodion process. By means of this, plates prepared weeks before-hand may be exposed to objects, and then kept for weeks afterwards before they are developed, as he has proved it himself on the Continent. The advantage of this process to travellers, and especially to archæologists, is immense; because hitherto the main drawback upon photography has been the trouble and expense of carrying chemicals, tents, &c., &c., besides the camera, with its lenses, to the scene of operation. Now, however, it will be sufficient to carry merely the camera, with a suitable supply of plates prepared according to this process. The observer can then, by only exposing his plates, with the proper precautions, *bag* any number of views per diem, and on his return home can develop them—or have them developed—at leisure. If this process succeeds, it will have the effect of splitting photography into two distinct branches—the *æsthetic*, and the *practical*. The former will fall to the share of the intelligent observer, the traveller, the man of taste, who will go and search for objects, combine them, or use them, under the most favourable æsthetic circumstances, and then will carry them home to be handed over to the man of practice. Once in the hands of the latter, nothing will remain but to manipulate the plates according to the rules of photographic science, by means of all the best appliances that a well fitted laboratory can furnish. One branch will feed the other. One will be the department of observation, of search, of taste, of beauty; the other will be that of calm scientific development, of improvement, of preservation. One man will be like the artist who paints; the other like the artist who engraves. One will be like the author, the man who writes; the other like the printer, the man who perpetuates. We recommend members to inquire carefully about this new process; because, if it becomes firmly established, any archæologist moving about the country may get views of churches, castles, cromlechs, meini-hirion, seals, &c., &c., *usque ad satietatem*—we had almost said *ad nauseam*; but *that* word can never be connected with archæology! The upshot of this is,—“Read Mr. Long’s pamphlet, and set up a portable camera with his prepared plates, as we intend doing ourselves!”

## Reviews.

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TALIESIN; OR, THE BARDS AND DRUIDS OF BRITAIN. A Translation of the Remains of the Earliest Welsh Bards, and an Examination of the Bardic Mysteries. By D. W. NASH, Member of the Royal Society of Literature. London: John Russell Smith, 36, Soho Square. 1858.

Keltic affairs wear a very hopeful aspect, and it is highly gratifying to see so much attention paid by English and continental writers to the ancient literature of Wales and Ireland. The grammar of the Welsh language, the poetry of our elder bards, and our romances and bardic traditions, have been, and are being, diligently studied, and ably illustrated, by our foreign contemporaries; but while so much is done for us by strangers, the reflection is not a little humiliating that we ourselves have been comparatively inert, and have very sadly neglected our duties. And it is still more humiliating to be compelled in honesty to admit, that what we have done does not redound to our credit; that we, who ought best to know what our ancient literature really is, should have stooped to wear the deluding spectacles of Jacob Bryant, Vernon Harcourt, and Algernon Herbert; and that, instead of rising to the level of contemporary criticism, we should have drawn upon ourselves the not unjust rebuke of Schulz, that most Cambrian writers have been “utterly destitute of all capacity for historical criticism,”—“gänzliche Mangel alles Organs für historische Kritik.”<sup>1</sup> Of these contemporary works, the last, and not the least able, is that which now lies before us. Mr. Nash commences his book with something like a challenge, in the words (translated) of Sion Kent,—

“If there is a poet possessed of knowledge without bias,  
An old Welshman free from perverseness,  
Let him answer me.”

We make no pretension to the poetic faculty, neither are we a Nestor, “whose years are awful, and whose words are wise;” but if the unanimous verdict of writers, Welsh, English, French and German may be trusted, what little knowledge we possess is without bias, and free from perverseness. Indeed, Mr. Nash himself has honoured with his commendation one of our previous labours; and it is to be hoped that our judgments, without being uniformly favourable, may yet receive his approbation, and that of others.

The principal theme of this book is the poetry of Taliesin; and as the poems of this bard have been very largely and strangely used by the expositors of what is termed druidic mythology, a careful examination thereof is an essential service to literature, and has been much desiderated. Mr. Nash is therefore entitled to our gratitude for

<sup>1</sup> Sagen von Merlin, p. 4.

having taken the subject in hand, as well as for having performed his part with remarkable ability; and he has also gone still further, and included the whole field of so-called bardic tradition. The work is divided into seven chapters, viz.,—

1. An Introduction.
2. The Personal History of Taliesin.
3. The Historical Poems.
4. The Mythological Poems.
5. Neo-Druidism and the Druidic Philosophy.
6. The Worship of Hu Gadarn.
7. The Welsh Romances.

We shall offer a few observations upon each of these sections, in the order in which they now stand.

The Introduction defines the object of the work to be the study of the two centuries succeeding the Roman period, gives a full and fair statement of the views put forth by Celtic Davies, Herbert, Meyer, Owen, Iolo Morganwg, and Archdeacon Williams, and embraces a circumstantial account of the Welsh literary remains having reference to his subject. This portion contains but little criticism, and calls for no comment. It concludes with a promise of another part of the work, treating of the bardic alphabet, the historical triads, and other sources of Cambrian story, a promise which we hope Mr. Nash will fulfil. The undertaking has our best wishes; and as our prose literature presents fewer difficulties than the poetical, we do not doubt that he will entitle himself to our hearty commendation.

In the chapter on the Personal History of Taliesin, he has collected and reviewed all the biographical notices of this bard, whether poetic, romantic, or traditional; but his treatment of these materials is unsatisfactory; and the chapter altogether is diffuse and uncritical. Mr. Nash is an uncompromising opponent of the mythological school, and so far has our cordial concurrence; but here he has not wholly emancipated himself from their influence, or he would not have fallen into the error of doubting the historical existence of the bard Taliesin. This name lays claim to considerable antiquity, especially in its older form of Tele-essin, and certainly did not appear for the first time in either the tenth or thirteenth centuries. Names compounded of Tele were common among the Greeks, and a score of them may easily be cited; and the compound Tele-sin appears repeatedly among the Romans. Three, if not four or five, persons of this name appear in Latin literature; for we read of two as kings and leaders of the Samnites, namely, Pontius Telesinus and his son; again, we read in Tacitus, of Lucius Telesinus, consul, philosopher, and contemporary of Domitian; and if this was not the person named by Martial and Juvenal, there were one or two others of the name. The name may have passed over from the Romans to the Britons, as Tacit-us reappears in Tacit, the older form of Tegid, unless we may assume that they had it before. In any case, the supposition that the name was first invented by the author of the *Mabinogi* becomes quite untenable;

and as to the silence of Geoffrey, if that proves anything, it ought also to be held that neither Aneurin nor Llywarch Hen were beings of flesh and blood. The truth is, that Geoffrey shows no acquaintance with the bards and bardic poems. He apprehended Welsh history on its traditional, not its literary side; and he magnified Merlin, for the simple reason that he followed Nennius, who had before invested him with the character of a diviner. For our part, we hold Taliesin to have been as real a character as Mr. Nash himself; and if the frequent occurrence of his name in the Urien poems were not sufficient, we should be quite content to rely upon a passage in the *Gododin*, of which neither Mr. Williams (ab Ithel) nor Mr. Nash have seized the real significance. The best rendering hitherto given is that of M. de la Villemarqué; but the sense of the passage is this,—

“Of the mead from the horn,  
Of the host of Cattræth,  
I, Aneurin, will make,  
As is known to Taly-essin,  
A skilful design:  
He will not sing a Gododin,  
Of what followed the dawn of day.”

“*Neu cheing e*,” admits of no other rendering than, “*He will not sing*;” and hence it is quite clear that Aneurin, the junior bard, had conversed with Taliesin respecting his intended epic. The fact that many poems are falsely attributed to Taliesin is no proof that no such person existed. Virgil, in the middle ages, was treated in an analogous way, and accounted a magician; and it would be equally just to argue, from these mediæval representations, that he had no real being. There was a true Virgil, and a false; a real and false Merlin; and, in the same way, a real and a *pseudo* Taliesin. Indeed, the occurrence of the false presupposes the antecedence of the true; just as an imitation is a presumptive evidence of the prior existence of the thing imitated.

The section on the Historical Poems of Taliesin is generally judicious; but it is evident that Mr. Nash has not seen the series of papers on “The Poems of Taliesin” which appeared in our volumes for 1851–53. We should place in the sixth century several poems which Mr. Nash refers to the twelfth—such as *Marwnad Aeddon*; and we should omit others, such as “*Ymarwar Lludd Byehan*,” a poem evidently referring to the Saracens, which he has ante-dated. He is quite correct in denying that, in their present form, the historical poems are as old as the times to which they relate. They were most probably re-written in the twelfth century, or thereabout; and there are several indications, faint it is true, which countenance this assumption. Giraldus, A.D. 1188, says that he had long sought for a copy of the poems of Merlin Sylvester, or Myrddin Wyllt, and that he found one at Nevyn, in Caernarvonshire. That affords a fair presumption of the existence of poems or verses of Myrddin before that time. Again, in the Venedotian Code of the Laws of Howel, we are

told that a "ridge" was formerly called "tir," and that in "Cymraec newyd," or *New Cymraeg*, it was called "grwn."—(*Myv.* iii. 403; Owen's *Laws*, i. 184.) The expression "New Cymraeg," in a MS. of the middle of the thirteenth century (Owen, Pref. xxviii.), not only proves that a re-habilitation of the old remains had taken place, but also seems to fix its date. Lastly, there is subjoined to this very copy an extract of seventeen lines, in an old orthography, from the older copy of the laws, of which this MS. was a new edition. And in the first volume of the *Myvyrian* (pp. 85–88), there are several pages of fragments of Aneurin's *Gododin*, different from, and older than, any copy we now have, being, in fact, in an orthography closely resembling that of the fragments of the ninth and tenth centuries, published in Zeuss' *Grammatica Celtica*. It is certainly desirable that the *hiatus* between the sixth and twelfth centuries should be bridged over; but we see no insuperable difficulty in the undertaking.

The fourth and fifth sections are those in which Mr. Nash has put forth most of his strength. These are characterized by remarkable ability, and have afforded us much pleasure and instruction. It is an acceptable service to place the bulk of the poems of the *pseudo* Taliesin within the reach of ordinary readers; and it is a still greater service to render them into English, accompanied by intelligent illustrations, so that the world may now know what they really are. The translations, it is true, here, as well as throughout the work, are far from being as correct as we could wish they had been. Some objection on this head appears to have been anticipated by the author; and we, who know the difficulties of our language to be greater than he imagines them to be, can readily pardon his shortcomings in this respect. The errors of translation affect the details rather than the general impression; and as he laboured honestly to educe the real meaning of these poems, untrammelled by any theory, his reader will rise from the work with a tolerably clear perception of what they really contain. We fully concur in his view, that, though called mythological poems, they contain no mythology; and that they simply reflect the theological and romantic spirit of the middle ages, without affording any support whatever to the Helio-Arkite speculations of Ed. Davies, or those of Dr. Meyer. The Germans say, in their cumbrous manner, that "Mr. Stephens has unsparingly made such a rent in the Keltic god-heaven, that Davies and all his school, on both sides of the channel, must fall through;"<sup>2</sup> and Mr. Nash has very ably continued what his predecessor had begun.

In the fifth section, on Neo-Druidism and the Druidic Philosophy,

<sup>2</sup> San Marte (Schulz), Sagen von Merlin. "Stephens hat durch seine verdienstliche Schrift — einen Riss in den Celtischen Gotter-himmel schonungslos gebrochen, gross genug, dass Davies und seine Schüler diesseits und jenseits des Canals sammt den mythologischen Früchten ihrer Kombination und Leichtgläubigkeit in den bodenlosen Abgrund hindurchfallen müssen, ohne dass der Verfasser das Schicksal der weiland himmel-Sturmenden Giganten und Titanen zu fürchten hat."

Mr. Nash discusses the views put forth by Herbert and Archdeacon Williams, both of whom have been led astray by the Rev. Ed. Davies. The learned but eccentric author of "The Neo-Druidic Heresy" is very sharply treated, sternly weighed in the scale of criticism, and found wanting. Our countryman, also, the author of *Gomer*, is here, as well as in other parts of the work, subjected to severe animadversion; and it must be admitted that he has committed himself to several untenable positions; but we cannot approve of the acrimony displayed against him. "Dormitat Homerus" has been admitted as an excuse for "the blind old bard of Chios' rocky isle;" and one who has written so much and so well as Archdeacon Williams is fairly entitled to a similar defence. Some of his criticisms have been anticipated, in a friendlier spirit, by the author of the *Literature of the Kymry*;<sup>3</sup> but with reference to bardism, we shall have the warrant of that writer in saying that the author of *Gomer* is not very far wrong. Here Mr. Nash is certainly out of his depth. Bardism evidently contains Buddhist and Gnostic, if not Manichean elements; and we hold it to be perfectly certain, that Iolo Morganwg did not, and could not, invent the triads in which this theosophy is embodied. It is therefore a phenomenon yet to be explained. We do not see our way clearly to adopt any of the views put forth; but, as several writers are now known to be engaged on the subject, we may shortly expect to receive more satisfaction. In the meantime, we invite Mr. Nash to re-peruse the opening verses of the *Awdyl Vraith*,—

"*Parrot* made,  
On the ground of Hebron Vale,  
With his white hands,  
The æsthetic Adam;

"And five hundred years,  
Without much protection,  
He was lying,  
Before he had a soul."

Where shall we find an explanation of this? Until something better is advanced, we beg to call attention to a note in Sale's *Koran*, setting forth a Mahomedan belief, that God commissioned four angels to make a man, of seven kinds of earth; that Satan, or Eblis, viewed the operation very jealously; that the body was *left to dry for forty years*; and that then Adam received the breath of life! Let this suffice to show that there were more things in the twelfth and thirteenth centuries than are commonly dreamt of by modern men. Mr. Nash is quite right in denying that either Hælio-Arkite or Mithraic worship is set forth in the mediæval poems; and the conclusiveness as well as the copiousness of his biblical illustrations, show the writers to have been tolerably orthodox Christians; but we do not

<sup>3</sup> On "Myg Dinbych,"—see the *Cambrian Journal* for March, 1857; and on "Apis,"—*The Traethodydd* for September last.

consider that he has exhausted the subject, even of the *pseudo* Taliesinic poems.

The thirteenth, fourteenth and fifteenth centuries form the true era of bardism and Hu Gadarn; and, as might have been expected, Mr. Nash, though always a keen critic, is here unsatisfactory. Bardism is an obscure subject, but it is certainly neither purified Druidism nor Christianity; and Hu Gadarn, without some addition to our present facts, must necessarily be a difficult personage to deal with; but we hope shortly to throw a few rays of light upon his history, to make a striking addition to this part of our national literature, and, perhaps, to prove satisfactorily that this hero-god was "two single gentlemen rolled into one,"—a Hebrew pronoun deified, and a hero of mediæval romance.

The section on the Welsh Romances concludes the work, and presents several points of interest. Here, as well as in several of the previous chapters, the author has made some acceptable additions to the proof previously existing of a close connection between the ancient literature of Wales and Ireland.

With these qualifications, we have much pleasure in commending the book to the attention of our readers. They will find here, at a reasonable cost, what is otherwise only to be found in that scarcest of all scarce, and dearest of all dear, books, the *Myvyrian Archaiology*, the bulk of the Taliesin poems, real and false, both in the originals and in English translations. The book is an acceptable companion to such works as the *Literature of the Kymry*, and a seasonable contribution towards the study of what is called Keltic mythology; it is replete with interest, and is both the fullest and the most faithful account of our *pseudo* druidic literature yet given to the world.

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LE PAYS BASQUE, SA POPULATION, SA LANGUE, SES MŒURS, SA LITTÉRATURE, ET SA MUSIQUE. PAR M. FRANCISQUE MICHEL, Correspondent de l'Institut de France, &c. 8vo. Paris, 1857.

The population of the Basque provinces have a peculiar interest for us in the mystery which clouds their origin, and which leaves us in ignorance as to their race, a mystery which, it hardly need be observed, has been a fertile source of antiquarian and ethnological speculation. Wilhelm von Humboldt, in a publication devoted to this subject, held, not without plausibility, that the Basques are the remains of the Iberians, or original population of Spain. Others have identified this people very variously; and we believe that an attempt is now making to identify them with the Finns of the North, and to show that these two peoples are the true representatives of the primitive race which first occupied the continent of Europe.

Monsieur Francisque Michel, in the very interesting as well as very learned volume of which we give the title above, has avoided this speculative part of the subject in order to tell us what the Basques



are, and what they have been during the periods in which we have any knowledge of them. He commences, as we might expect, with an account of the country they inhabit, which extends over the country on the slopes of the western extremity of the Pyrenees, both in France and Spain. The French Basques occupy rather more than a third of the department of the Basses-Pyrénées, while those of Spain inhabit Navarre, Guipuzcoa, Alava, Biscaye, and part of the Asturias. In his second chapter, M. Michel treats of the language of the Basques, to which they themselves give the name of *Escuara*, and which bears affinity with no other known language. He has shown that, as far back as we have any traces of the condition of this population, their language has never existed as anything but a *patois*, and that it was never committed to writing until it became fashionable to write pieces of verse, &c., in *patois*, in the seventeenth century. The language is here treated at some length, and we have a simple and clear account of its general character, and of its grammatical forms. A third chapter is devoted to the Basque proverbs, a class of literature peculiar to the condition of society which prevailed among the Basques, and which with them possesses many singularities. Another class of popular literature which has long been a favourite among the people of the Basque provinces consists in theatrical representations, more or less rude in character, a taste which seems to have arisen in the middle ages. The old mysteries are still performed there, and some of them are worked up with considerable skill, and even receive quite a pastoral character. The Basques have also comedies, or, more properly speaking, farces, much like those well known farces of the fifteenth and sixteenth centuries, which embody broad satires not only on the vices of society in general, but even upon individuals living at the time, and upon common incidents in contemporary life. The Basque dramatic muse has ventured even upon tragedy, and M. Michel has given us analyses of several examples of Basque tragedies which represent respectively, though in rather a droll manner, the histories of Clovis, of Marie of Navarre, of the Emperor Napolcon, and of the four sons of Aimon, subjects which are at all events sufficiently diversified. The two favourite amusements of the Basques are the dance, of which there are several varieties peculiar to the country, and the *jeu de paume*, which pleases them because it is a violent exercise. The inhabitants of these wild districts have long been celebrated as smugglers, and the manners and adventures of the Basque *contrebandiers*, as well as of the gipsies, who are numerous, occupy two very interesting chapters of the book before us. At the beginning of the seventeenth century, the French Basque provinces enjoyed a melancholy reputation for their witches, multitudes of whom perished under the inquisitorial commission directed by De l'Ancre, and who published an account of his proceedings, and of the persecution of the witches, in a large quarto volume, in 1610. We are not, therefore, surprized that the interesting subject of popular superstitions occupies a long chapter in M. Michel's book; and the same

may be said of the fisheries; for the Basques were the great fishermen of the western coast—they chiefly furnished France with the cod, and they engaged largely in the whale fishery—they became thus great adventurers on the sea, and even in our own days they are remarkable for their tendency to emigration, especially to the South American republics.

Our space will not allow us to say much more on a work which is not immediately connected with the special subjects of our researches; but we must add that a very important portion of this volume consists of a large and interesting collection of the popular poetry and stories of the Basques, which M. Michel has collected with extraordinary industry, and which he has illustrated with a mass of learned and useful notes. In looking over this poetry, and indeed in the whole book, we are continually struck with the vast influence which the middle ages exercised upon every class of society, and we feel hence that we have the more reason to rejoice that such a subject should have been taken up by a scholar like M. Francisque Michel, whose profound knowledge of the middle ages is so universally known. This circumstance, indeed, gives a great part of its value to the book in our eyes, and makes it doubly useful to those who, like ourselves, seek in it not merely a description of the inhabitants of the Basque provinces, but the means of comparing their history and condition with those of other peoples who may be found somewhat similarly situated. The chapter or chapters on the Basque popular poetry occupies one half the volume, and is followed by a descriptive bibliographical catalogue of printed works, or specimens in the Basque language, which have appeared since it became a written language.

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A. L. Beau, del.

Cubvary at Gummilhan. Brittany.

J. H. de la Roche

# Archæologia Cambrensis.

THIRD SERIES, No. XV.—JULY, 1858.

## LETTERS OF EDWARD LHWYD.

(Continued from p. 389, Vol. III.)

Oxford July 20. 1701(7?).

Dear S<sup>r</sup>

'Twas long after y<sup>e</sup> date y<sup>t</sup> y<sup>e</sup> Anglesey carrier delivered your obliging Letter of May the twenty ninth & since I had it I have been most of my time in Wiltshire with an old Vulpone, who has talked these seven years of contributing a very large Colection of natural Rarities to y<sup>e</sup> Museum and of settling some small salary upon't; but what he'll do time must shew. I have had an opportunity of discoursing with Mr Simon Loyd, on my return some months since through Oxf'd about Hengwrt study but he assured me Mr Vaughan had left an Injunction in his will that no Book should be lent any one til his son came of age, and I have lately applyd myself to S<sup>r</sup> W<sup>m</sup> Williams but he (though one of my subscribers and otherwise my good friend) is not willing to have anything transcribed out of his Manuscripts; but offers the reading of them in his house provided I'll promise him on my word not to transcribe anything out of them; but to tell you the truth (under y<sup>e</sup> Rose) tho I should live under the same Roof with him I should be loath to spend my time so idly. I desire you not to mention this to any one, for I have since writ to him desiring the perusal of any one he pleased of four or five Books w<sup>ch</sup> I nam'd, and perhaps he may a little alter his Resolution. I hope you took some account of Hengwrt study. I once had a sight of it, and took account of as many of y<sup>e</sup> old Parchment Books as Mr Grif. V<sup>n</sup> Mr Howel's unkle shew'd me: but had not time to run over the paper manuscripts. By Mr W<sup>m</sup> Maurice's

Catalogue of those manuscripts I find there should be a Cornish one amongst them: but whether it be different from those three or 4 Books we have of that Dialect I know not unlesse I could see the Initial and final words. Mr Howel V<sup>n</sup> was often talking of printing his Grandfather's Dictionary, which was that of Dr Davies improved. This being a printed Book I suppose would be lent any one in the House; and in one day I believe the notes might be transcribed. You are to expect no performance in that kind from me as being otherwise so much engaged but suppose you undertook an Edition of Dr Davies yourself? I am sure you are at least as well qualified as I am, and no doubt 'twould sel very well, provided nothing of the Doctor's own be retrenched, and some considerable additions made. There was a little or nothing material in Mr Parry's Dictionary but what there was I think I have copy'd. That of Pair Dadian (*sic*) I had Transcribed before in the Mabinogi, in Llyfr Coch yr Hergest w<sup>ch</sup> wee copyd in Glamorganshire (*sic*). I should be very glad of a Transcript at your leasure of the additional words, to the Dictionary, as also of the French ones you mention. As to the Proverbs I am lesse curious, unlesse for the very old ones, in regard they may illustrate the sense of some obsolete words. There is a large Collection of Proverbs at Hengwrt, paralleled or at least interpreted with English and Latin. I thank you for your conjectures about Kegidva and Kegidiog; 'tis what never came to my thought, but seems very probable. I have some thoughts of printing my Archæologia before y<sup>e</sup> Dictionary as thinking it may meet with more buyers, & having a Tolerable apparatus for it: but 'twill be some years ere eighter (*sic*) of them is published: Ile make what hast I can. Will Jones is now at London a transcribing some things for me out of the *Cotton Library* and the *Tower*: in the former he has met with *Vocabularium Latino Wallicum* written on Parchment about 200 years since w<sup>ch</sup> yet is not Welsh but Cornish and so much a greater rarity but 'tis but brief. I have no thing to adde; hearty service to all friends, as you meet with them from S<sup>r</sup>

yr affectionat humble servant

EDW. LHWYD.

I shall be glad to continue our correspondence as long as we live.<sup>1</sup>

<sup>1</sup> This seems to be the draft of a letter written in a hand similar to, but not the same as, Mr. Lhwyd's. The writer uses pencil lines throughout, and spells some of his words carelessly.—ED. ARCH. CAMB.

*Lond. Aug 2. 1707(?)*

Dear S<sup>r</sup>

This comes to acquaint you that I have this day sent you by Bosomes Inn Carrier according to your directions 7 Books Bound here; where each Book costs half a crown the Binding. The words noted with a D were all sent by you. In one Letter sent many years since you inserted severall words out of the margin of D<sup>r</sup> Davies's own Dictionary and I took these to be then (*sic*) thence likewise I missed indeed the word, Pair Dhadian ym mha yn yr arvere r Gwyddelod veruy Kyrph meirw &c. The other words you then sent were so few y<sup>t</sup> the loss is not much: unless what you sent was onely a small specimen, "*Coylio Buccifero*" &c is a blunder owing to Mr Williams our Librarian, whom I employ'd to transcribe those words. I took *bymiste* to be an error of H. Salusbury. However he is to answer for it: and one may Back what he says, by adding that the Cornish *Felen* (wormwood) comes also from the Latin *Fel. Toreth* may be Fruit very well, as well *Toradh* in the Irish, but *Didoreth* is also us'd for *of short duration*, as *Bara didoreth* &c. but those words being of other mens collecting I am not accountable for them, as I am for those in the Cornish Grammar. I rec'd a Welsh epistle in my own orthography from M<sup>r</sup> Rowlands of Anglesey about the W. preface: where he maintains that we and the Irish came to Brittain at once. M<sup>r</sup> Baxter has sent an Acc<sup>t</sup> of this Book in a Letter to the Secretary of the R. Society, w<sup>ch</sup> I hear will be printed in the next Phil. Transaction (*sic*). Pray acquaint me, as soon as this comes to hand where M<sup>r</sup> Davies of Lhannerch is; & whither I am to send B B to S<sup>r</sup> R. Most: & S<sup>r</sup> John Conwy.

yrs entirely

E. LHWYD.<sup>2</sup>

*Oxford Sunday Morning*

Dear S<sup>r</sup>

M<sup>r</sup> Griffiths of Kickle deliver'd me your Letter himself; within a few hours after I had written my last: but I could not then get you the Napeir's Bones, otherwise they might have been sent by the carrier. I have now left them with Mr Williams (my Substitue here) who will take care to them, the first conveniency. There was but six & sixpence due to M<sup>r</sup> Clement; and for the remainder it serv'd both to pay for the Napeir's Bones and to drink your health with Mr Griffiths. I had written before to D<sup>r</sup> Foulks such a letter as you mention; and have sent him another since. Be pleas'd to return the 50 shillings by y<sup>e</sup>

<sup>2</sup> See foot-note above.

Anglesey carrier to Mr W<sup>m</sup> Williams at y<sup>e</sup> Museum; to whom you may also direct anything else that you would send me. You will be sure to receive a copy of the Lithophylacii Britannici Ichnographia, with the first. I intend it also for all y<sup>e</sup> Subscribers; or at least to all that are scholars, & to whom I guesse it may be anything acceptable. My humble thanks to Mr Robinson for his generous Subscription; and when you see S<sup>r</sup> Robert Owen be pleas'd to give him my most humble respects &c. and If he talks any thing of returning me Subscription money, pray be so kind as to offer your service if he thinks fit; since he can not so conveniently send hither as you may. I shall set out for Monmouthshire this week; and then you may expect more troublsom scribling from

(Dear S<sup>r</sup>) Y<sup>r</sup> most affectionat  
and obliged Servant

EDW. LHWYD.

There is at present some misunderstanding betwixt y<sup>e</sup> University and Company of Stationers; so y<sup>t</sup> nothing will be received into the Presse here, in some time. 'Tis hoped that about a month hence things will be better setld: tho' I believe 'twill be Christmasse ere my Book is printed off.

Hon<sup>d</sup> S<sup>r</sup>

I receiv'd y<sup>e</sup> excellent Draughts you were pleas'd to send me since Tuseday last (*sic*); and had acknowledg'd that favour sooner, but that I thought it convenient first to desire y<sup>e</sup> opinion of some learned and inquisitive persons about Maen y Chwyvan. I have now consulted D<sup>r</sup> Wallis, D<sup>r</sup> Bernard, and M<sup>r</sup> Dodwel: but I could not find any of them were satisfied whether those odd characters towards y<sup>e</sup> bottom of the pillar on the East side were significative or onely design'd as some manner of Ornament; nor yet whether it be an ancient Heathen monument or erected since Christianity. That figure on one of y<sup>e</sup> Edges somewhat resembling the vertebræ of some Animal, with a ring struck through it at y<sup>e</sup> lower end, (and an other ring through that) seem'd to me at first to savour of antiquity, and to have been some Hieroglyphic: but y<sup>e</sup> crosse in the midle on each side y<sup>e</sup> head, and also an other X in y<sup>e</sup> midst of y<sup>e</sup> pillar on y<sup>e</sup> East side, should make us suspect it a later monument. I desire you would be pleas'd to communicate your own thoughts of it; and to inform me whether it be generally calld as I write it: as also whether y<sup>e</sup> characters mention'd seem intire or defaced. 'Twould be also requisite to know (if possible) where the other antiquities were found. S<sup>r</sup> Roger has told me the Brick was found at Caer Rhyn (or C. hên) Y<sup>e</sup> medal is mention'd in y<sup>e</sup>



letter you were pleas'd to send me; but I want y<sup>r</sup> information as to . . . ll the rest. I desire to know what colour y<sup>e</sup> Urn is of, if an urn we may call it? also what material y<sup>e</sup> heads (*query*, beads?) are of. There is one checquer'd figure which I know not what to make of, and must therefore intreat your explanation. I have nothing to adde but to beg the favour of a letter at y<sup>r</sup> first leasure; for I must deliver up my papers about a fortnight hence. I am S<sup>r</sup>

Y<sup>r</sup> most obliged & humble servant

EDW. LHWYD.

*Oxford Febr. 26.*

169<sup>3</sup><sub>4</sub>

For y<sup>e</sup> hon<sup>d</sup>. Richard

Mostyn Esq<sup>e</sup> at

Penbedw Flintshire

Chester Post.

(Seal) on a shield, a Lion Rampant to dexter.

*Jan. y<sup>e</sup> 9<sup>th</sup> 8<sup>6</sup>.*

*Jesus Coll. Oxon.*

Dear ffriend

Being well assured by y<sup>r</sup> Brother's discourses y<sup>t</sup> you have noe small inclinations to spend some leasure hours in y<sup>e</sup> studie of Natural History: I thought myself oblige'd for y<sup>e</sup> many favours I receiv'd from you, to contribute what I could towards y<sup>r</sup> encouragement therein. In order to w<sup>ch</sup> you will receive by y<sup>e</sup> Carrier, a small collection of shells and form'd stones. The shells you'l finde pack'd up in 4 several parcels, viz. English Sea Shells, fforreign Sea-shells, river shells such as are common about Oxford, & land shells found hereabouts likewise. And as for y<sup>e</sup> form'd stones, they were all found in quarrys and old Stonepits within 3 miles of y<sup>e</sup> Cytie, excepting some few whose native places are mention'd in y<sup>e</sup> papers they are inclosed in. I know these and all such like things are generally look'd upon as trivial and unworthy our considerations, but if we consider upon what motives they are thus undervalued we shall finde but small reasons to be discourag'd from our inclinations, ffor all y<sup>e</sup> only arguments y<sup>t</sup> ever I could hear from such as despise this sort of knowledge are 1<sup>st</sup> y<sup>t</sup> they are in them selves mean and simple saying w<sup>t</sup> signifies it to know y<sup>e</sup> grasses of y<sup>e</sup> feild (*sic*); y<sup>e</sup> common stones and snayls; understanding it as if these very names did import things of contempt and not worth our regarding. 2<sup>dly</sup> That such studies bring us noe profit, & y<sup>t</sup> wise men ought to employ their time in such ways as might prove beneficial to them and their posterity. 3<sup>dly</sup> That there is not one man amoungst ten hundred men of Learning that heed any thing of this nature.

To the first objection we may answer y<sup>t</sup> y<sup>e</sup> common plants,

Stones, Shells &c are scarce lesse valuable in them selves; than wheat or rie, rich gem̄s, and pearls; since 'tis not y<sup>e</sup> intrinsic worth of things, but y<sup>e</sup> use men put them to, that makes 'm valuable. Hence we finde y<sup>e</sup> very same things, w<sup>ch</sup> are much esteem'd by some nations, to be nothing worth amongst others. Wheat and Rie are but weeds amongst y<sup>e</sup> Savages of Brasil, who make their bread of roots. What we call Gemms (*sic*) scarce serve children to play with in y<sup>e</sup> Indies: and the Spanyards at their Discovery of America found their Houses til'd with Gold, w<sup>ch</sup> they prised (it seems) but as we doe our blew slat: their money being shells w<sup>ch</sup> are this day currant (*sic*) with several nations not onely there but in Africa alsoe. And amongst ye ffrench and Italians, ffrogs and snayls are delicious meats.

To y<sup>e</sup> 2<sup>d</sup> objection viz y<sup>t</sup> by these studies noe man can ever enrich himself, it may be reply'd that we acknowledge men of mean abilities (*sic*) are to make it their diversion, not their primary & cheif employment: but that Gentlemen & others who have sufficient estates, may if they please make these their main studies, since 'tis noe point either of Religion, Moralitye, or humane reason to propose y<sup>e</sup> getting of money to be y<sup>e</sup> end of all our endeavours.

As to y<sup>e</sup> 3<sup>d</sup> obj. that seems to deserve our attention least of any, ffor if men had been always content to know onely such things as were allready discover'd to their hands, learning could have made noe progresse, and y<sup>e</sup> world must have been as blinde now as it was two thousand years since.

Soe y<sup>t</sup> all things examin'd we shall finde noe reason why men should carpe at these sort of Enquiries, unlesse it be y<sup>t</sup> common error w<sup>ch</sup> few men avoid, especially y<sup>e</sup> more illiterate; of enveying against and condemning most such things as they understand least.

But I might have answer'd to y<sup>e</sup> last objection y<sup>t</sup> tho it may be granted very few are conversant in these sort of studies yet there are several and in most ages there were in this kingdome, but more especially amongst our neighbour nations y<sup>t</sup> much cultivated this sort of learning, who for their fame and merit might vie with any of their times.

I need not trouble you with any farther discourse of this kind, since I suppose you may allready have soe good an apprehension of it that it would be but needlesse to tell you that y<sup>e</sup> studie of Nature affords infinite pleasure to them y<sup>t</sup> minde it; that it satisfies mens reason and curiositie above all others: that it heals all disturbances of y<sup>e</sup> minde, and renders men thinking and active; that it furnishes such as are well seen in it with a treasure of real knowledge: that it takes away many vices y<sup>t</sup> men might

be guilty of, in thought or action if not diverted by this or some such innocent employment: and y<sup>t</sup> it dayly manifests y<sup>e</sup> incomprehensible power of our Creator. All which may I suppose seem playn after a short consideration to any unprejudiced person. But supposing this to be at least sufficient to win y<sup>r</sup> affection, if not superfluous, I shall take leave now to discourse somewhat concerning those things I have sent you. Of w<sup>ch</sup> you may please to observe 1<sup>st</sup> y<sup>t</sup> all those I have call'd English Sea Shells (the large Sheall fish excepted) were sent me by some friends of our Coll. out of Wales v. g. from Cardiganshyre, Caermardhinsh. and Meirionethshyre about Harlech. 2<sup>ly</sup> that in giveing them names I perused D<sup>r</sup> Lister's Book entituled *Historiæ Animalium Angliæ tres tractatus*: the contents of w<sup>ch</sup> is a History of the Spiders of England, of all English shells viz. Marine, fluviatile, and terrestrial, and of all formd stones he knew of, but more especially Shell stones. But altho he undertakes to write y<sup>e</sup> History of all our English shells; yet I dare affirme he never saw y<sup>e</sup> 5<sup>th</sup> part of y<sup>e</sup> kinds of shells y<sup>t</sup> may be found in England & Wales; whence you'l finde several amoungst those I sent you y<sup>t</sup> have neither his name to 'm nor any one else his, because I could meet with them in noe authors, and y<sup>e</sup> names given them are my own. 3. You may perhaps wish they were English names, but there are none such: because no author has hitherto treated of 'm in English; and if there were, 'twere ten to one more beneficial for you to learn the latine than the English; because all naturalists know them onely by their Latine names. If you find any difficultie of understanding them, acquaint us of it in your next Letter, and we'll interpret all y<sup>e</sup> words to you alphabetically. Those things w<sup>ch</sup> I suppose will seem strangest to you of any, will be y<sup>e</sup> form'd stones, because I doubt there are few or none such in your parts; tho here soe common; y<sup>t</sup> we can hardly find any quarry but has some sort or other of 'm. Naturalists contend much about y<sup>e</sup> original of these stones; ffor most of them affirme they were once shells, and therefore call them petrified shells, not cochlites or Shellstones. Several arguments on both hands may be seen in M<sup>r</sup> Ray's Travails about y<sup>e</sup> beginninge of his Book. ffor my part I am soe farre of the contrary opinion y<sup>t</sup> I think it all most an absurdity to beleive they ever were shells, not doubting but that they are lapides sui generis y<sup>t</sup> owe their forms to certain salts whose property 'tis to shoot into such figures as these shellstones represent: nay I have often entertain'd this opinion of them: to wit that when these stones came to a certain period of growth they split; and then that chrystall, fluor, or salt y<sup>t</sup> is essential to its figure, shoots into other small ones of y<sup>e</sup> same

kinde; and soe nature propogates (*sic*) her kinde in these, as well as in plants and animals. But if it should be question'd how it comes to passe that nature imitates shells in these form'd stones above all other natural bodys I must confesse my ignorance; unlesse I may say y<sup>t</sup> of all natural bodys, none seem to partake of y<sup>e</sup> nature of stones than shells, insomuch y<sup>t</sup> I have been inform'd y<sup>t</sup> in some countreys they make lime with them. But alltho these form'd stones doe generally imitate shells with us in England; yet it must be granted we have a great many form'd stones y<sup>t</sup> resemble noe shells at all; such are v : g : Cornu Hammonis, Belemnitis, Asbericus, Entrochus, Dentes Lamiarum, Centronites, Chrystal &c. and as for forreign countreys we have not onely y<sup>e</sup> Testimony of many writers y<sup>t</sup> nature carves y<sup>e</sup> images of men, of beasts, fruits &c in stone: but I have been credibly inform'd by a serious and learned German, who travail'd for his curiosity (as 'tis customary with that nation to doe, allmost above all others) y<sup>t</sup> when he studied at Lipsick (w<sup>ch</sup> is one of their Universitys) he and many others observ'd in a rock near that city; the perfect images of most of y<sup>e</sup> fish y<sup>t</sup> breed in a certain lake near it: He added that there was a publique disputation in y<sup>e</sup> Schoole concerning y<sup>e</sup> origin of them viz whether they were realy petrified fish (*sic*), or whether 'twas only *Lusus Naturæ*, and concluded on the latter. Supposeing this to be true (and I must confesse I can scarce think otherwise) 'tis perhaps one of y<sup>e</sup> most surprising and unaccountable thing (*sic*) in all y<sup>e</sup> Mysteries of Nature.

If this letter comes soon enough to y<sup>r</sup> hands; we should be glad to hear from you by the Carrier, who stays a week this time longer than usual: & when ever you may make any discoverys of this nature be pleas'd to communicate them to

Y<sup>r</sup> ffaythfull ffr. &

Servant

EDW. LLOYD (*sic*).

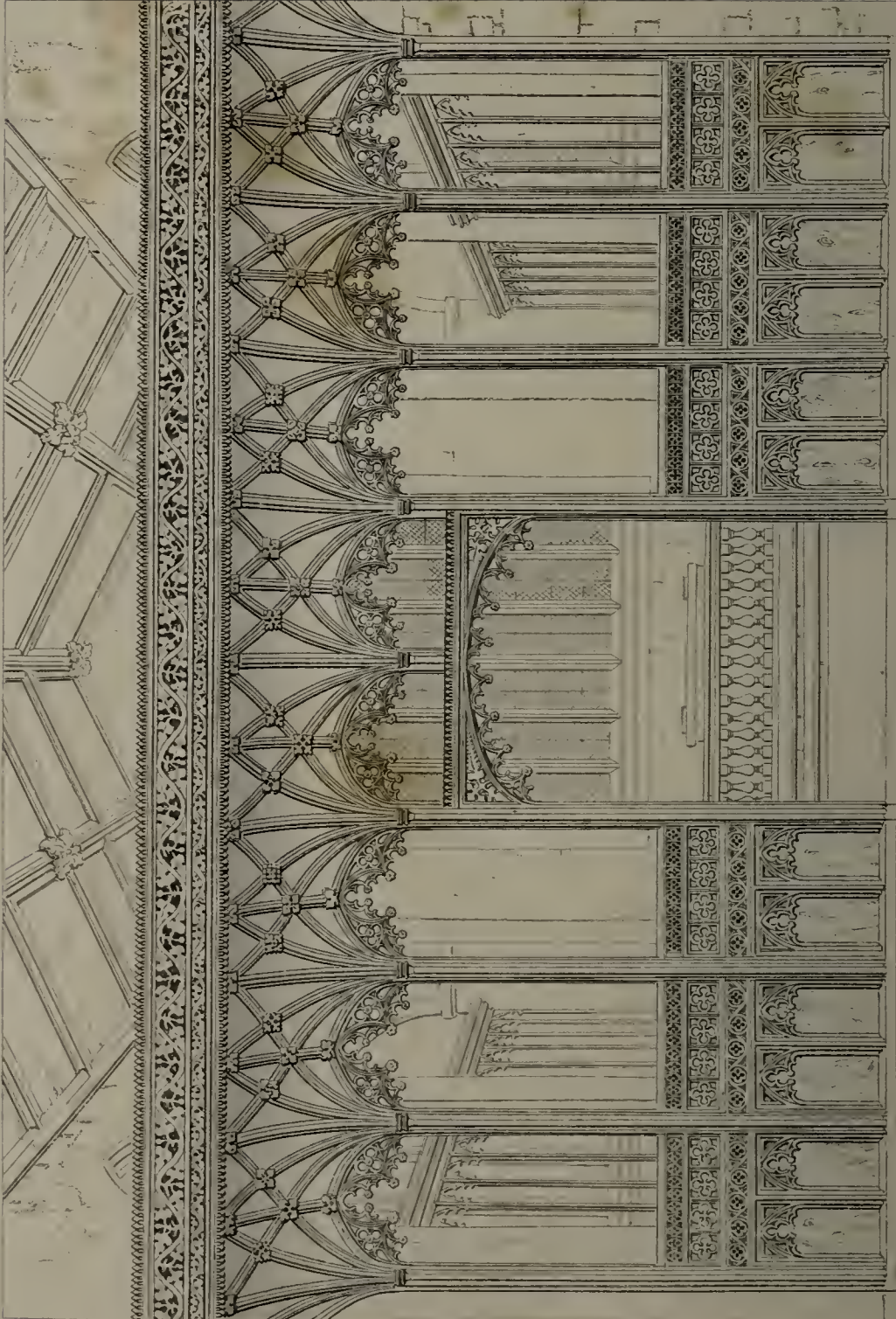
ffor M<sup>r</sup> David Lloyd  
at Blaen y Dhol in  
Meirionethshyre

To be left with M<sup>rs</sup> Katherin Lloyd in Clwyd Street Ruthin  
West Chester post Northop bag.

E. Lhwyd to my eldest brother Jan 5<sup>t</sup> 85 (*sic*) 5<sup>th</sup> for 9<sup>th</sup>.

(*To be continued.*)





J. H. Brown, Sc.

Chancel Screen, Old Radnor

W. H. R. and

## HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. XII.

NEW RADNOR.

*(Continued from page 195.)*

WE have just stated that the first recorded election of members of parliament for the borough of New Radnor occurred at the period of the Restoration; the parishioners, however, assert, upon the strength of an authenticated tradition, that Sir Philip Warwick, the faithful friend and loyal attendant of King Charles I. in all his troubles, represented the borough of New Radnor in parliament for several sessions.

*List of Members of Parliament for the Borough.*

A.D.	CHARLES II.	A.D.	GEORGE I.
1660.	Sir Edward Harley, Bart.	1714.	Thomas Lewis, Esq.
1661.	Sir Edward Harley, Bart.	1722.	Thomas Lewis, Esq.
1678.	Sir Edward Harley, Bart.		GEORGE II.
1681.	Thomas Harley, Esq.	1727.	Thomas Lewis, Esq.
	JAMES II.	1734.	Thomas Lewis, Esq.
1685.	John Wynne, Esq.	1741.	Thomas Lewis, Esq.
1688.	Richard Williams, Esq.	1747.	Thomas Lewis, Esq.
	WILLIAM AND MARY.	1754.	Thomas Lewis, Esq.
1690.	Robert Harley, Esq.		GEORGE III.
1695.	Robert Harley, Esq.	1761.	Thomas Lewis, Esq.
	WILLIAM III.	1768.	Edward Lewis, Esq.
1698.	Robert Harley, Esq.	1774.	Edward Lewis, Esq.
1701.	Robert Harley, Esq.	1780.	Edward Lewis, Esq.
1702.	Robert Harley, Esq.	1784.	Edward Lewis, Esq.
1705.	Robert Harley, Esq.	1790.	David Murray, Esq.
1708.	Robert Harley, Esq.	1796.	Lord Malden
1710.	Edward Harley, Esq.	1799.	Richard Price, Esq.
1713.	Edward Harley, Esq.	1802.	Richard Price, Esq.
		1807.	Richard Price, Esq.
		1812.	Richard Price, Esq.
		1818.	Richard Price, Esq.

A contest for the borough of Radnor was carried on in the year 1678, between Richard Deerham, Esq., and Sir Edward Harley, Bart., a petition presented to the House, and referred to the Committee of Privileges.

A contest for the borough was carried on in the year 1688, between William Probert and Richard Williams, Esqrs., a petition presented to the House, alleging this

singular complaint, that the bailiff rejected the votes of the out-resident burgesses, saying that they had no right to vote when any of the twenty-five capital burgesses of Radnor were candidates, and referred to a committee. No determination was passed upon that point.

A contest for the borough was carried on in the year 1690, between Robert Harley, Esq., and Sir Rowland Gwynne, Bart., and a petition was presented to the House, signed by the burgesses of the boroughs of Presteigne and Pain's Castle, who, being inhabitants of a part of the paramount manor of Cantref Moelynaidd, as well as the inhabitants of the boroughs of Knighton, Rhayader, Cnwclâs, and Cefn-y-llys, claimed an equal right of voting at the election of a member for the borough of Radnor. Their claim was disallowed by the House, and the right of election was then determined to be in the burgesses of Radnor, Knighton, Rhayader, Cnwclâs, and Cefn-y-llys only. This resolution was entered upon the journals of the House, and has ever since been deemed law.

The bailiff of the borough of New Radnor is the returning officer at the election of its representative.

The sheriff's county courts, for the recovery of small debts under 40s., are holden in the town and borough of New Radnor in alternate months with Presteigne: formerly with Rhayader; but the court, for a certain misdemeanour, was removed thence to the town of Presteigne, by the statute of the 34th and 35th of the reign of Henry VIII. The quarter sessions for the borough of Radnor are holden on the Monday in the second week after the Epiphany, on Low Easter Monday, first Monday after the Feast of Thomas a'Becket, and the first Monday after Michaelmas Day.

#### *Parish.*

The parish of New Radnor is bounded on the west by the parish Llanfihangel-nant-Moylyn, on the north by the parishes of Llanfihangel Rhydieithon, and a part of Cascob, and on the east and south by the parish of Old Radnor: Its average length is three miles, and its breadth



the same. It is divided into four parts, whereof the town and township of New Radnor are the principal; the other parts are included in the townships of Harpton, Badland, and Walton, the remainder of which are situated in the parish of Old Radnor. It is situated in the borough of New Radnor, and in the manor and lordship of Radnor Foreign. The bailiff of New Radnor for the time being is the lord of the manor. This privilege was granted by charter in the fourth year of the reign of Queen Elizabeth. It contains by estimation about 2,600 acres of old inclosed land, and about one-half of the same quantity of waste lands, and new allotments, partly inclosed. An Act of Parliament for inclosing the commons and waste lands was obtained in the year 1811, and the award thereon was completed three years afterwards.

Tradition still preserves the remembrance of a battle having been fought in War-clos, a field at a short distance eastward from the town, on an estate belonging to Percival Lewis, Esq., of Downton, which is supposed, on very probable grounds, to have been the scene of the action between Rhys ab Gruffudd, Prince of South Wales, and Roger Mortimer, Earl of Wigmore, and Hugh de Saye, Chief Justiciary, in the plain below the town, in the year 1195, when the two latter were totally defeated.<sup>1</sup>

In the year 1734 the number of inhabitants was 416. The last return, in the year 1811, was 380.<sup>2</sup>

Each township is assessed separately to the king's taxes. The money raised by the parish rates, in the year 1803, was £209 2s. 3d., at 3s. 7d. in the pound.

Downton, situated on the left hand of the turnpike road leading to Kington, about half a mile from the town of Radnor, is a place of great antiquity, which *Domesday Book* describes in the following manner:—

<sup>1</sup> Two tumuli, apparently sepulchral, are to be seen on the flat land near Harpton Court.—ED. ARCH. CAMB.

<sup>2</sup> The following returns complete the account of the population down to the present time:—A.D. 1801—329; 1811—380; 1821—426; 1831—472; 1841—478; 1851—481. This statement, however, includes part of the township of Upper Harpton, comprising three houses and nineteen persons.—W. J. W.

“ In Hezetre Hundred, Com. Hereford. Rad. de Mort. ten. Duntune. 7 Oidelard de eo. Ælmar 7 Ulchet tenuer. per 2 ℥ 7 poter. ire quo voleb. Ibi 4 Hidæ. Duæ ex his non geldabant. In dnio sunt 2 Car. 7 v 7 3 bord. cum dimid. Car. Ibi 6 servi 7 piscar. Silva dimid. 6 mlġ 7 5 q<sub>3</sub> lat. Ibi sunt duæ Haiæ. Valb 30 Sol. in tanto. Hanc trā ded. W. com. Turstino flandrensi.”

In Hezetre Hundred, & county of Hereford. Ralph Mortimer holds Downton, and Oidelard of him. Ælmar and Ulchet did hold it, being 2 manors: And they are free to go whithersoever they please. It consists of 4 Hides, two of which are not assessed. In demesne are two Carucates and five villains and 3 borderers, with half of a Carucate. There are 6 servants and fishers. A moiety of a wood 6 miles long and 5 broad. There are two parks, or inclosures. It was valued in the whole at 30s. This land Earl William gave to Turstin, a Fleming.

*Ecclesiastical Account.*

The church of New Radnor is situated upon an eminence above the town, and distant two miles and a half south-west from Llanfihangel-nant-Moylyn, two miles and a half south-east from Old Radnor, and the same distance north-east from Kinnerton Chapel. It consists of a nave and aisle on the south side, separated from the nave by five octagonal pillars supporting six pointed arches, and a chancel. The partition that divides the nave and chancel is a low timber frame under a pointed arch. On the south side of the nave are three windows, containing each three lights, divided by stone mullions under trefoil arches. A similar window is on the north side, the arch of which consists of three quatrefoil lights. The chancel contains three windows of ordinary construction. It also has a tower flanked by low buttresses, and at present covered with a tiled roof, but was originally higher, and, as appears by Speed's sketch of it taken in the year 1610, embattled. The tower contains four larger bells, and one smaller, with a clock. Its south side has three ranges of lights. The lavacrum is on the south side of the lateral aisles, which on the east appears to have formerly contained a small chapel, entered by two doors. The internal length of the church is 24 yards;

its breadth, 11. Its length externally is  $25\frac{1}{2}$  yards; breadth, 13. The porch is of timber, but the entrance into the church is under a pointed arch of stone; and opposite to the entrance door is a large hewn stone font. The internal length of the chancel is  $11\frac{1}{2}$  yards; breadth nearly 6 yards.

Upon the whole, this church, which, as Leland says, was erected by William Bachefield and Flory his wife, bears many marks of antiquity, and appears to have been constructed on a foundation coeval with the castle. The style of its windows corresponds with the order of architecture introduced in the reign of Edward III.

The register commences in the year 1643, from which period to the year 1681 the entries are written in Latin. The most curious of the entries are the following:—

“Since the re-establishment of the church of God in truth & peace by the blessed return of the dread sovereign Lord Charles II., by the grace of God, King of England, Scotland, & Ireland, & France, defender of the faith, &c. By whose especial grace and favour Robert Bidewell Clk was constituted and confirmed rector of this parish of New Radnor, in the twelfth year of his Majesty’s reign: A.D. 1660.”

“A.D. 1676. His Grace, the Archbishop of Canterbury sent in the year above-written a letter of Inquiry to all the Clergy, what number of persons there were in the several parishes, how many recusants, how many sectaries. There were then in all, small and great, in this parish of New Radnor, four hundred and five persons, of which forty nine were sectaries, recusants none. Simon Jones, Rector.”

“A.D. 1734. There were four hundred and sixteen persons in the parish of New Radnor. Walter Williams, C. W.”

“1754. Nov<sup>r</sup>. 2. Bap. John Llewelyn, Son of Corporal John Wood of Sir Rob<sup>t</sup>. Rich’s Dragoons by Elizabeth his wife. All the soldiers of the Corps being in Nov<sup>r</sup>. 20, then on a detachment and quart<sup>rd</sup> in this place at the request of Tho<sup>s</sup>. Lewis Esq<sup>r</sup>. of Harpton to oppress the inhabitants: a thing never before know in the memory of man, and for which he has incurred the great displeasure of the country: Tho<sup>s</sup>. Lewis, Rector.”

There are no religious dissenters in this parish.<sup>3</sup>

<sup>3</sup> A chapel, belonging to the Calvinistic Methodists, has recently (1833) been erected in this town.

On the south side of the church, partly covered with earth, were found two images, cut in stone; the one resembling a warrior, clad in armour, holding a long spear in his right hand, and a shield in his left; the other a female. There is no inscription upon either. The figures are two yards in length each. About seventy years ago they lay flat upon the ground. It is probable that they formed the ornamental sculpture of some tombstones which have been demolished.

*Charitable Donations.*

A.D. 1668. Thomas Ecclestone by will gave £5 to the poor, which is lost.

John Bedward, in 1688, by will gave £40 to the poor, which is also lost. This is called the *Vron* charity, being settled on an estate called the *Vron*. Thomas Lewis, Esq., late of Harpton Court, deceased, by will has directed this charity to be paid whenever the parish can prove its claim.

Henry Smith, of the city of London, Esq., by indenture dated the 24th day of April, 1627, duly enrolled in the High Court of Chancery, settled and directed the payment of from four to five pounds a-year, the sum not being fixed owing to repairs, &c., to be distributed amongst the most indigent housekeepers and other industrious poor in the parish of New Radnor, payable out of an estate and lands called Longney Farm, near Gloucester, as a perpetual charity.

John Green, of the city of Hereford, Gent., by will dated the 10th day of December, 1788, in the Prerogative Court of Canterbury, settled and directed the payment of £300, the interest of which to be distributed as follows:—"£10 a-year for ever to a charity school in the parish of New Radnor, (viz., for fifteen boys from New Radnor, and five boys from Glascwm,) and £3 a-year for ever to be given in bread, monthly, amongst the most indigent housekeepers and other industrious poor in the said parish; and the remainder to purchase pulpit, desk, and altar cloths; and also a hearse and a pall for the parish of New Radnor."

The two last donations are recorded on a benefaction table suspended on the south side of the church, in the front aisle, and they are duly administered.

John Hugh, time and manner unknown, left £50 to the poor, the interest of which was for many years regularly paid by Jeremiah Griffiths, of Downton; but a dispute arising between him and the parishioners, he deposited £50 in the exchequer, till the parish could purchase land with it, where it has remained for more than thirty-seven years.

Richard Price, Esq., of Knighton, the representative of this borough in parliament, gives £5 annually towards the instruction of poor children. He also causes the sum of £40 to be annually distributed among the poor of this parish.

*List of Incumbents.*

	A.D.		A.D.
Rev. Thomas Lake <sup>4</sup> .....	1649	Rev. John Jenkins.....	1708
Rev. Hugh Watkins .....	1654	Rev. John Pugh.....	1714
Rev. Robert Bidewell.....	1660	Rev. David Williams.....	1715
Rev. Simon Jones .....	1675	Rev. Chamberlayne Davies.....	1741
Rev. John Hergest.....	1683	Rev. Thomas Lewis.....	1745
Rev. John Howells.....	1685	Rev. — Woodhouse.....	1796
Rev. James Gwynne.....	1692	Rev. Thomas Hodges.....	1800
Rev. Roger Griffith.....	1706	Rev. J. Merewether, D.D., Dean of Hereford.....	1828

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OLD RADNOR.

This parish is denominated, in Welsh, sometimes Maesyfed hên, and sometimes Pen-y-craig. The former name has been already interpreted. The latter is descriptive of the situation of its church and palace, for it anciently had a palace, viz., on the summit of a high rock. It is bounded on the north by New Radnor, on the east by the parish of Kington, on the south by Gladestry, and on the west by Llanfihangel-nant-Moylyn. It is a very extensive parish, consisting of the several townships of Bareland and Burfâ, Ednol, Evenjobb and Newcastle, Harpton and Woolpits, Lower Harpton, in the

<sup>4</sup> Ejected by the republican sequestrators. The other dates refer to the time of collation, respectively.

county of Hereford, Kinnerton and Salford, Old Radnor and Burlingjobb, Walton and Wymaston. It contains seven manors, viz.—1. Radnor Forest, of which T. F. Lewis, Esq., of Harpton Court is the lord; 2. Newcastle, which belongs to the crown; 3. Bilmore, *als.* Stannier, Jno. Morris, Esq.; 4. Evenjobb, and Burlingjobb, of which the Earl of Oxford is the lord; 5. Bareland and Burfâ; 6. Badland, belonging to the Earl of Oxford; 7. Kinnerton, of which the Rev. John Rogers, rector of Stowe, in the county of Salop, is the proprietor.

The antiquities still existing in this parish, though in a mutilated form, are extremely interesting, and may be referred to the druidical and Silurian ages. The four upright stones at Hindwell deserve a priority of notice. Besides this relic of antiquity, there are three or four others, which, though of a different construction and use, may be referred, if not to the druidical institution, yet to the Silurian age, and indicate the military tactics and civil jurisprudence of that people. On the road leading from New Radnor to Walton are three tumuli, *tommenau*, or barrows, placed triangularly; one of them is of a considerable magnitude. These were for defence, and, perhaps, for the sepulture of the hero who fell in battle contiguously to the spot. To Old Radnor, tradition, in some degree confirmed by history, assigns a castle, or palace, the remains of which still exist, but in a very mutilated condition. These consist of a circular piece of ground, situated in a field on the south side of the church-yard, from which it is separated by the road, and surrounded by a deep fosse, or moat. This round area was the base of a large barrow, or tumulus, which served as the keep of the castle, or palace, that formed the superstructure. This conjecture is warranted by the circumstance of foundations of buildings having been frequently dug up in this place, as well as on the adjoining grounds, which latter circumstance seems to verify the tradition, that there once existed at Old Radnor a populous and considerable town. The name also, viz., court-yard, in the Welsh language, *llys*, corroborates the tradition of

the existence of a castle, or palace, in which the ancient reguli of this district resided, the outward apartment of which was circular, and constituted the audience-hall, and the court of judicature; from this there extended, towards the east, an oblong range of building, which was the chief's own retirement; and around this principal building were others of various forms and dimensions, occupied by his vassals and tenants.

These buildings of every kind and denomination fell the victim of civil dissensions, and were destroyed in the year 990, when the first historical mention is made of Maesyfed, or Radnor, or Pen-y-craig, by the chroniclers of Wales. At that time, they and the adjacent lands belonged to Edwin, the son of Eineon, the son of Owen, the son of Howell Dha. Edwin was also rightful heir to the Principality of South Wales, the throne of which had been violently seized by his usurping uncle Meredith, the younger brother of his father Eineon, who perished immaturely in the field. Edwin endeavoured to recover his right by hiring, as was customary in those times, an army of Saxons and Danes, with the assistance of whom he ravaged Meredith's territories in South Wales. To retaliate these outrages upon Edwin, Meredith destroyed with fire the buildings at Radnor, and ravaged in a cruel manner the adjacent lands. Whether Maesyfed, or Radnor, formed a part of the possessions of Elystan Glodrydd, Lord of Fferllys and Moelynaidd, no documents appear to ascertain; it certainly lay within the limits ascribed to that chieftain, who undoubtedly left to his son Cadwgan the whole of what is now comprehended under the name of Radnorshire. The Mercians, or Saxons, had made no permanent settlement in this or in any other part of the district, till after the second and successful expedition of Earl Harold into Wales, when he took possession of what is now called Old Radnor, and transferred the seat of his government to a place more commodious in situation, which he named Radrenove, or New Radnor, expelling from the adjacent lands the ancient occupiers, and substituting in their room his

followers and adherents, who immediately imposed upon the different townships of this parish new names, all of which, Burfâ alone excepted, which remained a British post for some time after, are derived from Saxon origin. And this is the era in which Radnor first began to be distinguished by the epithets Old and New.

Camden entertained the opinion that Maesyfed hên, or Old Radnor, was anciently a place of very considerable note, and that on its site stood the Roman city Magos, where the commander of the Pacensian regiment, or cohort, lay in garrison, under the Lieutenant of Britain, in the reign of the Emperor Theodosius the Younger; and that from this circumstance the inhabitants of this part of the district acquired the name of Magasetæ, and Magasetenses. That Old Radnor has been a place of some celebrity the preceding paragraphs evince; but every circumstance attached to it serves to show the absurdity of supposing that a Roman garrison was ever placed there. The fixing of Magos at Radnor is an idle fiction supported by no argument whatever. Horsley says that no Roman road led to or from Old Radnor;—granted. But there certainly was a military road of the Silures which connected Radnor with their camps of Burfâ, Cwm, and Newcastle. In *Domesday Book*, Radnor is described by the general term *Wasta*, by which is meant, not land unappropriated, but land uninclosed, as the greatest part of Wales at that time was. For ninety-six years prior to the compilation of *Domesday Book*, the lands of Radnor were the property of the great-grandson of Howell Dha, King of all Wales.

It is not to be concealed that there exists a current tradition, that the town and castle of Old Radnor were demolished by Rhys ab Gruffudd, Prince of South Wales, in the reign of King John; and that with these ruins were erected the town and castle of New Radnor. But this supposition is rejected by all historians, who concur in asserting that New Radnor was first formed by Earl Harold in 1064.

The other remains of antiquity by which this parish is



distinguished consist of military positions, or camps. The principal of these are two, viz., Burfâ and Newcastle. The former is situated on the river Hindwell, and distant about a mile east from the church of Old Radnor. The latter on the road from Presteigne to New Radnor, contiguous to a place called Beggar's Bush.

The principal landed proprietors of this parish are T. Frankland Lewis, Esq., member of parliament for Beaumaris. His seat is at Harpton Court, situated on the western side of the turnpike road leading from New Radnor to Walton, or Well-town. Hampton, in ancient times, belonged to a family of the name of Vaughan, descended from Eineon Clyd, Lord of Elfael, who was the son of Madoc, the son of Idnerth, the son of Cadwgan, the son of Elystan Glodrydd.

The manor or reputed manor of Bilmore, otherwise Stanner, purchased by Mr. Morris of Mr. James Poole in 1789, who purchased it of Mr. Harford Jones in 1781, who purchased of Jno. Watkins, and Mary Ann Addison Smith, London; some lands detached belonged to Stephen Comyn. Harford Jones married Elizabeth Brydges, daughter of Elizabeth Bridges, of Colwall, and John, &c., of London, 1760, two Harfords before the present one; 1713, Colonel James Jones; Brydges, 1729; Harford Jones married Elizabeth Brydges in 1730.

*Lords of the Manor of Bilmore.*

A.D.	A.D.
1713. Colonel James Jones	1760. Harford Jones
1729. — Brydges	1781. James Poole, by purchase
1730. Harford Jones, by marriage	1789. John Morris, by purchase

Some detached lands were purchased by Harford Jones of Jno. Watkins and Mary Anne Addison Smith, which belonged to Stephen Comyn.

*Ecclesiastical Account.*

The church of Old Radnor is erected upon a rock. Hence its name in the British or Silurian language, viz., Pen-y-craig, is significantly expressive of its situation, on the northern side of a lofty eminence. It is a venerable

edifice, consisting of a chancel, in which have been chantries, a nave, and two aisles, an embattled tower, with three ranges of lights on each side, one in each range, containing six bells, and a staircase turret on the north-west side. The roof is ceiled with oak, on which are carved the armorial bearings of the ancient Lords of Radnor. The beautiful screen extends entirely across the nave and aisles.

The area of the nave and aisles is paved with tiles of an hexagonal figure, and decorated with the figures of birds, the representation of crests and arms, and other fanciful devices. These are to be met with in some dwelling-houses in the town of Presteigne, and especially in the habitations usually reserved for the use and accommodation of the judges of assize.

There also stands on the north side of the chancel a richly carved old case of an organ, despoiled of its pipes. The old bellows lies in the chantry behind. At the east end of the south aisle are several monuments dedicated to the memory of the family of Lewis of Harpton Court, in this parish; more particularly that of the late Thomas Lewis, Esq., commonly known by the name of the Old Burgess Lewis, because he not only lived to a great age, viz., eighty-three years, but also because he represented this borough in parliament eight successive parliaments, from the year 1714 to the year 1768.

No document or memorial exists which might ascertain the precise era in which this church was erected.

The benefice of Old Radnor is a rectory and vicarage, with the chapels of Kennarton and Ednol annexed. Kennarton is the Querentune mentioned in *Domesday Book*, as belonging to Osbern, the son of Richard. The Dean and Chapter of Worcester, in whom are vested the whole of the tithes, are the patrons. For in the reign of Henry VIII., both the patronage of the church, and the tithes of the parish of Old Radnor, which came to the crown by the accession of the Lord of Moelnaidd to the throne of England in the person of Edward IV., were granted by the foreign sovereign to the reverend the Dean

and Chapter of Worcester, for the purpose of augmenting their income. Ever since that time, the whole of the tithes have been let by lease, renewable every seventh year, to a lay gentleman resident in the neighbourhood. The present lessee is T. Frankland Lewis, Esq., of Harpton Court, at a low rent, out of which is paid the salary of the vicar.

*List of Incumbents.*

	A.D.		A.D.
Thomas Powell .....	1809	H. F. Mogridge, M.A. ....	1834

*Population.*

A.D. 1801—1243; 1811—1220; 1821—1331; 1831—1526; 1841—1503; 1851—1263. Part of the township of Upper Harpton, containing twenty-four houses and 124 persons, is in the parish of Llanfihangel-nant-Moylyn, in this sub-district, but is here returned as in 1841.<sup>5</sup>

*(To be continued.)*

CORRESPONDENCE OF MR. ANEURIN OWEN.

WE are indebted for the communication of Mr. Aneurin Owen's correspondence to the kindness of his son, one of our Local Secretaries for Denbighshire. The letters published below come in appropriately to illustrate the preceding portions of the history of Radnorshire. We hope this may lead to some remarks from our Radnorshire and South Welsh members.

*Mr. Aneurin Owen to the Rev. W. J. Rees.*

DEAR SIR,

(No date.)

I have often been inclined to write you, though I have but little to communicate, my occupation in preparing materials for the press absorbing all my attention. I have found

<sup>5</sup> The returns for this parish, and the insertion of other corrections, are due to the kindness of the Rev. Walter Jones Williams, M.A.—  
ED. ARCH. CAMB.

in a Latin chronicle styled *Annales Menevenses* some curious particulars about transactions in your neighbourhood, and extract the following list of Castles therein mentioned which existed in and near the County of Radnor and destroyed by Llywelyn and his adherents, Cevnllys, Bleddvach, Cnwclas, Trefecland, Norton, Lanandras, Hwntenton; I have no where else met with any mention of the Castles of Bleddvach, Cnwclas, and Norton; you probably are acquainted with the sites of them. About the same period I find mention, in this chronicle exclusively, of a battle at "Coed Lathen" not far from Dinevwr, and the destruction of part of the garrison of Montgomery by the inhabitants of Ceri and Cydewain at "Gurnegof" (Gwern y Gov I suppose). I have been able to identify most of the Castles alluded to in our Annals, some few however in South Wales have baffled my researches. I insert here all those of that description, for it may chance that you are acquainted with some of them.

Castle of Rickert Dylamar in Cardiganshire 1036	1236 Morgan ab Hywel ym Machein. S. Wales
1151 Ystrad Cyngen. S.Wales	1243 Garth Grugyn. S. Wales
1163 Mabwynion. Cardigan- shire, near the Teivi	1256 Bydydon or Bodedon. S. Wales
1205 Aber Einiawn. S. Wales	1258 Llangeneu or Llangym- wch. S. Wales
1215 Ynys Gynwreid. S.Wales	
1215 Nant yr Ariant. Cardi- ganshire near Cardigan	

I have not Meyrick's Cardiganshire, which may perhaps elucidate the sites of those castles of the above list situate in Cardiganshire. Some few I cannot ascertain what Parishes they are situated in, though their situation is sufficiently obvious; of this class there are three.

1094 Rhyd Cors close to Caervyrddin (Llanllwch?)	
Meibion Uchtryd in the Comot of that name (Castle Dyram?)	
1194 Maud's Castle in Colwyn	

This last is in your neighbourhood near the banks of the Wye. I cannot ascertain what Parish it is situated in, and whether it is the same as Aberedw.

There are many battles likewise stated in the chronicles to have occurred at places which I cannot, at present, elucidate, such as

720 Garthmaelawg. Gwynedd	840 Ketyll Cyveiliawc
720 Pencoed ym Morganwg	843 Tinant
733 Ddefawdan	860 Wythen
755 Coed Marchau yn Neheu- barth	868 Brynonen or Crynonen
	872 Bangolau—Mon

872 Manegid—Mon	1074 Gwennothyll—Gweun y twill
1029 Toniwlwg—Morganwg	1094 Coed yspys—yspwys— N. Wales
1031 Traethwy	1094 Celli darfawg — Mor- ganwg
1032 Machwy Hiraethwg	1094 Celli Carnant — Gwent (Celli Gaer?)
1037 Rhyd y grog ar Havren. Rhyd y groes	1094 Aber llech—Gwent.
1040 Pwll Dyfach	
1068 Mechen	
1073 Bron yr erw—Gwynedd	

*Rev. W. J. Rees to Mr. Aneurin Owen.*

MR. ANEURIN OWEN,  
MY DEAR SIR

Cascob n<sup>r</sup> Presteign  
March 25. 1831

You make enquiry in your Letter respecting the Radnorshire Castles of Cefnlllys, Bleddvach, Cnwclas, Trefyclawdd, Norton, Llanandras and Hwntenton; the scites of which are well known; the first two are in parishes of the same name, generally spelt at present *Kevenleece* and *Blathvaugh*; the scite of the 3<sup>d</sup> is in the parish of Begeildy, two miles west of Knighton, spelt usually *Knucklas* the fourth is *Knighton*; the 5<sup>th</sup> is in a parish of the same name; the 6<sup>th</sup> is *Presteign*, the 7<sup>th</sup> is *Huntington*, on the borders of Radnorshire, in the county of Hereford. A hunter of Castles in Radnorshire, has given me the following list of places at which he thinks there were some kind of castles, at some period or other. 1 Knighton, 2 Knucklas, 3 Norton, 4 New Radnor, 5 Pains castle, 6 Clirow, 7 Aberedow, 8 Cefnlllys, 9 Old Castle, 10 Colwyn, 11 Rhayader, 12 Llechrhyd, 13 Water break its neck, 14 Dinboth, 15 Cwmaron, 16 Cantle, 17 Pilleth, 18 Blethvaugh, 19 Cwmygerwyn, 20 Presteign, 21 Old Radnor, 22 Little Stanage, 23 Gwrthreinion (in the parish of Nantmel), 24 Castell y Blaidd, in the parish of Llanbadarn Fynydd, 25 Castell Pren, 26 Woodcastle, 27 Velindre, 28 Newcastle, near Evenjobb, 29 Cwmtoyther, 30 Boughrood. My informant mentions that a List, which he has mislaid, contains 36 names; and that some of the Castles were very small and only structures of wood on a mound of earth. From Meyrick's History of Cardiganshire, I make out the following castles in that county. 1 *Ystradmeiric*, 2 *Humphrey* (Castle Hywel, parish of Llandyssil), 3 *Dyvy*, 4 *Dinerth* (Hero, parish of Llanbadarn-tref-eglwys), 5 *Llanrhystyd* (Rhos, parish of Llanrhystyd), 6 *Caerwedros*, parish of Llandyssilio Gogo, 7 *Aberystwyth*, 8 *Cardigan* (Aberteifi), 9 *Aberrheidol* near Aberystwyth, 10 *Abereinion*, p. of Llandyssil, 11 *Cadwgan*, parish of Llanddewi Aberarth, 12 *Cefel*, p. of

Llangoedmawr, 13 *Cefn ddu*, p. of Cilcennin, 14 *Gwynionydd* (Coed fôn, p. of Llandyssil), 15 *Castell du*, p. of Llanwnen, 16 *Flemys*, p. of Tregaron, 17 *Sunny Hill Castle*, same parish, 18 *Goed tréf*, p. of Llanyby, 19 *Mabwynion*, p. of Llanarth, 20 *Moeddyn*, same parish, 21 *Nodolig*, p. of Aberporth, 22 *Castell Pridd*, same parish, 23 *Odwyn*, p. of Llangeitho, 24 *Pistog*, p. of Henllan, 25 *Castle Hill*, p. of Lanilar, 26 *Castell Styffan*, p. of Lampeter, 27 *Byged*, same parish, 28 *Gwallter*, p. of Llanvihangel genau 'r glyn, 29 *Stratpythyll*, same parish. I have not met with any others in Dr. Meyrick's book; though possibly there may be some. There is a place near Carmarthen, called *Rhydygors*, but I do not think that it has anything to do with *Rhyd Cors* castle so often mentioned in the Welsh Chronicle; this last seemed to me to have been situated much nearer to Glamorganshire or Brecknockshire, but I could not fix its locality, which I was desirous to do, to understand the history. *Maud's castle in Colwyn*, is the 10<sup>th</sup> Radnorshire Castle mentioned above, now called *Colwyn Castle*; it is in the parish of Llansaintffread in Elfel, about 5 miles eastward from Builth, near the road to Radnor. Dr. Meyrick considers *Dingevaint* Castle to be the same as *Cilgerran* (Pembrokeshire) *Abercorran* Castle is said to be same as *Laugharne* (Carmarthenshire). I have thus given you some account of castles, which may be probably of some service to you. But with respect to the places which you mention, where battles have been fought, of the 22 specified by you, there is not even one that I know anything about, and consequently I have to regret that it is not in my power to give you any information. There is a parish near Dynevor called *Llangathen*, might not "*Coed Lathen*" be an abbreviation of *Coed Llangathen*? *Gwernnygo* is the name of a township in the parish of *Ceri*; I was used to think that it might mean *Gwern ogof*.

It certainly gave me great pleasure to be informed that you were busily engaged in preparing your materials for the Press, and that you were about to move to London for the purpose of proceeding with your undertaking. I therefore hope that you have had a safe, and agreeable journey to the great metropolis, and that you are now going on without interruption. While the political world is agitated by storms, I trust you are proceeding tranquilly, and will be enabled to complete your engagements with satisfaction both to yourself, and to the public. Should you, when you write, oblige me with some account of your progress, the information which I should receive, would be very gratifying. I hope that satisfactory arrangements have been made, so that your father will be enabled to proceed with printing the *Mabinogion*: the work has been a long time lying by, and I

trust that it is now in a fair way of seeing the light. Be pleased to inform your father that I lost no time in writing to my brother at Llandovery, and requesting him to take steps to obtain for him the articles which he lent the late M<sup>r</sup>. Jeffrey Jones. Although it would afford me considerable pleasure to meet you in London, this spring, I must forego it, as it will not be convenient for me to visit the Metropolis this year, as I once intended. Accordingly I will thank you to leave the packet containing the transcript of the Gododin for me at M<sup>r</sup>. Laycock's, and as I expect that a person from the country will shortly call there for me, I will also thank you to avail yourself of an early opportunity to leave it at his house, which, as it is not far from the British Museum, may be done without much inconvenience. There does not seem to be anything among the literary papers of the late learned author of the Celtic Researches, which will be ever published; but what he has left behind him, I intend to get bound, in order to preserve them. I have been lately engaged in compiling a Memoir of him, for the bishop of Salisbury, and the Royal Society of Literature, in the first instance, but which may at length appear in the Cambrian Quarterly; I have sent an announcement of the death of this learned man for insertion in the next number of that work; which is to appear shortly. Should your father be with you, I will thank you to present my best respects to him. I shall be happy to receive a communication from you whenever you may feel disposed to write; and am, My dear Sir, Your's very sincerely

W. J. REES.

How long, do you think, you shall stay in London?

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#### LETTERS CONCERNING HARLECH.

THE following letters are from the Porkington Collection. It may be recollected that I communicated several papers on the same subject to the *Archæologia Cambrensis* some years since.

Sir William Maurice was of Clenenney, in Caernarvonshire. He was great-grandfather of the celebrated Sir John Owen, and appears to have lived upon terms of friendship with King James I. He represented, at different times, the county of Caernarvon, and Borough of Beaumaris. Through his eldest son, William Maurice,

he was ancestor of Mrs. Ormsby Gore, the present here-  
trix of Clenneney, and through one of his younger sons,  
Ellis Maurice, who married Jane, daughter of Sir William  
Mering, of Mering, in Nottinghamshire, Knt., he was an  
ancestor of my family. Sir Henry Lee figures in one of  
Sir Walter Scott's novels, I forget which, and Sir Francis  
Eure was Lord Warden of the Marches, and afterwards  
Lord Eure, of Malton.

W. W. E. WYNNE.

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The request of the Baylieffs and Burgenses  
of Harlegh vnto S<sup>r</sup> W<sup>m</sup> Maurice Knight  
concerneing certen buynes to be done for  
them at the parliament.

Ffirst whereas their Charters & feeferme have not ben of a long  
tyme Confirmed, or renewed, their request is that the said S<sup>r</sup>  
W<sup>m</sup> Morris shall take the paynes for them to have their charters  
& ffefferme renewed or Confirmed; and such thinges to be  
added therevnto, or to be diminished from the same as to the  
sayd S<sup>r</sup> W<sup>m</sup> shalbe thought most requisytt & needfull, and for  
that purpose they doe deliuer their sayd charters together w<sup>th</sup>  
the Common Seale of the sayd towne to the hands and custody  
of the sayd S<sup>r</sup> W<sup>m</sup> vpon trust & confidence that he will deale  
therein for them faithfully and according their most profict and  
good.

Allsoe where there is a fayer holden and kept at and for the  
Towne of Hardelaghe vpon Sainct Andrewes daye yerely, and  
where there doth not vse to resort to the sayd towne any drovers  
or other people of the Countrey vpon that daye haveing only the  
people dwelling next vnto & about the same towne by reason of  
other fayers kept in other townes neere to the sayd towne at &  
abouts the same daye, w<sup>ch</sup> is preiudiciall bothe to the townesmen  
& the people dwelling neere the sayd towne, their request is that  
they may have the daye of the keeping of the sayd fayer altered  
and that the same may be kept and holden vpon the feast daye  
of Symon and Jude yerely from hensforth.

Allsoe their request is that the sayd S<sup>r</sup> W<sup>m</sup> Morys either by  
himself or thorough some of his frendes shall make mocion that  
the Sessions to be holden for the Com. of merioneth may be by  
act of parliament kept all wayes at the sayd towne, if yt may be,  
and if the sayd S<sup>r</sup> William may prevayle in the matters herein  
before mencioned the sayd Burgenses are contented to reward  
hym for his paynes to his owne Contentacion, and therevnto they



bynde themselves hereby. dated vnder the hands of the sayd baylieffs and some of the sayd Burgenses the xij<sup>th</sup> daye of march 1603.

yo<sup>r</sup> loveing frendes

Robt Morgan

signum × John tompson

signum × Robert ap howell

Humffrey ap Richard }  
Humffrey ap edward } Baylyffs

Also our request is that whereas there is noe burgise for the parliament for the townes in merioneth shire that you procure that for this shire as it is in all shires thorowe ingland & wales &c.

In a different hand, on the same sheet, that of Sir William Maurice :—

Mem. to take advice to have the constable or his deputy to be at Harleghe accordinge to their Charter.

the faire to be changed from S<sup>t</sup> Andrewes daie to S<sup>t</sup> martins daye the 11 of november.

the sessions if hit maye so bee hadd as it is in other shires of wales since the newe ordinans.

quere the statute or the K. majesty's letter to the Justices.

the scale to be altered and new filled (?) w<sup>th</sup> the kings majestys name.

In, probably, the same hand, on the same sheet, as the "Request of the Baylieffs," before :—

Jesus.

Right worshipfull S<sup>r</sup> William Maurice w<sup>th</sup> my hartie comendations &c: being right sorry that I could not se yo<sup>r</sup> wor. befor you goe to the parliament w<sup>ch</sup> I pray god it be to yo<sup>r</sup> health Joye & comfote, & whereas the bayliffes & burgises of hardelagh doe deliuer to yo<sup>r</sup> hands & self custody all the escripts & writings that they have for kepinge of their lands, & of parte of yo<sup>r</sup> owne lands & many other good gentlemen in Ardydwy, And for our charter w<sup>ch</sup> is graunted vs by Kinge Edward the first & never renewed or confirmed but once, w<sup>ch</sup> is in the time of Kinge Richard the second as it doeth apere by the charter w<sup>ch</sup> hath a great hole in it by some mischaunge befor our time, yet the confirmation is to be sene in the latter end of that, And as for our ffeferme I thinke it nedes noe confirminge or renewinge, for better wordes can not be had then is in it as you well knowe what m<sup>r</sup> Plawden's opinion was of it, the ffeferme maketh mention of payment of xxij<sup>li</sup> yerely & nowe we pay but xvij<sup>li</sup> xij<sup>s</sup> iiij<sup>d</sup> there remayneth then vnpaied yerely . . . . vj<sup>s</sup> viij<sup>d</sup>

w<sup>ch</sup> we haue but a respect for it sithence for the newe ordinaunce of wales (*sic*) Therefor me thinketh it best to lett the feferme as it is except you may have the Reddendo Anuatim as we nowe paye being xvij<sup>li</sup> xiiij<sup>s</sup> iiij<sup>d</sup> we had but this fyve markes allowance where we lost by the tolles that was leauied then in Ardydwy more then ten pounds Soe vsinge yo<sup>r</sup> good discretion & takinge good counsell therein I and the rest of the poore burgises of hardlech comitt all things to yo<sup>r</sup> good consideracion besechinge god to prosper yo<sup>r</sup> Jorney w<sup>th</sup> saulf returne. hardlech this xij<sup>th</sup> of marche 1603  
yo<sup>r</sup> poore cozyn to comaund

Robt Morgan.

if you can procure the confirminge of them it can not be but in-speximus cartam proavi nostri Edwardi nuper Rex (*sic*) Anglie &c.  
—(*From the original at Porkington.*)

(*From Gryffith Vaughan, of Cors-y-gedol, Esq.*)

There came a ðre from our sherrif who is nowe at London that he hath gotten a promes for the assizes to be kept at Dolgelley, and he hath a promis of them for x<sup>l</sup> w<sup>ch</sup> are in gatheringe areadie, all this I doe knowe to be true and therefore worke what you can to keepe the kings ðre afoote for the poore Towne of harlegh for nowe is onlie time and if it holde for good at this time, it is like it will not be reused hereafter in haste, there hath binne dis meetings Betweene the Sherif, S<sup>r</sup> James Pryse m<sup>r</sup> John lloid the counceller & other gen<sup>l</sup> of those ptes touchinge thavoiding of the Kings ðre but howe they haue concluded I can not c<sup>t</sup>entie learne as yet, onelie that I hearde that they haue made Som c<sup>t</sup>ifiatt and alsoe that they haue written to M<sup>r</sup> Barker Som thing or other Soe wishing yo<sup>r</sup> healthe and speedie retorne I betake you to god this p<sup>r</sup>sent monday

To the Righte Wor<sup>th</sup> S<sup>r</sup> Yo<sup>rs</sup> assured to vse

Witm Maurice knight

Gry: Vaughan.

—(*From the original at Porkington.*)

It will be observed in the list of sheriffs for Merioneth, (*Archæologia Cambrensis*, First Series, ii. p. 130,) that Sir James Pryse, of Ynys-y-Maengwyn, knight, was sheriff in 1607, and again in 1620. The former year is most probably that in which this letter was written.—  
(ED. ARCH. CAMB.)

(*From Sir Henry Lee, of Ditchley, Knt., Constable of Harlech Castle.*)

S<sup>r</sup> William Morris, I haue receued a letter from you, I vnderstand therby that you are chosen one of the Baliffes of Har-

loughe, wherin I thinke you may stand your good neighbours in some steede. The repayre of the Kinges castles are not in my handes. It may be some thinkes, It is a place may be spared, And so to saue charges. The last repayre I procured, the allowance was bestowed vpon it. The towne may be less poore. If you haue procured them two sysses (assizes), And if you had dealt better w<sup>th</sup> me touchinge the land I haue in the marshe, you mought haue had as much as you now deseyre. And so I committ you to god. ffrom ditchley this viij<sup>th</sup> of ffebruary 1609

Your lovinge freind

Henry Lee.

(Addressed)

To the right woorshipful my  
very louinge freind S<sup>r</sup> William Morris  
Knight, at the whyte Vnicorne in Pater  
noster Rowe giue these

---

(From Sir Ralph Eure, Knt.)

S<sup>r</sup> William

I have hereinclosed sent you a Coppie of the letter procured from his Majestie concerning the busines of Hardelagh towne, w<sup>ch</sup> I take to be verie effectuall, and availeable for the purpose; the letter it selfe remayneth w<sup>th</sup> the Clerke of the Signett, who Expecteth, and is to have some Consideration for it: So that if you desire the dispatch thereof before the King take his progresse, I could wish you would presently against the tearme cause xx<sup>l</sup> to be sent vp (since lacke of money is the occasion of the stay) to be disposed in hand among such as haue already dealt in the same. W<sup>ch</sup> if it shall come vp tymely while my being here, I will further the final accomplishing thereof w<sup>th</sup> the most Expedition: w<sup>ch</sup> referring now to your selfe, and those whom it shall concerne In the mean tyme I bid you farewell and rest

London this

Yo<sup>r</sup> verie loving frinde

of April 1609

Ra: Eure.

S<sup>r</sup> William

Morris knight,

(Addressed)

To the right wor<sup>ll</sup> my very loving  
freind S<sup>r</sup> William Morrice  
Knight, one of the Deputie  
Lieutenants of the Contie of  
Carnarvon dd. (deliver).

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NOTICES OF SOME OF THE FIGURED CALVARIES,  
REREDOS AND CROSSES IN LOWER BRITANNY.

THE monuments which we are about to refer to will interest less by their antiquity—for none of them are older than the sixteenth century—than by the prodigality of detail, singularity, and, we believe, originality, of design and execution, which they exhibit. The *Calvaries* consist of a stone basement, generally square, surmounted by an extraordinary number of figures, representing scenes from the Life and Passion of our Lord. No two of them exactly resemble one another, and to give a correct notion of them, an engraving of each would be requisite. The representation of one of the most remarkable, however, that of Guimilliau, will give a sufficient general idea of all. The figured Reredos are carved in wood; and, looking at the prodigious number of personages which they exhibit, and the skill and neatness of the carving, they are yet more curious than the calvaries.

The erection of these monuments took place within a single century, or, at most, a century and a half. How they first originated we are unable to explain, neither can we refer to any notice on the subject. The figured calvaries are, as far as we know, almost unique; of the reredos we can refer but to one or two in any other part of France, and those not more ancient than our Breton examples.

The figured Crosses—in stone—are amongst the most elegant monuments of the kind which we know, and, in spite of the havoc which took place during the Revolution, are still numerous.

“After the Restoration,” says M. Souvestre, “there was an idea of re-erecting all the crosses by the way-side, thrown down in 1793, and according to an exact inquiry it was found, that in Finistère alone, this would cost no less than one million five hundred thousand francs (£60,000). The Léonnais [Diocese of St. Pol de Léon] figured for two-thirds of this.”

There is good hope that the rich remains which still exist will eventually be figured and described. An

earnest of this appears in the very interesting article of M. Ch. de Keranflec'h, "On the Early Inscribed Stones and Crosses of Brittany," of which the first part is already published in the *Archæologia Cambrensis* for January, 1858, vol. iv. Third Series.

It is to be anticipated that the renewal of the long interrupted intercourse between the kindred people of of Cambria and Armorica will induce mutual "visitations;" and we shall therefore give sailing directions wherever they may be useful.

*Lampaul and Guimilliau.*—Of all the figured monuments in Brittany, the most remarkable, taking them together, are the calvaries of Lampaul and Guimilliau, in Finistère, only a league apart. To visit the two places we left Morlaix, by a diligence to Brest, between six and seven in the morning, arrived at Landivisiau about nine o'clock, and, having breakfasted, left at ten o'clock for Lampaul, distant about a league (two miles and a half).

We enter the church-yard of Lampaul under an arcade of three arches ranged laterally, and surmounted by an elegant balustrade, forming a sort of gallery, within which are erected three handsome crosses representing the Crucifixion. Similar entrances are to be seen at St. Thégonnec, Sizun, Berven, La Martyre, (all in Finistère,) and probably at some other places. In most of these the crosses have been pulled down. M. Souvestre suggests that these galleries were used as *preaching tribunes*. They may have been so employed in the absence of the exterior stone pulpit found attached to the walls of some old churches. But the crosses would seem to mark them as simple exterior *roodlofts*, (or jubés,) leading into the church-yard, as those within the church opened into the chancel. It may be presumed, also, that they were used by the ministers of justice for proclaiming the sentences and ordinances of the law, as shown by the following passage, copied from "The Legend of the Twelve Apostles of Kermaria" (in Plouha, Côtes du Nord):—

"He (Yvon) hastens homewards, thence to go to the Justice. 'I mistake,' said the *Tadcoz*, or grandfather, correcting himself;

‘ a seneschal at that time pronounced his judgments on the stone gallery which you know on the wall outside the church.’”

It is not improbable that all public proclamations were made from these elevated tribunes, and that hence were sold by auction the offerings made on the patronal fête, or pardon. But they are intrinsically church-yard rood-lofts. That of Lampaul is dated 1669.

- A very elegant reliquary, dating from 1667, adjoins the arcade. The numerous statuettes which once occupied the niches decorating the front are now replaced by the disgusting skull hutches. One of these is only three years old, according to the date.

The tower may justly be classed with those of Creizker, Plouaré, Goulven, &c. There is the usual intermixture of incongruous styles, but so harmonized that none save rule-and-square eyes will find a blemish. Salient galleries, cornices, balustrades and buttresses give body to the tall and slender shaft, whilst the spire surmounting it is a veritable arrow. Square turrets—all in open work—at the angles of the tower, lancet windows of extraordinary height in the four cardinal faces of the spire, and a multitude of crockettings running up its eight angles—for it is octangular—give the entire steeple the appearance of a piece of fret-work. The point has been struck down with lightning, and replaced by a dumpy leaden cap like the cover of an earthenware pepper-box. The ground floor, in open arcade on all sides, forms the entrance porch to the church, as at Sizun, Lochrist-an-Izvelved, and some other places. It is thus inscribed,—  
“Anno Dni. 1573, die 19 Aprilis fundata fuit hec turris.”

The south porch is another beautiful appendage to this extraordinary church. Amongst the most striking ornaments are two ranges of foliage forming the outer convex of the hollow moulding, which is carried up the sides and round the archivolt of the portal. It is attached merely by an occasional point of the serrated leaves, as we find in the “flying foliage” of rare articles of plate sometimes. We have seen nothing at Le Follgoet, Chateau Neuf du Faon, Goulven, &c., which surpasses this.

M. Souvestre speaks of two devils partly out of, and partly in, the basin of the principal "bénitier." It was closed, and we could not see these grotesque figures.

But the altars exhibit the most remarkable carved tableaux to be found in Brittany, or, as far as our experience goes, in any other country.

In place of a roodloft, a large beam is carried across the chancel arch, bearing a figured Crucifixion. Against the eastern face of this beam is carved the Annunciation, with the Twelve Apostles, in two lines of six each, right and left. On the western face are carved various passages of the Passion and Crucifixion. All is in demi-relief, and gorgeously painted and gilded.

The eastern end of the church presents a line of altars from one extremity to the other, the apses being extremely shallow. The columns of these altars are, many of them, in open work, and the whole line is a blaze of gilding. The *Autel de la Passion*, at the extremity of the north aisle, presents an assemblage of carved figures and scenery, so arranged and combined in perspective as to form a complete series of tableaux within one general frame. The lower, or foreground tableau, represents two scenes, the Last Supper on the left, and our Lord washing the Disciples' feet on the right; in all twenty-six figures, with their robes gilded. In the second, or central tableau, are three compartments, representing the Betrayal in the Garden; our Lord bearing his Cross; and the Sepulchre, with the body of the Lord, and the usual seven attendants. The figures are numerous throughout. The upper tier, the back-ground of the tableau, is also divided into three compartments—the Mockery of the Lord; the Crucifixion, with the accompanying personages, horses, &c.; and the Descent from the Cross. The altar is flanked with statues of St. John and St. Louis, and with curious carvings in demi-relief representing the Nativity, in which the Holy Mother is seen in bed, St. Joseph handing an empty plate to her. At foot of the bed, a nurse is about to wash the infant, for which purpose one female holds a basin of water, and another the napkin. Above the grand

tableaux are St. John Baptist, angels, and "I know not what."

*The High Altar* offers nothing very remarkable. It is surrounded with figures of St. Pol de Léon, with his dragon, a Nôtre Dame, St. Paul the Apostle, and the scene on the way to Damascus, St. Peter, Faith, Hope, Charity, &c.

*L'Autel Privilégié*, or Altar of the Dead, on the opposite or southern side of the high altar, is only less remarkable than that of the Passion. The tableau here is in three-quarter relief, representing one picture, but with different scenes. Thus we have the Baptism with a triple cascade; Herod on his throne surrounded by his guards; the Decapitation of St. John Baptist, and the daughter of Herodias with the head on a salver; St. John Baptist pointing out the Salvator Mundi; family scenes in the youthful life of St. John Baptist; Choral Angels, with harp and music books.

This altar is flanked, on the left, by a full sized statue of St. Michael vanquishing Satan. Underneath is a carved tableau representing the "War in Heaven," with the angels and the legions of hell in desperate conflict. The former armed with spear, and sword, and lightning. St. Michael, Prince of the Heavenly Host, stands pre-eminent in the centre, and wields the thunder-bolt. Seriously, a fine illustration for any forthcoming edition of the great poet.

In the church-yard is a handsome figured cross of the same description as that engraved from Pencran.

There are other altars and statues with characteristic tableaux underneath. The interior of the church and all these decorations had been recently re-painted and re-gilded, and were of dazzling brightness. The number passes all belief. The tableaux exhibit considerable skill, as well in the carving as in the design and perspective. Altogether, the church of Lampaul, with its elevated and jaunty steeple, its elegant porch, and its magnificent interior garnishments, presents one of the richest and most gorgeous "spectacles" we ever beheld. It is impossible to exaggerate them.



Another league carried us to *Guimilliau*. There is little to remark in the architecture of the church here; but withinside the *memorabilia* are almost as numerous as at Lampaul, though of a more varied character as regards execution. The altars, however, cannot compete with those of Lampaul. That of the royal patron saint, King Milliau, is the most remarkable, on account of the carved tablets which surround it. The pulpit is elaborately carved, and rests on a caryatide pedestal of four children united at their backs; it dates 1677. The baptistery, with the organ case and its gallery, are however the veritable notabilia. According to M. Souvestre, they are *chefs-d'œuvre* of the time of Louis XIV., as appears by his emblem, a sun, with the modest device, "nec pluribus impar." He especially notices a bas-relief on the organ case,—

"Representing one of Alexander's battles, by Lebrun. The thousand figures of the original," adds he, "are here reproduced within a space of six feet in length, by two feet in height. The tradition of the parsonage is, that these two works cost 30,000 francs."

Both these monuments are certainly most beautifully executed. Nothing at Lampaul approaches them. The baptistery, with its eight columns and its dome, and the innumerable decorations which cover them, is the gem. Fruits of every description, grapes, cherries, apples, pomegranates, tempt the eye and appetite, and half conceal, under their foliage, birds, snails, and serpents, all figured to the life. These are mingled with exquisite flowers, all so beautifully carved, that we are surprised how such a work of art could find its way into a country parish in Brittany. The Baptism of our Lord, and numerous statuettes of bishops, apostles and evangelists find places under the dome. The font dates "1675." But the thousand figures of the battle-piece are wanting to the organ case. We could see only a warrior seated in the usual two-horsed triumphal car, and overshadowed by Fame. Three trumpeters on horseback and some twenty followers make up the cortege—not more than thirty

personages in all. About the delicacy of the chiselling, however, there is no mistake.

The porch presents other, and, as regards skill and execution, far different objects. In other respects they possess some interest. The Twelve Apostles in granite are set under rude canopies; and an image of God the Father is placed between two figures, whose supports—for they are not full length portraits—are quite Egyptian. They are naked to the hips, where they are cinctured like the two figures at Locminé, (Morbihan,) formerly set down as Egypto-Celtic divinities, but now regarded as armorial supporters. This Egyptian character prevails much in Brittany, but not at an ancient date.

Underneath the cornice on which rest the Apostles are numerous rude bas-reliefs in granite, of which two require particular notice.

In the first we see a grotesque female, apparently a nun; next to her a half prostrate female, pulling her hair, and making most hideous contortions; then a nun kneeling in prayer, and with a rosary in her hand; and behind her a man on crutches. Immediately over the lamenting female appears the head of the devil. To this scene belongs the following history, which we met with many years ago:—

“Amongst the bas-reliefs is one in black granite, representing the tragical and fantastical history of Cathel Collet, whose guerz, (Gwers in Dom. Peltier,) or ballad, is very popular, and recites that which happened in the town of Itara, in the Eastern Ind, in the year 1560.”

She was a young maiden of depraved life, frequenting balls and assemblies, and giving herself up to all manner of vice, when she was suddenly death-struck. Mary Magdalen appeared to her repeatedly on her sick bed, urging her to repentance and confession, and promising pardon. The priest came many times, on all which she confessed herself, but withheld one particular sin. Upon the last occasion the devil appeared; his face was that of a black man; his feet those of a beast; in his hand he wielded a sword, threatening her,—“If thou confessest I

will slay thee; if thou art silent I will make thee happy.” She died in her sin. On the night of her interment no one could sleep; all the forms that were in the house, and the utensils, and the furniture, were thrown about in confusion, and with dreadful noises. One of the servants perceived, in the garden, a terrible spectre—a poor woman in a blazing fire uttered miserable lamentations; her face was covered with serpents, her eyes were full of salamanders. This was Cathel Collet, who assured her that a black negro, with a long tail and cloven feet, had closed her mouth.

The second bas-relief figures the *Creation of Woman*. Adam appears laid on the ground, and asleep, whilst Eve issues from his side. She is emancipated to the hips; the breasts are strongly marked: with one hand she is apparently struggling to extract the parts not yet developed—God the Father assists her by the other hand. Upon the scene appear a stag, an elephant, some fish, and several antediluvian beasts. On the “lambris,” or coved ceiling, of the chapel of St. Goneri, Plougrescant, near Treguier, is a pictorial history of the Creation, and of the life of our Lord. Adam is there represented in a deep sleep, whilst Eve is just emerged from his side, complete, but in size a child; God the Creator is merely looking on. This curious pictorial history is probably of the end of the sixteenth, or commencement of the seventeenth century, the apparent date of the chapel.<sup>1</sup>

<sup>1</sup> St. Goneri came over from “Great Britain, nowadays England,” says Albert Legrand, about the sixth century. A reference to the *Bulletin Archéologique de l'Association Bretonne*, iv. p. 175, shows that the chapel is well worth a pilgrimage from Treguier. By a mistake in explaining our note, we are there made to carry the date of the tower as far back as the sixth or eighth century. What the note expressed was, that certain authorities attributed its erection to one or other of those epochs, but that it appeared to us rather of the twelfth century; certainly neither of the sixth, nor of the eighth. It may also be inferred that the sarcophagus tomb of St. Goneri is ancient. It must be set down, however, as of the sixteenth or seventeenth century; but underneath it is a small vault, said to have contained the remains of the holy missionary. It is now empty. We know not what is become of the archives in the muniment room.

We are not acquainted with any other representation of the creation of woman in Brittany; but towards the Rhine we were fortunate enough to meet with two sketches, very nearly resembling the bas-relief at Guimilliau. The first and most ancient is in a MS. German Bible in verse, dating 1459, and called "the Bible of Hagenau." It is very rudely illuminated, and the sketch of this creation represents Eve as almost entirely emancipated from Adam's side. The second sketch is in the *Chronicle of Nuremberg*, dating 1493. It is copiously furnished with wood engravings; and one of them is so nearly a *fac-simile* of our bas-relief, that, except in the coiffure and beard of the Almighty, and the position of one of Eve's hands, it may be accepted as a correct representation of it.

We at length come to the calvary, which much resembles that of Plougastel, but is neither so large nor so elevated. It is moreover rudely executed. The scenes are numerous; all taken from the later period of the life of our Lord. The accompanying engraving will prevent the necessity of a description; but one of the scenes is so quaint, and so completely indigenious, that we are tempted to extract the note. The Last Supper is represented. Our Lord and the Twelve Disciples are seated at the table; Judas is indicated by the purse, and two others hold cups. On the board are a lamb, much more resembling a roasting pig, and on a plate are two round objects, which are evidently intended to represent the *fars*,—pudding or dumpling,—a national dish in Brittany, and the indispensable accompaniment of every feast. A lad is bringing up another lamb, and another dish of *fars*. Prunes are sometimes employed in making the "fars," which then becomes a veritable plum-pudding. They will be found predominant at all nuptial feasts.

There are two dates on this calvary, 1581 and 1588; the first above an episcopal figure on the west side, after an illegible inscription; and the latter under the Adoration of the Magi—not angels, as in a note to Albert Legrand.

The reliquary is not remarkable—date 1641. But against the west side of the church porch is a small pent-

roofed and arcaded ossuary, full of skull hutches. Some rude bas-reliefs along the surbase represent scenes in the life of our Lord.

The granite employed at Guimilliau is of a dark brown colour, and coarsely grained; hence, in part, perhaps, the difference between the gross sculptures in stone, and the exquisite carvings in wood.

Our march led us to "La Tourelle de Languel," the most picturesque and most elevated so called *motte* which we have seen in Brittany, to the chapel of Loc-eguinar, (an Irish saint,) and thence along the lower flank of the Arés to Plounéour-Menez. We met with some adventures illustrative of the manners and customs of the country; but these belong to an itinerary rather than to an archæological inquiry. We must not omit, however, that having "picked up" with four mowers, and passed a low menhir, some eight or ten feet high, our companions assured us that it had been erected by the "Bohémiens," or gipsies. A strange tradition in a country of pure Celts!

At Plounéour-Menez is a carved altar tableau (amongst others) which is noteworthy. It represents N. D. des Rosaies, and on the ground of it is a large village, with its spired church, all in perspective, and under the shadow of a gigantic tree.

*Plougastel-Daoulas*, three leagues below Landerneau, on the left bank of the embouchure of the Elorn, accessible by descending the river from Landerneau in one of the boats which bring up manure—sand; or by following the left bank on foot; or on horseback, through St. Jean d'Oiseau; or in a carriage through Botquenual, and along the crest overhanging the left bank; or by boat from Brest.

The calvary is the most renowned in Brittany; the part figured in the engraving represents the Resurrection. Date 1602. The crosses are elevated on the platform; the engraving renders a description unnecessary. The devil, perched on the bar of the right hand cross, indicates the impenitent thief, whilst that on the left marks the penitent.

*Pleyben*, on the road from Morlaix, across the Arés, to Quimper. A coach each way daily.

This calvary is inferior in size, but superior in execution, to that of Plougastel. It is a simple square, traversed from east to west, and from north to south, by a vaulted alley, thus forming an equi-lateral cross. The figures are numerous and well executed. Date 1650.

The crosses surmounting the platform greatly mutilated.

The reliquary and church well deserving attention. A very curious circular sacristy, with four circular lobes attached. The central, or principal rotonde, is dome-roofed, with a glazed dome-lantern surmounting the centre. Three of the lobes are used as chambers for the different ecclesiastical "ministralia;" the fourth, against the church, forms the entrance-way from the apse. The idea is novel, but extremely convenient. In the *Antiquité Expliquée* of Montfaucon is a temple which would seem to be the prototype of this building. We could not obtain any information of its origin. It appears to be of the end of the seventeenth, or commencement of the eighteenth century.

*St. Thégonnec*, between Morlaix and Landivisiau. This calvary is small, but the figures are good. It dates 1610.

Notwithstanding M. de Fréminville's disparaging remarks, the reliquary, the pulpit, the ossuary, the church-yard, roodloft, and the church, are worth a visit. As a whole there is a strange medley, but there are *some notabilia*.

*Plougonven*, three leagues from Morlaix, on a vicinal route. This calvary is sadly mutilated, much of it being broken down and removed. It is of large dimensions. The basement, or mass, is arranged in three steps, or stages, one above the other, each crowded with well sculptured and delicate personages. Portions of the Life of our Lord, and all the scenes of the Passion, are here represented. On the first, or lower stage, alone we reckoned eighty-three figures still remaining; there were *many* more formerly. This strikes us as the finest

monument of the kind in Brittany. It was "our first love."

*Traon-Houarn* (Penmarch). This calvary belongs to the same class as that of Guimilliau. We have no guide to the date. It is a very remarkable square mass, without buttress or archway. On it are represented not only the Passion, but the entire Life of our Lord. Each subject is sculptured in relief on a separate slab, and these are merely set upright in mortar, on the surbase and platform. Nothing can be more grotesque than many of the personages and scenes; all are chiselled with a most barbarous want of skill, owing partly, perhaps, to the ungrateful nature of the coarse granite. In any other country we should set down the execution as of the eleventh or twelfth century, without reference to the costume, which the rapid approach of night, and a prospective walk of two leagues to our quarters, (chez Cloarech, at the "Pointe de Kerity,") prohibited us from examining.

In the Nativity the Holy Mother appears in bed, but the coverings do not reach so high as her breasts, which are perfectly naked, and quite as pronounced as those of Eve in the Creation of Woman at Guimilliau. Indeed, the general character of sculpturing so nearly resembles the style of the monument at that place, as to induce us to believe that both are cotemporaneous. The young parent is without any coiffure; her long hair is combed right and left, and extends half-way down her figure; St. Joseph, at the upper end of the bed, is taking a comfortable nap, and behind him the ox and the ass are ruminating quietly; at the bottom of the bed is the nurse with long flowing hair; the Magi are grotesque dwarfs. In the "Agony in the Garden" the trees resemble long-legged mushrooms. This may well be, for trees are unknown at Penmarch. In the Crucifixion the two thieves are made to bear their crosses in file after our Lord, with cords round their waists in order to lead them. The monument is in excellent order, as is the jewel of a

*Templar Church* close to it. The latter was a dependent on the templar church of Ste. Thuméte, (close to chez Cloarech, at the Pointe of Kerity,) says M. de Fréminville. But this is not the place to speak of that *most* interesting spot, Kerity-Penmarch, now "the City of Desolation," with its numerous churches, many of them in ruins, its horrible desert of sand, its long lines of breakers covered with white foam, and its thinly and widely scattered menhirs!

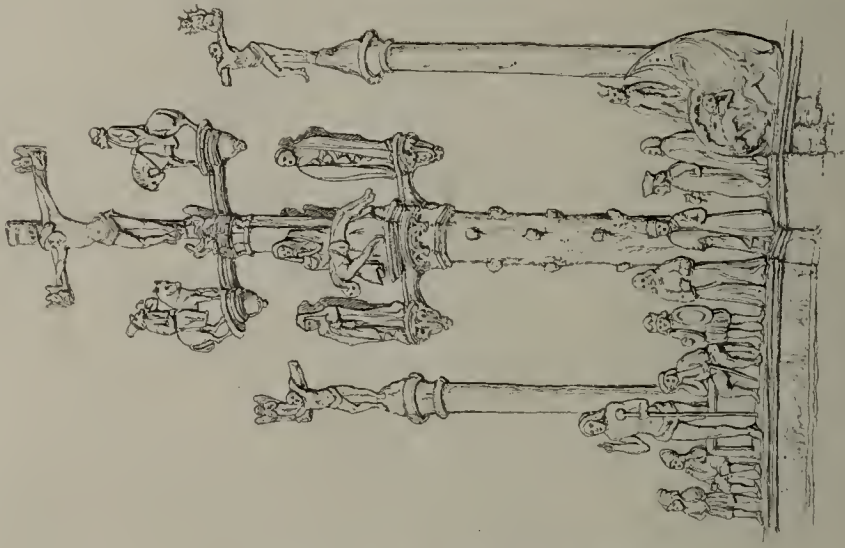
*St. Laurent*, between Beuzec-Cap-Sizun and Goulien, or Goullen, on the way from Douarnenez to Cleden-Cap-Sizun and the Pointe-du-Raz, an out-of-the-way and difficult country. The little chapel of St. Laurent, say our notes, will amply repay the weary trampler for his detour; it is not in the direct path. Hard by it is the curious calvary which we are about to describe.

The *calvary* of St. Laurent is *triangular*, and very handsome, at least so much of it as remains. Its size is about 10 feet in each face; at each point of the triangle is a buttress carried up turret-wise above the platform, and terminating in a triangular pinnacle, on the face of one of which (the south) we read the date "1634." The cross, or crosses, for there were probably three placed on the platform, no longer exist. In each face of the triangle is a handsome trefoil-headed arch-niche, now vacant, but which seems to have been formerly furnished with a statue. We have been told that there is another of these triangles at St. Jean Comfret, near Pont Croix. The triangle is one of the emblems of the Trinity, and possibly this form has reference to that mystery. At Planés, in the Pyrenees, there is a triangular chapel, by some said to have been a baptistery. Montfaucon, in his *Antiquité Expliquée*, tome II. pl. xxxvi. 4, p. 124, gives the plan of a triangular temple, with a circular chapel in each face, very much like that of Planés.

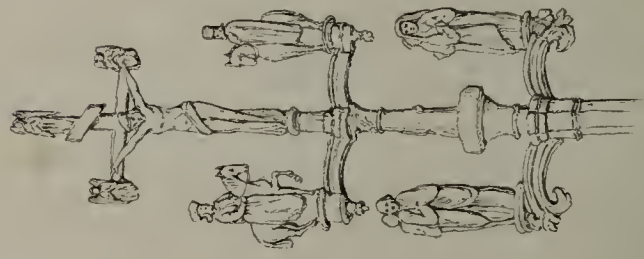
*Lanrivain*, (Côtes du Nord,) about two leagues from St. Nicolas-du-Pelem. This calvary is on a small scale. It is the most ancient of all here described, for we read,







*Plougastell Daoulas, near Brest.*



*Pencran,  
near Landerneau.*



*Cross of St. Herbot.*

*Sculptured Crosses, Brittany.*

“ Henri Quere a fait faire cette croix 1548.” On the north side of the platform is the body of the Lord, laid on a sarcophagus tomb, and surrounded by two male and four female figures. On the west is St. Yves, between his two clients, the rich man and the poor, and on the east are two mutilated figures. The greater part of these personages are full-sized. Against the west side is an altar, an appendage not seen elsewhere. The cross (there is but one) does not rise from the centre, but from towards the south. On the summit of the shaft is God the Father, holding a diminutive “ Christ upon the Cross ” between his legs, as at Kerfeuntun, near Quimper. He is not, as there, irreverently “ perched ” upon the point, but gravely seated in an arm-chair.

*Pencran*, a short league from Landerneau, overlooking in perspective the lower valley of the Elorn. The village and church buried in wood.

This beautiful *figure-cross* is well represented in the accompanying sketch. It is supported by the simple crosses of the two thieves, which are not shown in the picture. The beautiful church, the wood of Lesguern, the Chateau du Chef-du-bois, and its avenue of secular oaks and beeches, render this a very delightful evening stroll from Landerneau.

*St. Herbot*, two leagues from Le Huelgoet, which is eight leagues from Morlaix. This beautiful *cross* speaks for itself in the engraving, no written description could give an exact idea of it.

The chapel of St. Herbot is one of the most remarkable in Brittany. Its delicious valley in the midst of the desert arés; its marvellous cascade; the Château de Rusquec; the Giant's Tomb, with the legend of the infidel Goliath and his doctor, and the Christian triumph; the mines, and woods, and waters of Le Huelgoet, and the fearful granite boulders and masses which are so profusely strewn around; the enormous rocking-stone; “ Le Camp d'Artus,” &c., &c., must be visited to be appreciated.

We have been drawn on to a much greater length than we dreamt of; but once in Brittany it is a hard matter to get out of it. We have yet to notice a few of the most prominent reredos or carved altar-tableaux, and then to say a word or two on the painted lambris, or coved vaultings. To give details of them would occupy infinitely too much space and time.

#### CARVED REREDOS.

*Crozon*, on the peninsula of that name, bordering the roadstead of Brest, is next in importance after Lampaul. In point of number of figures it is certainly superior.

“The church contains nothing particular, save the north-east altar of the south transept, entitled ‘L’Autel des dix mille Martyrs,’ a monument, if possible, yet more remarkable than those of Lampaul. If I was there surprized, I am here astounded at the infinity of figures. The ‘whole army of martyrs’ would seem to be here represented. As a work of art it is inferior to the carved tableaux at Lampaul, but it is much more *curious*. This altar-piece consists of a large, shallow, oblong-square cupboard, (a triptych,) divided into twelve compartments, by means of nine small Corinthian columns and two partitions. Attached are two doors, each divided into six compartments, or scenes, filled with carvings representing the legend of the 10,000 sainted sufferers. The whole offers one vast carved tableau, whose multiplied details exceed credibility. Underneath is the tabernacle, flanked by two tablettes. On the top is another triptych tableau; but neither of these appears to have any reference to the grand tableau.”—(*Notes.*)

To understand this reredos it would first be necessary to read the legend in the *Acta Sanctorum*, 22nd June, ii. p. 193, where, however, the saints are treated as little better than apocryphal. They appear to have been very little invoked. The Spaniards claim them as compatriots, but they are principally known on the banks of the Rhine. How they got to Crozon could only be ascertained by local researches. They were originally 9,000, but their constancy under torture brought over a thousand other soldiers. Their relics are in great abundance here. Most of them are inclosed in a cupboard

thus inscribed, “ Les Reliques de St. Accace et de ses Compagnons les dix mille Martyrs; leur fête est le 22 Juin.” The relics of nine other saints are shut up with them. The *shrine*, however, is a beautiful little silver chapel, which we dare not describe. It is a gem which merits a hard pilgrimage; though only 7 inches long by 4 wide, and 9 inches high to the ridge of the roof, it has gabled windows, a tower, and an octagonal spire, decorated buttresses, and statuettes of the Twelve Apostles. It rests on four lions, and is placed under a canopied stand more modern than the shrine which it protects. On the canopy we read,—“ Dix mille Martyrs, P.P.N. 1687.” The shrine may be set down as of the sixteenth century, we think.

Kugler, in his hand-book on the *History of the Arts*, p. 761, notices, amongst other works of Albrecht Durer, “ The Martyrdom of the Ten Thousand Martyrs in the Imperial Gallery at Vienna, A.D. 1508.” In the second volume of the *Bulletin Archéologique*, p. 214, M. Dnevel notices to the Comité Historique as not being named anywhere, “ Le Mistère des dix mille Martirs,” composed by Frère Michel Le Flemang, Religieux Jacobin d’Amiens.

It is the fashion to make an excursion to La Pointe du Raz, which, as regards the land at least, is greatly exaggerated; the peninsula of Crozon, on which heaven has showered down stones, is much more terrific and curious than the “good and fertile territory” of the Raz.

*Laz*, on the most elevated crest of the *Montagnes-Noires*, accessible in a carriage, but only to be examined on foot, distant from Chateau-neuf du Faon two short leagues. *Laz* was not a sleeping-place, and probably is not so; but its rocks, and forest, and desolate plateau will *amply* repay a little “roughing.” This is not the place for entering into those details. The few lines to be found in Cambry, pp. 224 and 235, in Souvestre’s *Supplement*, p. 86, and in the *Lycée Armoricain*, p. 200, (A.D. 1826,)

may be useful to the traveller, who will find them all in any of the bibliothèques publiques of the province. They do not, however, specify the *Rochers de Malbœuf*.

The church is a gaunt unchristian-like structure, dating 1729, and the great square tower has no spire. By way of compensation, however, the "Autel Privilegié," or altar of the dead, presents a very remarkable carved tableau of large dimensions. In the foreground are the flames of hell ascending high, and enveloping numerous struggling wretches, of whom one alone is being rescued by an angel. Right and left, in lengthened perspective, are two phalanges of personages, kneeling on clouds, and converging towards the centre. Immediately over the end of these lines, is a pair of cherubim, flanked by two personages, one standing and the other kneeling on a cloud. Above all is the Trinity, represented by God the Father, and God the Son, seated opposite each other, with the Holy Spirit, in form of a dove, hovering between them. The whole is in high relief, and good perspective. It is not older than the church.

*Bodilis*, about a league and a half from Landivisiau, and four from Landerneau, whence we visited it. This church is amongst the *notabilia* of Finistère, although a compound of Gothic and Egypto-Grecian. The steeple—in better taste, with its elegant Lancet window openings in deep recess, and the slender surmounting spire—may be classed amongst the gems of the province.

On the outside, the church exhibits an infinite variety of sculpturings—roses, busts, grotesques—chiefly round the pentagonal apsis, or chancel. Amongst them is a man in the act of vomiting, probably a drunkard, executed to the life. Withinside is a collection of carvings and paintings which cannot be described at the end of so long a narrative as the present. We will merely extract what our notes say of the high altar:—

"It is worthy of the church. We first ascend towards it by a flight of seven granite steps, with massive stone balustrades, and then reach the altar itself by three other similar steps con-

ducting from the first landing-place. In place of an altar-painting we have a series of carved panels representing,—

“First Panel—The Last Supper.

“Second Panel—In the back-ground a temple; in the foreground a kingly personage receiving from a priest what appears to be a head (doubtful), whilst numerous followers bear vases and other vessels.

“Third, or Central Panel—Abraham about to offer up his son Isaac. On the door of the tabernacle-cabinet underneath appear our Lord, and the two disciples at Emmaus; inscription—‘Saint Sacrament.’

“Fourth, the Rain of Manna—Tents, and numerous figures gathering up the manna, which is represented by small globules. Moses holding up his rod extended towards heaven.

“Fifth, the Passover—An entire lamb on the table; numerous personages, with staves in hand and loins girded up, standing around.”

As at Lampaul, all the altars have carvings in lieu of paintings. If we here close the list of these churches with carvings, it is not from want of numerous other remarkable examples; but Bodilis is a worthy finish. The church seems to be of the commencement of the seventeenth century, the tower is said to be dated 1714.

No notice has been taken of the hundreds of carved cornices which are to be found throughout the province, principally in Finistère. Agricultural subjects more especially prevail, and grotesques—chimeras of every description—by far the greater part very well executed. In the agricultural subjects the perspective is often ludicrous enough, after the manner of the relics at Nineveh.

The question suggests itself, how and by whom were *all* these elaborate carvings executed? There *must* have existed working models. Then, again, the amount of time and labour. That the artists were natives is not to be doubted; at least *some* of the altar-tableaux may be supposed to have been *ex votis*; many of them could scarcely be the work of a single individual. A close and careful inspection might discover the names of the artists. We think that, upon some other points, the history of

the fabrication of the carved lits-clos might help to a solution.

The painted "lambris," or vaultings, will require but a few words. They are, if possible, more varied than the carvings. We have history in all its branches—sacred, occasionally profane, often natural. Again, there are the allegorical, the symbolical, the emblematical, and the chimerical.

By way of "résumé," we may observe that the four particularities in Breton religious constructions to which we have endeavoured to draw attention, viz., 1st,—the figured (platform) calvaries; 2ndly,—the figured crosses; 3rdly,—the carved reredos; 4thly,—the painted lambris, or vaultings, appear to have commenced and terminated almost simultaneously, and to have prevailed from the middle of the sixteenth century to the same point in the eighteenth century, a period of about two hundred years. The first of these in point of art—the beautiful figured crosses—ought, perhaps, to form a separate class, since many of them are of the fifteenth century, but we doubt whether an example of either of the other classes can be cited as of that epoch. Care must be taken not to confound these later works with the exquisite tracery, the beautiful fretwork, all in fine Kersanton stone, which grace the Breton shrines of the fourteenth and fifteenth centuries, and which were supplanted by the less delicate, but not, in their way, less curious substitutes which we have attempted to describe.

We should have observed that at Bodilis there is a souvenir of the primitive inhabitants of Brittany. The fountain there, says Cambry, possesses the property of indicating to lovers the fidelity or infidelity of their mistresses:—

"For this purpose, extract the pin which fastens the tippet nearest to the heart, and lay it on the surface of the water. Does it sink, all is lost; does it float, the lady is pure. The women of the country," adds he, "use wooden points to fasten their dresses."



The more youthful M. Souvestre denies the correctness of Cambry's version, and says:—

“The women of Bodilis do not substitute points for pins; neither is it requisite that the tippet pin should swim to prove the innocence of the fair one, it must reach the bottom with the point downwards.”

This savours of the ordeal of the cuckold-stones at Tregunc, Le Huelgoet, &c., &c. With all due respect for M. Souvestre, we think that antiquaries will opine with Cambry, as to the material of which the fastenings were originally formed. Can there be a doubt that the aboriginal ladies *skewered* on their dresses, and that metal pins were, to them, unknown. They would only have to look to the lightness or heaviness of the wood.

The only carved figure-reredos that we have ever seen out of Brittany is at Keysersberg, under the Vosges, where is a very large “triptique,” nearly resembling that at Crozon, and representing all the scenes of the Passion and Resurrection in fifteen compartments. On the outside of the closing doors, or shutters, are painted the Invention of the Cross, and the Annunciation. This triptique is apparently more ancient than that of Crozon. The figures are very numerous. The *Bulletin of the Comité Historique* notices one in Burgundy.

R. PERROTT.

Nantes, April 2, 1858.

## THE CELTIC AND OTHER ANTIQUITIES OF THE LAND'S END DISTRICT OF CORNWALL.

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### CHAPTER IX.

#### ANCIENT CUSTOMS.

Midsummer Festival—Bonfires and Torches—Children wearing Wreaths of Flowers—Ancient Superstitions—Quay Fair, and Corpus Christi Fair. Midwinter Festival—Christmas Stock—Liberality of the Rich—Singing Carols—Guise Dancers—the Hobby-Horse. Spring Festival—May-day—May-pole—Ladies and Gentlemen Dancing through the Streets in Helston—the Tune on that occasion—Supposed to be Ancient British Music—Superstitious Dippings in the Sea and in Running Waters—the Hobby-Horse. Local Festivals—Injunction of Henry VIII.—Great Hospitality of the Inhabitants—Hurling compared with the American-Indian Ball Play—Cornish Inscription on a Hurling Ball—Conclusion.

COEVAL probably with our remotest antiquities are some of the customs still remaining in the Land's End district. These customs are observed at our four principal annual festivals, which, though now kept as Christian holidays, appear to have been originally held in honour of the sun, moon and stars.

I.—Instead of considering them in the order of their occurrence, I will begin with the Midsummer festival of the sun.

It is the immemorial usage in Penzance, and the neighbouring towns and villages, to kindle bonfires and torches on Midsummer-eve; and on Midsummer-day to hold a fair on Penzance Quay, where the country folks assemble from the adjoining parishes in great numbers to make excursions on the water. St. Peter's-eve is distinguished by a similar display of bonfires and torches, although the "Quay-fair," on St. Peter's-day, has been discontinued upwards of forty years.

On these eves a line of tar-barrels, relieved occasionally

by large bonfires, is seen in the centre of each of the principal streets in Penzance. On either side of this line young men and women pass up and down, swinging round their heads heavy torches made of large pieces of folded canvass steeped in tar, and nailed to the ends of sticks between three and four feet long; the flames of some of these almost equal those of the tar barrels. Rows of lighted candles, also, when the air is calm, are fixed outside the windows, or along the sides of the streets. In St. Just, and other mining parishes, the young miners, mimicking their fathers' employments, bore rows of holes in the rocks, load them with gunpowder, and explode them in rapid succession by trains of the same substance. As the holes are not deep enough to split the rocks, the same little batteries serve for many years. On these nights, Mount's Bay has a most animating appearance, although not equal to what was annually witnessed at the beginning of the present century, when the whole coast, from the Land's End to the Lizard, wherever a town or a village existed, was lighted up with these stationary or moving fires. In the early part of the evening children may be seen wearing wreaths of flowers—a custom in all probability originating from the ancient use of these ornaments when they danced around the fires. At the close of the fireworks in Penzance, a great number of persons of both sexes, chiefly from the neighbourhood of the quay, used always, until within the last few years, to join hand in hand, forming a long string, and run through the streets, playing "thread the needle," heedless of the fireworks showered upon them, and oftentimes leaping over the yet glowing embers. I have on these occasions seen boys following one another, jumping through flames higher than themselves. But whilst this is now done innocently in every sense of the word, we all know that the passing of children through fire was a very common act of idolatry,<sup>1</sup> and the heathen believed

<sup>1</sup> Lev. xviii. 21; 2 Kings xvi. 3; Jer. xix. 5. The ancient worship of the sun in this district has been noticed in the latter part of the Second Chapter.

that all persons, and all living things, submitted to this ordeal, would be preserved from evil throughout the ensuing year. A similar blessing was supposed to be imparted to their fields by running around them with flaming torches.

Besides the large fair on the Quay on Midsummer-day, already noticed, there is another large fair at Penzance on *Corpus Christi* Thursday, which latter falls, in 1859, on Midsummer-eve; and, in 1886, on Midsummer-day, the latest day on which it can ever occur.

II.—To the *Midwinter* festival of the sun, fires were as essential as to the *Midsummer* festival; and the following custom was immemorially observed here until within the last fifty years. On the decayed stump of an old tree was painted, or carved, the figure of a very old man, called “Old Father Christmas,” identical, perhaps, with “Old Father Saturn.” As this senile figure was always burnt on Christmas-eve, which was formerly the last day of the solstitial year, the ceremony appears to have been emblematical of the death of the old year. This log, or “Christmas stock,” lasted throughout the festival, and a piece of it was laid aside for lighting the next “Christmas stock.”

The observances at this festival appear to have resembled in many respects those of the *saturnalia* held at this season in the south of Europe. At the *saturnalia* universal festivity and freedom prevailed, while masters waited on their slaves at dinner, in commemoration of “the golden age” of Saturn, when the earth, without labour, brought forth abundantly, and when men lived as brethren. So also at our Christmas festival the houses of the rich used in former ages to be open to all; and high and low, rich and poor, met together as members of one family, to enjoy the ingathered fruits of the earth. Although the rich do not, at the present day, thus indiscriminately entertain their neighbours, it is the custom here for masters to give their apprentices and work-people refreshments on Christmas-eve. It was the practice also, until within the last fifteen years, for the grocers to give

their customers, amongst the labouring classes, the materials for making Christmas cakes.<sup>2</sup> Throughout the Christmas week the singing of carols is very general; and early in the morning of Christmas-day, long before day-break, choirs of singers perform, oftentimes very sweetly, under our windows.

Our Christmas plays, also, are very similar to those of the *saturnalia*. The *guise dancers* (the same as the *guisards* of Scotland) may be always seen in the streets of Penzance in the evenings from Christmas-day to "Twelfth-day," going to or from the houses wherein they are permitted to perform, attired in fantastic dresses, and variously *disguised*. A well-known character amongst them, about fifty years ago, was the *hobby-horse*, represented by a man carrying a piece of wood in the form of a horse's head and neck, with some contrivance for opening and shutting the mouth with a loud snapping noise, the performer being so covered with a horse cloth, or hide of a horse, as to resemble the animal whose curvettings, biting, and other motions, he imitated. Some of these "guise-dancers" occasionally masked themselves with the skins of the heads of bullocks, having the horns on. This masking, and acting in imitation of brute creatures, may have been originally of a supplicatory nature, and instituted for imploring the gods to preserve from death and disease the cattle represented by the performers.<sup>3</sup>

### III.—Festival of the moon.

The spring festival seems to have been originally that of the moon, represented amongst the Saxons by the goddess Easter. It begins on the 1st of May, by parties of young persons going into the country at daybreak to regale themselves at the dairies, and returning soon after sunrise with flowers and green branches to adorn the May-pole, around which they then danced. Formerly there was scarcely a town or parish without its May-pole.

<sup>2</sup> Esther ix. 22.

<sup>3</sup> See Catlin's North American Indians, i. p. 127.

The last that remained in this district was that which stood at Marazion about fifty years ago. Throughout this day, and for days afterwards, there is in Penzance an incessant blowing of horns by children—a custom said to be derived from a festival of Diana.<sup>4</sup>

In the ancient borough of Helston, thirteen miles east of Penzance,<sup>5</sup> the spring festival is held on the 8th, instead of the 1st of May, in consequence, no doubt, of the 8th being the festival of the Apparition of its tutelary angel, St. Michael, whose conflict with the dragon is represented in the town arms. In that borough families of the first respectability take part in the amusements; the shops are all closed, and there is a general holiday. At daybreak, the men-servants and maid-servants commence the festivities, by dancing into the country to partake of the usual refreshments, and to gather flowers and green boughs, with which they return dancing into the town. At one o'clock the ladies and gentlemen, with flowers in their dresses, dance through the streets, private houses, and gardens, in exercise of their immemorial privilege. During the afternoon other parties of dancers follow. In the evening the ladies and gentlemen, in ball dresses, used, until within the last twenty or thirty years, to reappear in the public street, and dance from thence into the assembly room, thus opening the ball which closes the day.

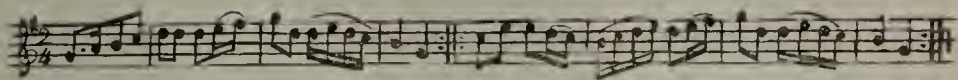
The tune to which they dance “is supposed,” says Mr. Davies Gilbert, “to be a remnant of British music; one very like it, if not the same, has been found in Ireland, and, according to report, in Scotland.” It “is preserved by Edward Jones, in his *Musical and Poetical Relics of the Welsh Bards*.”<sup>6</sup> These Relics I have not seen; but the following is a correct notation of the air as immemorially played at Helston on this day:—

<sup>4</sup> Fosbroke's *Encyclopedia of Antiquities*, p. 578.

<sup>5</sup> Although Helston is not within this district, yet a great number from this district always attend the Helston festival.

<sup>6</sup> Gilbert's *Cornwall*, ii. p. 166.

## The Furry Dance.

*Con Spirito.*

That this festival at Helston was originally instituted to commemorate the return of spring is evident, not only from the time of the year in which it is held, and from the manner of its celebration, but also from the chorus of the song still chanted on the occasion. It is true that the song itself contains allusions to modern events, but the chorus, which I take to be an old translation of the original song, has all the marks of ancient simplicity, and naturally expresses the ideas uppermost in the minds of those who were rejoicing at the departure of winter, and welcoming the return of spring. The chorus is,—

“ And we were up as soon as any day—O !  
 And for to fetch the summer home—  
 The summer and the May<sup>7</sup>—O !  
 For summer is a come—O !  
 And winter is a gone—O !”

The tune, or chant, applied to this chorus is very different from that above given, to which they dance through the streets. Many regard this festival as the remains of the Roman *Floralia*, and the day, therefore, has been latterly called *Flora-day*. But from what has been stated, as well as from its ancient and still popular name, “the Furry,” there is reason for supposing it was observed in this island long before the Roman period.

Furry, or forray, “forage,” appears to be derived from the same root as the Welsh word *fforio*, “to spy out,”<sup>8</sup> and the Cornish word *forrior*, “a thief;”<sup>9</sup> and therefore *forray*, *fforio*, and *forrior*, as well as the festival of the *Furry*, are all, apparently, of ancient British origin. “To make a forray and get spoil in the country,” is the very

<sup>7</sup> The green branches and flowers brought in from the country are called “May,” just as the evergreens which adorn our churches and houses at Christmas are called “Christmas.”

<sup>8</sup> Owen’s Welsh and English Dictionary.

<sup>9</sup> Borlase’s Cornish Vocabulary.

object of the Helstonians, when sallying forth at daybreak into the country, with drums and fifes playing the forray tune. Trees, shrubs and gardens are stript and plundered, in order that the leaves and flowers may adorn their streets and ball-rooms; and such is the completeness of the spoliation, that when it is over an ungathered flower can scarcely be found. Hence the privilege, already mentioned, of dancing through the houses into the private gardens behind them. At a forray of this description, Flora herself might, without inconsistency, have presided.

A different kind of custom at this festival remains to be noticed. In the north-eastern part of this hundred it has been the immemorial usage to bathe in the sea on the first three Sundays in May; and, in this district, persons having weak or diseased children, take them to Madron Well, or to that of Chapel Euny, on the first three Wednesdays in May, an hour before noon, and dip them thrice in the running water, against the stream, in the hope of restoring them by this operation to health or strength; not believing that these waters have any virtue if resorted to on any other days of the year, or at any other hour of the day.<sup>1</sup> At Padstow, on the northern coast of Cornwall, the "hobby-horse,"<sup>2</sup> or effigy of a horse, is, at this festival of the moon, dipped in a pool of water, and for the same reason, perhaps, that a similar figure was, in Ireland, passed through fire at the festival of the sun, viz., to preserve the cattle of the inhabitants, which were all represented by it, from death and disease;<sup>3</sup> for when men began to worship the sun and the moon, they would naturally conclude that the way of access to these idols was through fire and water, the two elements by which they were represented.

<sup>1</sup> Some years since I had the curiosity to go with a friend to Chapel Euny on one of these Wednesdays, and, whilst watching at a distance, we saw two women come to the well at the appointed hour, and perform this ceremony on an infant.

<sup>2</sup> Drew's Cornwall, i. p. 720.

<sup>3</sup> Gentleman's Magazine, 1843, (July,) pp. 23, 24; and 1795, (vol. i.) pp. 125, 274.



## IV.—Festival of the stars.

Whilst our general festivals were originally dedicated to the sun and moon, our local ones were held in honour of the stars, the supposed departed spirits of great benefactors, or shining lights, in the places where they had dwelt. These might still be called the festivals of the stars,<sup>5</sup> inasmuch as most of them are kept professedly in memory of the saints by whose instrumentality Christianity was planted here. According to the injunction of 28 Henry VIII., the only authorized time for holding these local or parish feasts is the first Sunday in October, between the feast of "All Angels," and that of "All Saints." The royal mandate, however, was not generally complied with, and, in most cases, each parish begins its feast, as before, on the Sunday nearest or next after its own saint's day. The feast lasts about three days, during which the inhabitants entertain their friends from other parishes, whose visits they will have an opportunity of returning before their own feast again comes round. The hospitality of the Cornish on these occasions was unbounded. But the only place in this district where the custom is maintained with its ancient spirit is St. Just. Whoever goes to the feast of that parish is so heartily welcomed, and entertained with such an abundance of good fare, that nothing in all Britain can equal the conviviality. The drunkenness and rioting, however, which have too often accompanied these feasts, have, in most parishes, induced the principal inhabitants to discountenance them.

The common athletic amusements on these occasions were formerly quoits, wrestling and hurling. As the last of these is apparently confined to Cornwall, it merits particular notice. In this play, a century or two ago, two or more parishes contended against certain other parishes, each party having its own goal, which was either the mansion-house of one of the leading gentlemen of the party, a parish church, or some other well known place. A ball, about the size of a cricket ball,

<sup>5</sup> Daniel xii. 3.

formed of cork, or light wood, and covered with silver, was hurled into the air midway between the goals. Both parties immediately rushed towards it, each striving to seize and carry it to its own goal. In this contest, when any individual having possession of the ball, found himself overpowered or outrun by his opponents, he hurled it to one of his own side, if near enough; or, if not, into some pool, ditch, furze-brake, garden, house, or other place of concealment, to prevent his adversaries from getting hold of it before his own company could arrive. "The hurlers," says Carew,<sup>6</sup> "take their way over hills, dales, hedges, ditches," "through bushes, briers, mires, plashes, rivers;" sometimes "twenty or thirty lie tugging together in the water, scrambling and scratching for the ball." This Cornish exercise resembled so strikingly the present ball play of the North American Indians, that the following description of the latter is equally applicable to the former:—

"It is no uncommon occurrence," says Catlin,<sup>7</sup> "for six or eight hundred, or a thousand young men to engage in a game of ball, with five or six times that number of spectators." "In their desperate struggles for the ball, hundreds are running together, and leaping actually over each other's heads, and darting between their adversaries' legs, tripping and throwing, and foiling each other in every possible manner, and every voice raised to the highest key in shrill yelps and barks."

The great difference between hurling and the Indian ball play is that, in the latter, the ball is never touched by the hand, but every individual carries two sticks with a sort of pouch at the end of each, with which he strives to take up the ball, and throw it through the wicket, or goal, of his own party. The remarkable similarity between the two games argues the high antiquity of each.

Hurling between two or more parishes and others—and between one parish and another—has long since

<sup>6</sup> Survey of Cornwall, (edition by Lord De Dunstanville,) p. 197.

<sup>7</sup> The Manners, Customs and Conditions of the North American Indians, by George Catlin, (1842,) vol. ii. pp. 123–126, with four plates illustrative of this ball play.

ceased in Cornwall. But hurling by one part of a parish against another part is still played at St. Ives, in this district, as well as in other places in Cornwall. At St. Ives all the "Toms," "Wills," and "Johns," are on one side, while those having other Christian names range themselves on the opposite. At St. Columb, the townsmen contend with the countrymen; at Truro, the married men with the unmarried; at Helston, two streets with all the other streets.

Mr. Pearce, of Penzance, has two hurling balls won by his ancestors more than a century ago. The older one,  $2\frac{3}{4}$  inches in diameter, belonged to the parish of St. Paul, and bears the following inscription in the Cornish language:—

"Paul Tuz whek Gware Tek heb ate buz Henwis, 1704."<sup>8</sup>

The first two words signify "Paul men," the owners of the ball. The last seven words may be Englished in the order of the engraving—"sweet—play—fair—without—hate—to be—called," which means the same as "fair play is good play." The other silver ball, 3 inches in diameter, has the following inscription:—

"The married men against the young.

"The gift of John Sickler to the parish of Gwinyar, June 11th, 1743."

Wrestling and quoits, which were also played at these parish festivals, are not nearly so general as they were fifty years ago.

The fires so indispensable at the solar festivals form no part of the requirements for that of the moon, or those of the stars, although many of the last are held in winter.

If the description in this and the preceding chapters of the antiquities and ancient customs of an important but almost unknown district should be instrumental in shedding light on any antiquarian remains in other localities, my labour in furnishing it will not have been in vain.

<sup>8</sup> This inscription shows that the Cornish language was generally spoken in this district at the beginning of the last century.

## LLANTWIT MAJOR, GLAMORGANSHIRE.

## No. III.

## THE CARVING AND HERALDRY IN THE CHURCH ROOF.

THE interesting notices of Llantwit Major which have recently appeared in the pages of the *Archæologia Cambrensis* induce me to add my small quota to the effort now making for a more complete history of that ancient place; and I do so the more readily as I had the pleasure of forming one of the party, whose explorations have resulted in the papers in question.

I had made careful sketches of all the heraldic devices in the roof, but our friend Mr. Longueville Jones having placed at my disposal a series of accurate drawings of the whole of the bosses there, I have urged that they should be engraved, as illustrating, much more forcibly than words, the peculiar ornamentation which the designer has carried out in this case.

It has been suggested that the cradle roof of the Old Church is of the fifteenth century; and the student of architectural tracery may recognize, in several of the carved blocks engraved by Mr. Le Keux, characteristic features of that period. The designs evidently came from the hand of an architect, but the execution, being probably local, is weak to a degree, and diminishes proportionally the effect of the artist's intention.

The embattling of the upper edge of several of the blocks is (to me) a novel device, and in the instance of those containing shields has an appropriate signification.

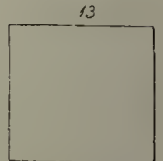
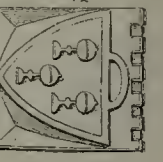
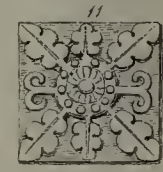
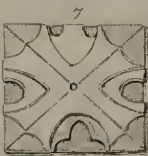
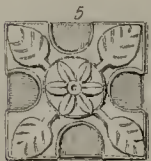
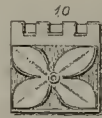
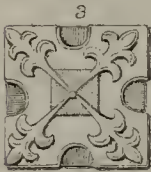
It should be mentioned that the large and small blocks alternate with each other at the intersections formed by the ribs which support the timbering of the roof, but that they are placed in four rows on the engraving, and so numbered as to facilitate reference. Though in a tolerably sound state, the roof presents a rude and neglected condition, and, so far as it is possible to ascertain the point from the ground, the ornaments are not now enriched with colours.



*Llantwit Major Bosses of the Roof.*

*North side.*

*South side.*



Of the thirty carvings in the roof, one on the north and three on the south have fallen from their places, and from all that I could learn on the spot, are totally lost. I shall presently show that one of these bosses existed about forty-five years ago, and contained the arms of an old family in this county.

Touching the coat armour, and commencing on the north side,—

N. 2, are the arms of Berkeroll, a family which came in with Fitzhamon in the time of William Rufus, and had the Lordship of East Orchard given to Sir Roger Berkeroll, on the division of Glamorgan amongst its Norman conquerors. On the death of Sir Laurence Berkeroll, in the 13th of Henry IV., the estates and name finally centered in an heiress, Wenhian, who married Sir Edward Stradling, of St. Donatt's, the twelfth in descent of that family.<sup>1</sup> This coat is generally blazoned, *azure*, a chevron *or*, between three crescents *argent*.

N. 6, a shield bearing a bend engrailed, is a coat to which I can assign no distinct family; it is true that such a shield is given by Glover to families named Fokeram and Chyttecross, and indeed several others; but in the absence of colour, and its being a charge not used in this part of the country, I cannot presume to assign it to any particular name.

N. 8, is the cross of St. George, usually given to England, as *argent*, a cross *gules*.

N. 11, three crescents surmounted by as many crosses, is a coat entirely unknown to me, and which I can trace in no Ordinary of arms that I have reference to. A friend, who is not only versed in the study, but who has also good local knowledge, suggests,—

“May not this be the arms of the Bassets, three bugles, stringed? The rural carver, evidently unskilled, might easily have mistaken the suspending cords and hollow trumpets for the

<sup>1</sup> Some years ago the *Inquis. p. Mort.* of Sir Laurence, taken in 1411, was printed, from the original in my possession, in vol. I. of the *Topographer and Genealogist*, p. 533. Much interesting matter relative to these families will be found there by the curious reader.

device he has carved. Beaupré, the ancient residence of the Bassets, is not far from Lantwit Church."

If we may travel from the carving as it is, to what it was intended to be, the arms of Bateman, *or*, three estoils issuant from as many crescents *gules*, would come much nearer the mark; but then we have no such name or coat in these parts. I am aware it may be said that in old times, as in the present day, donations for the building or restoration of churches often came from a distance, and so such and such a coat might record the gift; but these and the like arguments only lead us away into the regions of conjecture; and I submit, with all deference, that our duty in these cases is to faithfully record the facts as they exist, trusting to time and further research for their elucidation.<sup>2</sup>

N. 13, is the most common bearing in the county, and is used by the numerous descendants of Iestyn ap Gwrgan. It was likewise the coat armour of the powerful De Clares. It must however be stated that the former blazoned them *gules*, three chevronels *argent*, while the latter bore them *or* and *gules*; the absence of colour therefore leaves it in doubt to which it can be rightly appropriated.

S. 12, is the well-known coat of the Butlers, or Bote-lors as anciently written, a family of considerable station and possessions in this county in the middle ages. Powell, in his *History of Wales*, p. xxxii., quoting Stradling, says:—

"William Londres, Lord of Ogmore, gave to Sir Arnold Butler, his servant, the castle and manor of Dunraven in the Lordship of Ogmore, the which ever since hath continued in the heirs male of the said Arnold Butler, until within these few years

<sup>2</sup> Since sending my proof to the printer, these remarks have received additional force, from York Herald having discovered in Prince Arthur's Book, at the College of Arms, a coat, Quarterly 1st and 4th *gules*, three crescents *argent*, from each issuant a cross pateé fitchéé *or*; 2nd and 3rd *sable*, three bugle horns *argent*, strung of the *last*, with the name of Hoorde. This name is equally unknown in Glamorganshire, but it is remarkable that the arms sent me by Mr. King should *quarter* the identical bugles which my friend had suggested as a correction of the carving on the boss.



that it fell to Walter Vaughan, sister's son to Arnold Butler, the last of the Butlers that was owner thereof."

Glover, at p. 52 of his *Ordinary of Arms*, gives no less than sixteen different families of this name who, by varying the position, or changing the colours, enjoy a right to their "covered cups."

S. 15, is a boss on which, within a circle, three shields are so designed as to join in the centre, and produce a very pleasing combination. In the upper one is carved what may be described as a fleur-de-lis, or an anchor, but which to me looked more like "a merchant's mark;" the next shield has a repetition of N. 8, a St. George's cross; and the third is enriched with two chevrons, a shield borne by a dozen different names in England, but to no one of which can I attach this very carving, in its unblazoned condition.

The last coat to which I can draw attention is that of Voss, *argent*, on a bend *sable*, three lions rampant of the



Arms of Voss.

*first*, unfortunately absent from its place in the ceiling, but which is described in a MS. of Henry Tucker, the parish clerk, now before me, as there about the year 1812. This family held lands in the parish as late as 1731, and, in the time of Elizabeth, were people of importance in that part of the county. Mr. Tucker remarks further that,—

"When Evan Voss sold the lands to Mr. William Humphreys in 1731, they took to the burying-place in the church and the pew. Mr. H. died in 1751. There is a large freestone fixed in the wall of the church, which was defaced and turned inside with the inscriptions of the Vosses, and they filled up the other side with the Humphreys."

A curious stone in the floor, north of the tower, to this day bears witness to the connection of the family with the parish, and to the great longevity of an individual who must have lived in no less than eight reigns, for the inscription on the slab is to the following effect:—

HEARE LYETH THE BODI OF MATHEW VOSS  
BVRED X 1534 ÆTAT 129.

It is fairly to be inferred, from this inscription, that the person thus commemorated flourished during the following reigns:—

	Y.	M.
1. Henry IV. ....	8	5
2. Henry V. ....	9	5
3. Henry VI. ....	38	6
4. Edward IV. ....	22	1
5. Edward V. ....	0	2
6. Richard III. ....	2	2
7. Henry VII. ....	23	8
8. Henry VIII. ....	25	0

129 years.

A branch of this family (who bear the arms in question) settled in the western part of the county, and have been worthily represented by my late excellent friend, John Mathew Voss, Esq., of Swansea, banker.

Heraldry is often of very great value in elucidating the history of places with which it is connected. I fear in this instance, however, that there will be found more leaves than flowers; but the reader has nevertheless a series of facts from which he may gather light; and I am more than gratified at having promised a contribution which has had the result of producing the admirable illustrations which accompany the text.

GEO. GRANT FRANCIS.

Cae Bailey, Swansea, April, 1858.

## ON THE ORIGIN OF THE WELSH.

I FEEL that I might be considered as in some sort failing in my duty, or at least in what is expected from me, if I did not reply to the remarks of Mr. Basil Jones on my suggestions on this question, which were read at the Monmouth meeting of our Association, and were published in the last Number of the *Archæologia Cambrensis*, or I would hardly have taken up the subject at all at the present moment, when I must do it hurriedly, and in the midst of pursuits of a somewhat different description; and I hope this will be allowed me as an excuse for entering upon the subject abruptly, and without any prefatory remarks. Mr. Basil Jones has discussed the question in the tone of good feeling which ought to characterize all such discussions, and I should be very sorry not to follow his example. I shall only therefore endeavour to express rather more clearly some points which I think he has not quite clearly understood, and to set him right on those on which I think he may be misinformed. All that I can complain of in his general treatment of the question is, that he too often treats as mere theories what I have advanced as simple known facts, and that he then confronts them with mere vague hypothesis,—and I fear that after all he has done more to confuse and mystify the subject than to clear it up.

I would particularly insist on the necessity, in discussions of this kind, with regard to words especially, of keeping perfectly distinct the ideas attached to them at different periods, and under different circumstances; as for instance during the Roman period, during the middle ages, and in modern times, when old words are often applied technically. In a note on p. 138, Mr Basil Jones remarks that “there is no evidence that the Romanized provincials in Britain, or their descendants, were ever called *Romans*, as was the case in all other countries, and is so still in many parts of both the Eastern and Western Empire.”

I confess myself ignorant, at the present moment, of the authority on which it is stated that the provincials *were* called Romans in all other countries. An antiquary at present speaks of Roman Britain, or Roman Gaul, merely as a sort of conventional term for those countries during the Roman occupation or supremacy; but at that time I imagine that the term Roman would only be properly applied to people who were, or claimed to be, of Roman race. I do not at present recollect that the provincials of Gaul, as a people, were ever called Romans any more than those of Britain; and with regard to the latter province, after the earlier period of Roman supremacy, the term *Britanni* was certainly not used with any allusion to its old Celtic population, but it was applied generally to the population of the Roman province, of whatever race. The very legions themselves were called *Britons*, and the fleet, though notoriously manned by Saxons and Franks, was spoken of as British.<sup>1</sup> The disregard of this fact has caused great confusion among our historians. But, after the fall of the empire, during the mediæval period, the term Roman was no longer applied to race,<sup>2</sup> but to language, which was a characteristic by which the races who had now made themselves masters of Europe most readily and naturally enough distinguished those with which they came in contact. During the middle ages the French language was Roman, the Spanish was Roman, the Italian was Roman; but we must not confound this mediæval application of the word with that which it bore during the Roman period.

In the same way we find that the Teutons had a word in their own language which they appear to have applied

<sup>1</sup> I may take this opportunity of remarking that the Anglo-Saxon Latin writers affected to use Latin words in their ancient acceptation, and that it is under this influence that Bede and others call the Welsh of their time *Britons*, on the supposition that they represented the population of the island in the Roman period. It was from them that the name *Bryttas*, or *Brettas*, was taken into the Anglo-Saxon language.

<sup>2</sup> I am not speaking, of course, of the inhabitants of Rome, or of the ecclesiastical use of the word.

especially to those who spoke the language of Rome. I think that Mr. Basil Jones has not seized in its full bearing the question relating to the use of the word Welsh, which was also evidently given by the Teutons to foreign peoples in reference to the language they spoke. In the medieval literature of Germany, the term *Wælsch* or *Welsch* was applied always to the French, except when the writers, from a little pedantry or affectation, adopted the word by which the French designated their own language and literature, and called it Roman. Thus, the translators of the French medieval romances or poetry into German always referred to their *Welsche* original. In modern German, the word *Wälsch* is applied more especially to Italian. It may, however, be traced in medieval German as applied to Italy, and to the other countries using the "Roman" dialects, and, as in the German popular feeling, Europe was divided among the peoples who spoke Roman, and those who spoke Teutonic, their poets were accustomed to use the phrase *in allen welschen und in tiutschen rîchen* (in all Welsh and Teutonic kingdoms) to signify everywhere. When we go farther into details, for which I have not space at present, we find that the term was applied to the inhabitants of different countries in Europe, but only to such as are known to have spoken or to speak Roman dialects. Mr. Jones has reminded me of the fact that even the Anglo-Saxons (as we find in the Anglo-Saxon Chronicle) called the French *Galwalas*, *i. e.*, the Welsh of Gaul. Exactly in the same manner, in the earliest monuments of the old German language in which the word occurs, France or Gaul is called *Walho-lant*, *i. e.*, the land of the Welsh. And let not anybody suppose that the Germans might have found any Celtic dialect spoken in the part of Gaul which their Teuton brethren invaded and conquered; for we have the strongest possible proof of the contrary. During several centuries the Franks in Gaul spoke their own language, although we know that the conquered population spoke a different tongue; this latter eventually gained the mastery, but, when the German of the Franks at last disappeared, what did the language

of the Gallic population prove to be?—not Celtic, but purely a Roman, or Latin, dialect.

Now we know that the Anglo-Saxon writers often speak of the inhabitants of this island, whom their forefathers had conquered, by the name of Britons, because they had learnt that name from the Roman writers; but we also find that the term they especially applied to them in their own language was this same Teutonic word, *Wælisc*, or *Wælsce*. I think it perfectly fair to argue upon this, that the Teutons who came into Britain applied the word in no different sense to that in which it was used by the rest of their race, and that they therefore found the people talking the language of the Romans. I believe, as the result so far of my own researches, that this was the case, and that if the language of the Anglo-Saxons, like that of the Franks, had been superseded by that of the conquered people, our language would then have been simply a Roman dialect. The objections to this view of the question are mere assumptions. What right have people to say “it is probable that Britain was much less Romanized than Gaul,” or “I think” that such was the case? Perhaps I may be allowed to speak of myself as one of the workmen in this field, and say that we have dug, and excavated, and explored our country very considerably during some years past, and that I may venture to state as facts that the inscriptions of the Roman period are proportionally quite as numerous in Britain as in Gaul, that they are all purely Latin, without any trace of Celtic language or Celtic people, and moreover that these are found not in Kent, which Mr. Basil Jones thinks might have been as much Romanized as Picardy, but in the remotest parts of the island, in Northumberland, in Cumberland and Westmoreland, in Lancashire, not only on the borders of Wales, but in the very heart of that mountainous country, and even in its farthest parts, as at Luentinum, looking towards the Irish Sea. I may add that the whole of England and Wales is found to have been quite as thickly covered as the north of Gaul with Roman towns, and stations, and roads, and country houses, and every

other mark of Roman cultivation. What room is there here for the assumption that it is probable that Britain was much less Romanized than Gaul? Nor do I think that anything is gained by the new hypothesis of Mr. Basil Jones that the Teutonic word *Wälsch* is equivalent with Gallic, and that the Germans applied it to the people speaking Latin, from a consciousness that they were descended from people of Celtic race, because this theory rests entirely upon an assumption, in which I cannot concur, that our wild and illiterate forefathers, at this remote period, were as profoundly learned in the science of ethnology, and as attentive and accurate ethnological observers, as Dr. Prichard himself. But I doubt very much whether the Teutonic *Wælsch*, and the name Gaul or Gallic, have any relation whatever to each other. People in the condition and at the period to which these arguments refer did not generally call other people by the names which those people bore among themselves, or among still other people, but by some term taken out of their own language, which therefore conveyed a distinct idea to themselves. I would add, that the taking of resemblances of words for identities is one of the great stumbling-blocks of the philologist and ethnologist.

Mr. Basil Jones has relieved my mind of some doubts as to the close similarity between the languages of Wales and Brittany at the present day, although I confess that his statement is quite contradictory to those which I have heard and read as coming from apparently good authorities. However, as he states positively that the Welsh and Breton languages bear only the same degree of similarity to each other as the English and German, I will take it for granted that such is the case. If an Englishman, who had never heard any language but his own, were introduced to a German who was similarly qualified, I believe that an attempt at conversation would prove anything but satisfactory. But I beg to say that this is not at all the gist of my argument. I take the Welsh view of the question, that the present Welsh language is derived directly from that spoken by the Britons in this island before the arrival

of Cæsar, and that the language of Brittany is similarly derived from the language spoken by the Armoricans at the same remote period, and then I say that to suppose that, after the modifications which each must have undergone quite separately and independently of the other during the whole period of Roman domination, joined with the changes which even Mr. Basil Jones allows would have taken place since the fifth century, the two languages should resemble each other as closely as they are acknowledged to do at present, is a simple absurdity in philology and ethnology. We are therefore thrown back upon the supposition, that about the time of the Anglo-Saxon invasion of Britain, either the Welsh went over to Gaul and became the Armoricans, or the Armoricans came over into Britain and became the Welsh. I put it in these general terms, because I have not been informed that there is any particular small portion of Brittany in which the Breton tongue which resembles Welsh is talked, while the rest of the Bretons talk ancient Armorican; but it appears to me that if any part of the Bretons were emigrants from Wales, to judge by their unity of language, the whole of them must have been emigrants.

Now, although I must complain that Mr. Basil Jones has a great inclination to call my facts theories, and his theories facts, and that he shows rather too great a tendency, if I may use the popular phrase, to "chop logic" instead of investigating historical evidence, I am not at all alarmed at his threat of the *facile retorqueri*. He asks (p. 139) on what grounds I draw "a distinction between the condition of the two countries," *i. e.*, Armorica and Wales. I thought that I had sufficiently stated this in the paper which has given rise to this, I hope not unimportant, controversy. Anyone who has really studied the Roman antiquities of Wales must know that it was traversed in every direction by a multiplicity of Roman roads, which penetrated even into its wildest recesses; that it was covered in all parts with towns, and stations, and posts, and villas, and mining establishments, which were entirely incompatible with the existence at the same



time of any considerable number of an older population in the slightest degree of independence. Now we know that the population of Armorica, long before the supposed migration either way could have taken place, was living in a state of independence, and even of turbulence, and that it was formidable in numbers and strength. The Armoricans were almost the heart and nerve of that formidable "Bagauderie" which threatened the safety of the Roman government in Gaul almost before the invasion of the Teutons became seriously dangerous. An attention to dates will put this part of the question more clearly before the reader. The great and apparently final assertion of independence, or revolt from the Roman government, of the Armoricans, which Mr. Basil Jones quotes from Zosimus, occurred in the year 406; Honorius acknowledged the independence of the towns of Britain in 410; and I need hardly add that what is understood by the Anglo-Saxon invasion of Britain occurred many years subsequently. During this period, when the towns of Britain must have been rejoicing in their independence, it is, I think, not probable that the people of this island would have migrated into Brittany in such numbers as in a short time to supersede the Armoricans themselves, for I am not aware that there are any remains of an Armorican language in Brittany distinct from the Breton. The subsequent history becomes obscure from the want of records; but I venture to assert that it is evident, from the few historical notices we have, (I throw aside altogether the fabulous legends of a later date,) that the Armoricans were at this time a numerous and warlike people, that when the Saxon pirates entered the Loire they sometimes joined them in attacking the Gauls, (as the people of the Roman province were called,) and sometimes resisted them; that they were evidently no less piratical than the Saxons themselves, and in all probability possessed numerous shipping; that they did make war upon the Roman provinces just about the time that the Saxons were beginning to settle in Britain, and that they were driven back into their own territory by the governors of Gaul.

Now I think there is nothing very extravagant in the supposition that the warlike energy of the Armoricans, having been repressed on the side of the continent, should have sought an outlet on the side of the sea, and that many adventurous chiefs may have collected their followers, taken to their ships, and, tempted by the known success of the Saxons, passed over into that part of Britain which the Teutonic invaders had not reached. I think, then, that the distinction which I have drawn between the condition of Wales and Armorica, at the time when the migration from one to the other is supposed to have taken place, is very plainly stated, and very fairly accounted for.

And now I beg to protest against the manner in which Mr. Basil Jones has decided the question of the authenticity of Gildas. "To those who believe," he says, in a note on p. 143, "*as most competent judges do*, in the genuineness of Gildas, the whole of this refutation will appear superfluous." I know not who form the majority of competent persons who have given this judgment; I plead guilty to having started the objections to Gildas, and I know that many persons whom I consider competent have approved of them; but I place reliance not upon this circumstance, but upon the objections themselves, to which I have seen no satisfactory answer, and the more I have examined them, the more I feel convinced of their force. Space is not allowed me for entering far into this question here, and I will merely state that some of my leading arguments against the authenticity of Gildas are, that the style of Latin in which the book is written is not that which we might expect in the fifth or sixth century, but rather that which came from the school of Theodore at Canterbury in the seventh century, when I suppose this book to have been forged in order to cry down the Welsh Church; that there are circumstances in it which are irreconcilable with the character given to Gildas; and that whoever wrote the book was entirely ignorant of the condition of Britain at the period in which he is pretended to have lived, and of contemporary history. This writer

tells us gravely (§§ 15–19) that, when the Roman legions left the island, they made a wall from sea to sea to defend the Britons against the Picts and Scots, but that, as this wall was only made of turf, the northern barbarians easily broke through it, and committed terrible ravages; that thereupon, at the urgent entreaties of the Britons, the legions returned and built for the Britons a wall of stone and mortar, extending from sea to sea, and fortified with towers, and then departed finally from the island; and that after they were gone, the Picts and Scots returned, attacked the wall, fished down with hooks the British soldiers who defended it, &c. Surely any “Briton” living at this period, capable of writing, and apparently so knowing in the affairs of the end of the Roman period, must have known perfectly well that the wall of Hadrian was not built in the time of the generations immediately preceding him, but that it had stood there since the earlier part of the second century, or at all events from time immemorial. The whole story is in fact a mere legend of the seventh century, invented (probably by the Angles, a foreign people) to explain the co-existence of the wall of Hadrian and its accompanying agger, and the nonsense about hooking down the Britons is no doubt of the same date. Again, our so-called Gildas, arriving at the Saxon invasion, tells us that they came “tribus, ut lingua ejus exprimitur, cyulis, *nostra lingua* longis navibus.” Pray how came this worthy Briton, whether of the fifth or of the sixth century,<sup>3</sup> to have the Saxon word so glibly and correctly on his tongue? It certainly sounds to me very much like the oversight of a Saxon forger, who, familiar with his own language and tradition, bethought him that it was not the language of the Wælisc, but forgot that, according to the opinion of some modern antiquaries, the Britons spoke not Latin, but Cymric! It is a point of still greater importance, that Gildas is made to describe the population of Britain at the time

<sup>3</sup> The real date at which Gildas is *supposed* to have written is very doubtful. See my *Biographia Literaria*, Anglo-Saxon period.

of the departure of the Romans as being entirely Christianized; and in lamenting over the ruin caused by the Picts and Scots, he particularly mentions the overthrow of the sacred altars (*sacra altaria*). Now I need not say that the numerous towns, and stations, and villas, which have been excavated by antiquaries, are found just in the state in which they were left after their ruin by the barbarian invaders, and it is true that the altars are found overthrown and scattered about—but what are these altars? All absolutely heathen—Roman paganism and the paganism of the Roman auxiliaries—and among I believe I may say the hundreds of altars which have been brought to light, not the slightest trace of Christianity has yet been discovered. Some of these monuments of paganism, moreover, were evidently newly erected, or even preparing for erection, and in some cases not finished, at the time of the invasion. The same is the case with the equally numerous sepulchral monuments which have been found in various parts of Britain, the inscriptions on which are all unmistakeably pagan. I am, indeed, entirely convinced that the picture of Christianized Britain at the close of the Roman period is a mere fable. And how, indeed, could it be otherwise, when in the opposite districts of Gaul Christianity was, to say the least, very imperfectly known? Of this we might adduce abundant evidence. A few years ago excavations near one of the sources of the river Seine brought to light the ruins of a Roman temple dedicated to the goddess of that river—*Dea Sequana*—which had evidently been overthrown in the invasion of the barbarians, and they show that the worship of the goddess had been at that time in full vigour. Among numerous objects of interest found in this temple, were an extraordinary number of *ex voto* offerings, made by individuals who believed that their health had been miraculously restored to them by the intervention of the goddess, and an urn full of money, with an inscription stating that it had been offered to the *Dea Sequana* by an individual named Rufus. These coins ranged from Augustus to the

usurper from Britain, Magnus Maximus, so that some of the offerings must have been given at the very close of the fourth century, or very near, or even at, the time when Britain was cut off from the Roman empire. An equally interesting fact remains to be noticed. In the noble museum of Mr. Mayer, of Liverpool, may be seen, among the antiquities of the Faussett Collection, a sepulchral urn of the Anglo-Saxon period, on which is incised with great neatness the following inscription, beginning with the well known heathen invocation, *Diis Manibus* :—

D . M  
L A E L I A E  
R V F I N A E  
V I X I T . A . X I I I  
M . I I I . D . V I

intimating that it contained the ashes of a young girl, named Lælia Rufina, whose age was thirteen years, three months, and six days. This interesting monument, which appears to have come from an Anglo-Saxon cemetery in Norfolk, was perhaps deposited there many years after what is called the departure of the Romans, and proves, what I have always insisted upon, that the Roman population of Britain remained probably through several generations co-existent with the Teutonic settlers. None of our readers will, I am sure, discover in the character of this inscription anything Christian, or anything Cymric.<sup>4</sup>

I have mentioned these facts chiefly to show the great importance of excavations in clearing up the mysteries of this period of the history of our island. The objects thus brought to light are at all events truthful. The written testimony of the old historians, even when it is authentic, is that of persons who were often prejudiced, or credulous, or mendacious, and who always gave at least a colouring to the facts they recorded ; but the relics which we disinter from our soil have no colouring but their

<sup>4</sup> I may state that a correct engraving of this interesting urn is given in the last Number (just published) of Mr. Roach Smith's valuable *Collectanea Antiqua*, with that scholar's remarks upon it.

own, and their evidence, if not always complete, is at least faithful.

I will not trespass upon the space of the present Number of the *Archæologia Cambrensis* by entering into any further discussion of the question of the destruction of the Roman towns in Wales and on the border, or of one or two remarks which I think Mr. Basil Jones has made hastily, and perhaps he might withdraw them on further consideration. For instance, I can hardly think him serious when he says (p. 137),—"Mr. Wright appears to assume that the Roman towns in this part of Britain were of equal importance with those to the east of the Severn. But as we find no large towns in Wales now, and *as like causes produce like effects*, it seems probable that the Roman towns of Britannia Secunda were generally small and insignificant as compared with those in the more advanced parts of the island." I cannot imagine anything more unlike than the local causes which influenced the comparative magnitude of towns in Roman Britain and in modern England; and, to return always to facts as the best arguments, surely Mr. Basil Jones must be aware of the extent of the walls of Wroxeter, of Kenchester, of Caerleon, of Caerwent, and I think of other Roman towns to the west of the Severn, which certainly had no claim to be called insignificant. I cannot say that I understand the reason of his exceptions of towns from the list of those which I consider to have been destroyed, nor have I seen anything yet advanced to shake my belief that the destruction of Roman towns in Wales and on the border was at least as general if not much more general than in the districts of Britain conquered by the Angles and Saxons.<sup>5</sup>

<sup>5</sup> I would remark that the destruction of a town and the abandonment of a town are two different things. In some cases, when a town was destroyed, the whole of the inhabitants were massacred, or carried away, and the place was never inhabited again, as happened probably at Verulamium. But in other cases, the remains of a municipal population, which was always strongly attached to its locality, returned and re-established themselves either outside the ruins of their former habitations, or, if they found a portion of the interior easily cleared,

In conclusion, I confess that I am rather at a loss to understand the tone of triumph with which Mr. Basil Jones treats the hasty remarks I had made in a previous Number of the *Archæologia Cambrensis* on the question which had been raised with regard to the ethnology of Cumberland. I do not exactly understand how a "reason" can take off the edge of a "fact," but the reasons here employed are certainly not likely to have that effect. He says (p. 149):—

"The occupation of a frontier, designed for the protection of the interior, is not of that orderly and peaceful kind which is most likely to change the character of a people."

In reply to this remark, which by no means applies to the case in question, or to my arguments upon it, I can only invite Mr. Basil Jones to study without bias the Roman antiquities of Northumberland, Cumberland, and Westmoreland. But he adds, immediately afterwards,—

"It is no more evident that the Brigantes of Ireland and the Brigantes of Britain were kindred tribes, than that the Cumbri of the North and the Cymry of Wales were so."

I beg to say that this is a very inaccurate comparison, and not very sound logic. Mr. Basil Jones has before (p. 144) quoted the Saxon Chronicle very incorrectly as mentioning the "Cymry" in the north in A.D. 945. It is true that record tells us that in that year King Edmund harrowed all *Cumbra-land*, meaning of course the district which we now call Cumberland; but this word is always considered to have had in the mouth of an Anglo-Saxon a simple meaning, *the land of vallies*, and everyone knows that this is an accurate description of the country itself.<sup>6</sup> I

commenced rebuilding there. The latter perhaps was the case with Caerleon, although I am rather inclined to think that the modern Caerleon was a later settlement. As ground was of little value in the ages which followed the fall of the Roman power, people did not take much trouble to clear sites, but they gladly settled near old buildings, in order to obtain the materials. The mere existence, therefore, of a modern town at or near the old site, does not of itself prove that the ancient town was not destroyed; but we must look to other circumstances.

<sup>6</sup> We must not forget that the next county was called Westmereland (Westmoreland), an Anglo-Saxon word formed in the same way,

do not deny that it may mean the land of the Cumbras, but neither Mr. Basil Jones nor anybody else has adduced the slightest evidence that there ever was a people there bearing such a name. The Latinized forms *Cumbria* and *Cumbri* only occur at a later period, and were no doubt invented merely to represent *Cumberland* and the *Cumberlanders*, and I believe have nothing whatever to do with these imaginary *Cymry*. The very improbable story of these *Cymry* having given their territory to the Scots, and retired into Wales, belongs also to a later period, and was an invention of the Scottish kings, who, having got possession of *Cumberland* during the confusion of the Danish invasions, wanted an excuse for retaining it under the Normans. What I meant to say about *Carlisle* was simply this. I believe it is the prevailing notion that this name—in its older form, *Caer-luel*—was that given by the Celtic Britons to the town which the Romans called *Lugubalium*, and at the close of the empire *Lugubalia*.<sup>7</sup> Now what I said was that it was evident from the passage in *Bede*, which I think is the earliest medieval mention of this town, that the natives of the place still knew their town by its Roman name of *Lugubalia*; that *Bede* tell us expressly that *Luel* was

and equally significant—the land of the western lakes, or the land of lakes in the west.

<sup>7</sup> I think Mr. Basil Jones passes too slightly over my suggestion that *Carlisle* was “still Roman.” *Bede* speaks of several places by their ancient Roman names, as here of *Carlisle*, which he calls *Lugubalia*, acknowledging that that was not the name given to it by the English population in his time. How did *Bede* know that this place was *Lugubalia*? At the present day it requires a considerable degree of antiquarian research to identify a Roman site with its ancient name, and there was none of this antiquarianism in *Bede*’s time, even supposing (which is not very probable) that he had the *Itinerary* of *Antoninus* to employ it upon. I can only answer the question by supposing, as I have always supposed, that the town continued to be occupied by the descendants of the original population, and that they continued to call it by its Roman name. The other circumstances of the anecdote support this view of the case. I will add here, that I think I could gather many circumstances from the Anglo-Saxon writers which tend to show that there must have been an extensive knowledge of the Latin language in England under the Anglo-Saxons at an early period (*i. e.*, before their conversion).



the form to which the name had been corrupted by his countrymen the Angles, *not by the Celtic inhabitants of Cumbria* (I never supposed anybody would think I gave the words in italics as Bede's); and that the word *caer* was not then prefixed to the word, though I thought it might easily be accounted for. Mr. Basil Jones "wishes I would account for it," and I have no objection to try. *Caer*, he says, is not Gaelic; I believe that it is as little Cymric as Gaelic, but that it is a mere abbreviation or corruption of the Roman word *castrum*, which the Saxons, with a somewhat different organic conformation, reduced into *caster* or *chester*. I see no reason whatever why the word might not have taken this same form among a Gaelic population, who had the Roman fortresses among them, and knew them by their Roman name, as well as among Cymry in the same circumstances, and it is evident that it did sometimes take this name over the extreme northern districts of England and the south of Scotland, as we have not only Carlisle, but Carvoran, on Hadrian's Wall, Caerlaverock in Dumfriesshire, and I believe some other instances. It is a curious circumstance that the Saxon *caster*, or *chester*, occurs here in the same districts where we meet with the *caer*, or *car*; of two neighbouring Roman stations on the wall, not more than three miles apart, Magna and Æsica, the former is called *Carvoran*, and the latter *Great Chesters*. I can only account for this circumstance by supposing that, from a very early period, the Angles lived intermixed with a previous population of this district, perhaps in a position of greater relative equality than was the case with the Saxon and Roman population in other parts of the island; that perhaps, in this instance, an Angle family or clan was settled at Æsica, and a family of this older population at Magna; that while the one spoke of their *chester*, the other spoke of their *caer*; and that the population in general accepted the names severally as the inhabitants of the particular locality pronounced them; but it does not follow at all that the previous population were Cymry, or Welshmen.

I will now resume the principal heads of the suggestions

which I had ventured to make on the subject of the settlement of Wales, which are briefly these:—

I.—It appears to me, from what I learn of the similarity between the modern languages of Wales and Brittany, that the one people must have been separated from the other at a period subsequent to the Roman period.

II.—From a consideration of the Roman antiquities of Wales, it does not appear probable that there was at the close of the Roman period any independent population there speaking Celtic likely to have migrated into Brittany, and to have transplanted their language thither.

III.—On the other hand, the known circumstances of Brittany at that time are such as would very well account for an emigration into our island.

IV.—The general destruction of the Roman towns and settlements in Wales, and on the Welsh border, which must have occurred during the period of the Anglo-Saxon invasion of the other parts of the island, seems to imply an invasion and settlement from abroad at that time.<sup>8</sup> A previous population of Wales,

<sup>8</sup> I return to this question of the destruction of the towns to make a remark which I fear may be thought rude, but which certainly is not intended to merit that designation. It would be much for the interest of science if nobody would hazard an opinion for or against any question until he has duly made himself acquainted with that question, and with all the circumstances connected with it. It often happens that questions, otherwise simple enough, are only made more confused and obscure by voluntary contributions of this kind, which are perhaps quite ungrounded. A suggestion has been offered from several quarters which I think Mr. Basil Jones seems inclined to adopt, that the towns may have been destroyed in the wars of later times. Now this suggestion rests only on the assumption that the remains of the towns, when excavated, present no evidence in themselves of the period at which the destruction took place. This, as every experienced antiquary knows, is not the case. All the sites of ruined Roman towns with which I am acquainted present to the excavator a numerous collection of objects ranging through a period which ends abruptly with what we call the close of the Roman period, and attended with circumstances which cannot leave any doubt that this was the period of destruction. Otherwise, surely we should find some objects which would remind us of the subsequent periods. I will only mention one class of articles which are generally found in considerable numbers, the coins. We invariably find these presenting a more or less complete series of Roman coins ending at latest with the emperors who reigned in the first half of the fifth century. This is not the case with Roman towns which have continued to exist after that period, for there, on the contrary, we find relics which speak of the subsequent inhabitants, early Saxon and mediæval. I will only, for want of space, give one

or of Britons retiring into Wales before the power of the Saxons, would not have destroyed their own towns; and, moreover, such a population would, as far as we can judge from known facts, have spoken the Latin language.

V.—That such a relationship between the population of Brittany and Wales is consistent with the relationship between the literature and legends of Wales and Brittany and those of medieval Europe.

I beg again that it may be understood that I only give these as suggestions, though I think there is good evidence in favour of them; I do not bind myself to them, if they are proved to be ungrounded. But I think that each of these heads requires a careful and candid investigation—or rather that it wants continued research to furnish further facts towards clearing it up. I assure Mr. Basil Jones that I object to no kind of direct evidence, but I can only take that evidence strictly for what it can be proved to be worth.

THOMAS WRIGHT.

14, Sydney Street, Brompton.

example, that of Richborough, in Kent. The town of Rutupiae seems to have capitulated with the Saxon invaders, and to have continued until its inhabitants, in consequence of the retreat of the sea, gradually abandoned it to establish themselves at Sandwich. Now the coins found at Richborough do not end with those of the Roman emperors; but we find a great quantity of those singular little coins which are generally known by the name of *minimi*, and which, presenting very bad imitations of the Roman coinage, are considered as belonging to the age immediately following the Roman period, and preceding that of the earlier Saxon coinage. These coins commemorate no individuals, and are probably the coinage of the towns themselves after the quantity of Roman money in circulation became inconveniently small. We also find at Richborough a certain number of Anglo-Saxon coins of a later date. We find, moreover, at Richborough, articles of purely Anglo-Saxon character, as fibulæ, and other personal ornaments, such as are found in the early Anglo-Saxon cemeteries. Nothing corresponding to these coins, or other objects, has been found at Caerleon, or Caerwent, or on the other sites in Wales, or on the Border.

NOTICE OF THE EARLY SEPULCHRAL STONE AT  
LLANDEVAELOG, BRECON.

IN the church-yard of Llandevaelog, a little village about two miles to the north of the town of Brecon, is preserved one of the most interesting of the early sepulchral incised slabs now remaining in the Principality. It is of considerable size, being about seven feet long, by rather more than one foot wide, and is built into the west wall of a small square building erected in the church-yard, a little south of the church. It may be described as consisting of four several compartments: *1st*, the top of the stone, being occupied by an incised ornamental cross, followed by, *2ndly*, the figure of a warrior, whose right shoulder has been cut away with a portion of the stone, the figure being surrounded by interlaced ribbon patterns; *3rdly*, a square space, bearing an inscription preceded by a cross; and, *4thly*, an oblong space, with a double interlaced ribbon pattern, of which I believe the lower part is cut away. Being bedded into the wall, I cannot state the thickness of the stone, and cannot consequently judge whether it could ever have stood upright, or was originally intended to be laid flat on the ground, or fixed upright, as now, in a wall. With the exception of the space containing the inscription, the letters of which are incised, the surface of the whole stone is sunk, leaving the ornamental patterns and figure in relief. The incisions forming the design are but of moderate depth, and it is therefore really surprising how well, in so exposed a situation, it has been preserved, withstanding the action of the elements for at least a thousand years.

The cross at the top of the stone is of the calvary form, formed of two parallel raised bands interlaced at the junction of the limbs, the ends of the limbs forming dilated triangular knots, the basal knot being increased in size to give greater apparent support by the band being doubled.

The spaces within the angles formed by the arms of

1



x

x

2.



x x

3



Stone at Llandevaelog, Brecon.

the cross are filled in with interlaced ribbons, which are either doubled or trebled; the middle band of the lower left hand space appears to have been left entire, instead of being trebled by incision, like the other ribbons in that part of the design.

The warrior in the next compartment is as rude an attempt at delineation as could well be imagined. It is two feet and a half high, with a most ill-shaped head, and disproportionately large left shoulder and small legs. There is no attempt at rounding the limbs, the surface of the stone being left flat, and the parts indicated only by incised lines. In his right hand he bears a thick straight weapon resting on his right shoulder, but of which the upper end has been cut away; in his left hand he also bears a short weapon, slenderer than the other, and which is evidently extended into the ribbon pattern at his left side. The pattern on the right side of the stone, at the side of the head, is a double interlaced ribbon, which is not quite regular in its lower part; the ornament on the lower part of the compartment to the right of the figure is a modification of the Z pattern, which bears so great a resemblance to Chinese work. The left hand side of the figure is occupied with a single interlaced ribbon pattern, in the lower part of which two independent circles have been introduced to fill up the design.

The square space below the figure is surrounded by a narrow cable-like moulding, the upper line being bent upwards, following the position of the feet. The inscription consists of two lines of letters, which are to be read,—

+ **briamail**

**Flou**

They are of the minuscule Anglo-Saxon, Britanno-Saxon, or Hiberno-Saxon form, the second letter **r** being of the long-tailed or cursive **p** form. The first letter of the second line is injured, and may possibly be a P instead of a F.

From its analogy with Brochmael, Dogmael, &c., I

suppose the first line of the inscription to record the name of the warrior. What the second line may mean must be left to the student of the old British language to decipher.

The bottom compartment is occupied by a bold diaper pattern formed of double interlaced ribbons. The design is irregular at the top right hand corner, and the bottom has apparently been cut off.

The stone has already been described, and rudely figured, in Gibson's *Camden*, iii. p. 104; Gough's *Camden*, ii. p. 476, pl. 15, fig. 1; Jones' *Brecknockshire*, ii. p. 174, pl. 6, fig. 1, and by Strange in the *Archæologia*, i., in which the writer supposes it to be of the fifth or sixth century! and to be the work of the Danes!! Until Denmark can produce such monuments as this, we may be content to consider the present memorial as a production of our own early Christian forefathers.

The present stone is almost the only instance occurring in Wales of the figure of the deceased being represented on one of those early slabs, and is valuable, rude as it is, as affording some slight indication of the dress and weapons of a British warrior. It has struck me as possible that the sculptor of this stone might have been led to introduce the figure of the deceased warrior, from the circumstance of the Roman monument in the vicinity, commonly known under the name of the Maen y Morwynion, having full-length figures of the deceased and his wife sculptured upon it.

J. O. WESTWOOD, M.A.

Taylor Institute, Oxford,  
May, 1858.

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE Annual Meeting will be held at Rhyl, Flintshire, on Monday, August 30th, till the following Saturday. President,—the Right Reverend the Lord Bishop of St. ASAPH; Chairman of the Local Committee,—Sir R. STEPHEN GLYNNE, Bart.; Local Secretaries,—FREDERICK THEED, Esq., F.R.C.S., the Rev. R. H. JACKSON, M.A., Newmarket, Flint.

Excursions will be made to Conway, Rhuddlan, and Flint Castles; Holywell; Basingwerk Abbey; Golden Grove and the Gop; Roman mines and caverns near Abergele; primeval remains and hill camps at Henfryn, Abergele, Diserth, &c.; Llandudno, Gloddaeth, Mostyn Hall and Library, which, by the kind permission of Lord MOSTYN, will be thrown open to the members of the Association.

All members requiring information as to the accommodation at Rhyl, are requested to apply to Mr. PRYDDERCH WILLIAMS, High Street, Rhyl, or to the Local Secretaries.

Papers to be communicated must be forwarded to one of the General Secretaries, the Rev. E. L. BARNWELL, Ruthin, or FREDERICK LLOYD PHILLIPS, Esq., Hafod-neddyn, Caermarthen. Contributions to the Museum are to be forwarded to the care of Mr. TWEMLOW, Rhyl.

A circular letter, containing fuller particulars and instructions, will shortly be issued to all members of the Association.

The following extract from the Treasurer's book, relating to the accounts for the past year, was forwarded for insertion in the last Number of the Journal, but was not received by the Publishing Committee until after the whole impression had been worked off:—

“Examined the within accounts for 1857, and having compared the vouchers, found them correct.

“J. A. W. PHILIPPS, }  
“JOHN HUGHES, } *Auditors.*

“Dated 5th February, 1858.”



## BRETON ARCHÆOLOGICAL ASSOCIATION.

THE following documents have been received by the officers of the Cambrian Archæological Association, and they have great satisfaction in bringing them before the notice of members. It is hoped that the appointment of a deputation will be made at the Rhyl Meeting; and that due honour will be done to the kindness and consideration of our Breton brethren in transmitting this flattering invitation.

*“To the President and Members of the Cambrian Archæological Association.*

“Paris, May 22, 1858.

“The members of the Breton Association request their brethren, the members of the Cambrian Archæological Association, to do them the honour of being present at the Fifteenth Session of the Breton Congress, which will begin on the 3rd of October, 1858, at the town of Quimper, in Brittany.

(Signed) “COUNT CAFFARELLI,  
*Director of the Breton Association,  
Deputy to the Legislative Body.*

“COUNT DE KERGORLAY,  
*General Secretary.*

“VISCOUNT HERSART DE LA VILLEMARQUÉ,  
*Director of the Class of Archæology,  
Member of the Institute of France.*

“C. DE KERANFLEC’H,  
*Secretary for Foreign Correspondence.”*

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*“To the Editor of the Archæologia Cambrensis.*

“Carnac, May 26, 1858.

“SIR,—I have the honour of transmitting herewith an official invitation to our next Congress, which I have just received, and which I beg of you to present to the learned members of the Cambrian Archæological Association. The uncertainty under which we had till this time remained concerning the precise day of the opening of the Session, has been the sole cause of delay in forwarding this document. All the members of the Association hope, however, that it will reach you in time to be accepted, and that they shall have the pleasure of seeing many of your body amongst themselves.

“At our late Congress in the town of Redan, the prospect of a deputation of Cambrian antiquaries paying us a visit was welcomed with enthusiasm; and it decided the Association on holding their next Congress in the department of Finistère, in order that hospitality might be shown to you in a part of our country where national characteristics have been best preserved. The municipality of the town of Kemper has voted a credit-extraordinary for the purpose of giving a greater degree of solemnity to this festival: and the Bishop of the diocese has been kind enough, under these circumstances, to order the statue of King Grallon, which was thrown down during the Revolution, to be set up again upon the cathedral.

“We shall be much obliged by receiving timely information of the number of your members who may think of honouring us with their company on this occasion.

“I have the honour to be, Sir,

“Your most obedient Servant,

“C. DE KERANFLEC’H.”

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*Subjects proposed for discussion at the Provincial Congress of Brittany,  
October 3, 1858.*

FIRST PART—ARCHÆOLOGY.

I.—To describe the Celtic antiquities preserved in public and private collections in Brittany, Wales, Ireland, and Scotland.

II.—To indicate and describe the various monuments in stone, with or without inscriptions, which may have been erected in Brittany from the fifth to the eleventh century, and which are supposed to mark the sepultures of the Ancient Bretons. To compare them with antiquities of the same kind discovered in Scotland, Ireland, and Wales.

III.—To inquire what are the distinctive characteristics which allow of our determining the ages of crosses in stone raised in Brittany from the earliest times of Christianity down to the period of the Renaissance.

IV.—To describe the most ancient bells existing in Brittany, comparing them with those which have been pointed out as existing in Ireland, Scotland, and Wales.

V.—To describe, and assign dates to, the most remarkable steeples in Finistère, classifying them according to the types they offer to our notice.

VI.—To compile a descriptive catalogue of the Cloisters, Chapter-Houses, Refectories, and generally of all monastic buildings other than Churches, now existing in Brittany.

VII.—To enumerate the most curious or the most celebrated of the Holy Wells of the two Britannies,—to compile a description and an historical account of them.

VIII.—To collect documents relative to the building of the Cathedral at Quimper, the fortifications of the same town, and its topography during the middle ages.

IX.—To collect the ancient inscriptions of the Middle Ages and of the Renaissance now existing in Brittany, and especially in Finistère.

## SECOND PART—HISTORY.

X.—A critical examination of the different opinions set forth concerning the *CORISOPITI*.

XI.—To determine the epoch when King Grallon reigned, the limits of his dominion, and the characteristics of his historical existence.

XII.—To inquire whether the comparative study of the oldest popular traditions of Ireland, Scotland, Wales, and Armorica leads, in an ethnological point of view, to results similar to those furnished by a comparative study of the Celtic idioms.

XIII.—Did the ancient dialects spoken in Britain before the Saxon invasion concur in the formation of the English language, and in what proportion? To endeavour to discover, from a similar point of view, the analogous influence of the Gaulish element on the formation of the French language.

XIV.—To explain the composition of the Comté de Cornouailles; to describe its principal seigneuries, and especially its ancient episcopal fief.

XV.—To compile a catalogue of benefices, held with cure of souls, on the territory which now constitutes the department of Finistère.

XVI.—To collect documents concerning the history of schools in Brittany from the eleventh century to the end of the sixteenth.

XVII.—To point out among the collections of documents and printed works published in Britain those which are the most valuable for purposes of reference concerning the history of the two Britannies.

XVIII.—What is the value of the researches set on foot up to the present time as to the History of the worship of the Blessed Virgin in the dioceses of Cornouailles and Léon? and what is wanting to complete them?

XIX.—To collect documents relating to the history of agriculture and commerce in Brittany.

XX.—What was the true character of the insurrections and disturbances that troubled Brittany from the sixteenth to the eighteenth century? Is it necessary to assign, with several writers, their origin to an idea of escaping from French domination?

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MONUMENTAL STATISTICS.—The Congress will continue the archæological inquiries which have been customarily carried on at the Meetings of the Breton Association. This inquiry, in 1858, will have for its special object the completion of the monumental statistics of Finistère. According to established usage, it will include monuments of the Roman and Gaulish epochs, as well as those of the Middle Ages and the Renaissance, such as architecture, sculpture, painting, &c., &c.

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The Class of Archæology will devote one of the days to a monumental excursion, the object of which will be decided in one of the first sittings of the Congress.

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Communications are to be addressed, post-paid, *before 25th September*, to M. Paul Delabigne-Villeneuve, No. 3, Quai Châteaubriand, Rennes.

## Correspondence.

## MEETINGS OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Allow me as an old member of our Association, and one who has attended many of its annual meetings, to make the following suggestions for the consideration of those among our officers who may be charged with the arrangements of the approaching meeting at Rhyl.

I.—The excursions should not be made too long, nor too numerous; it is better to visit a few remarkable spots, or monuments, carefully, than to hurry over the greatest possible number that can be crammed into the list of any given day, or week. We over-did ourselves at Monmouth.

II.—Some member or other of our body should be requested, on each occasion of visiting a castle, a church, a camp, &c., to give an account, however brief, of its leading features, and of its history, if possible, *on the spot*. The subject can be taken up in greater detail, and *discussed* at the evening meeting.

III.—One *morning* should always be devoted to the business of the Committee; a blank day for excursions should be established; the financial business of the Association should be transacted, its scientific prospects canvassed, its line of research and of general action laid down for the ensuing year. All this should be done with *leisure*, and with *cool heads*.

IV.—At the evening meetings long dry papers on subjects not of general interest should not be read. However valuable in print, papers of this kind are not suited for a general audience. They are uncommonly dull to listen to, and in fact are voted to be *bores* by all except their authors. Heavy subjects should be kept for the pages of our Journal; but all the “amenities of archæology” should be kept for the ladies and the evening meetings.

V.—Instead of meeting in ugly inconvenient county-halls, with hard seats, close boxes, bad lights, &c., &c., how much better would it be to follow the precedent set at Monmouth, and turn the evening meeting into a *conversazione*, to be held in the principal room of an hotel. The ladies say they would all prefer this; the intervals between short papers and animated discussions would be delightfully filled up with tea and chat; the antiquaries would be less stiff, and more agreeable—even than they are at present!—I remain, &c.,

AN ANTIQUARY.

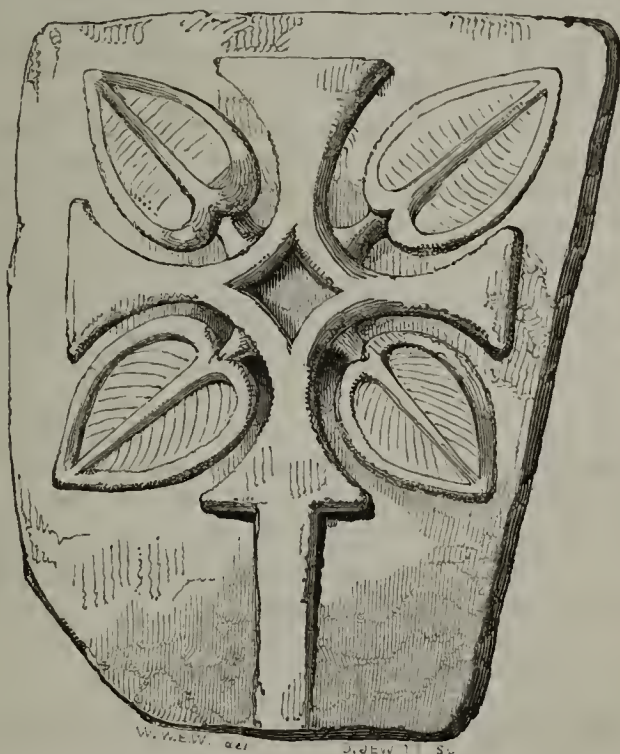
## LLANABER CHURCH, MERIONETHSHIRE.

*To the Editor of the Archæologia Cambrensis.*

SIR,—The restoration of this church has been commenced. The west wall was in such a state that its fall might have been any day

expected. We have examined the designs which are about to be carried into effect, and we may pronounce them to be some of the best examples of modern "Early English" which we have seen. The architect, Philip Boyce, Esq., of Church Street, Pimlico, seems quite to have caught the feeling of the original designer of the Church—pure yet plain "Early English" externally, excepting however the beautiful south doorway, with, internally, some beautiful and more ornamented features.

Upon pulling down the west front, the upper part of an interesting early coffin-lid, of which we give a wood engraving, was found



Coffin-lid, Llanaber.

imbedded in the wall. Is it not, probably, that of an ecclesiastic? In the tax rolls for Merionethshire of the time of Edward I., preserved in the Chapter-House at Westminster, those persons assessed to the highest amount in the parish of Llanaber—we speak from recollection—are "Decanus," and "Osber." In other rolls we find "Decanus de Ardudo" (Ardudwy). This probably was the *rural* Dean of Ardudwy, and Rector of Llanaber. The coffin-lid may be that of one of these Deans of Ardudwy, for, in Merionethshire, monuments of this sort *are most rare*, and probably covered only the remains of persons of some considerable station. "Osber," or Osborn, was a branch of the nation of the Geraldines, and emigrated from Ireland about the middle of the thirteenth century, and settled in Merionethshire. He was founder of the extinct family of Vaughan, of Cors-y-gedol, and also of that of Wynne. If it be true, as has been observed,

but which I have not been able to detect, that there are, in Llanaber Church, features of Irish Gothic, it is not improbable that "Osber" was founder of the present church.—I am, &c.,

W. W. E. W.

May 20, 1858.

### SEALS RELATING TO WALES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Amongst the illustrative arts few probably are more interesting to the genealogist and antiquary than impressed seals. Whether the rudeness of the early period, the beauty of the middle ages, or the practical character of these latter days be considered, their type may be found in the *Sigilla* of the different eras.

In the several divisions of regal, municipal, ecclesiastical and personal seals, how much of interest, of history, and of art may be found? Many have been illustrated in the successive volumes of our own and similar societies; many are deposited in the national collections; and still more are probably yet in the hands of private individuals. Now, Sir, I propose to bring together impressions of all the known *Welsh seals*, fix them on proper mounts, and place them for public sight and use in a glazed cabinet in the Royal Institution of South Wales in this town.

I shall commence with my own collection, some 200 in number, and shall feel obliged for any *Welsh* seal which may be added thereto by any of our members.—I remain, &c.,

GEO. GRANT FRANCIS, F.S.A.,  
*Local Secretary for Glamorganshire.*

Cae Bailey, Swansea, 7th May, 1858.

### UNPUBLISHED EPITAPH.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I inclose an epitaph written by the late Rev. J. Morgan, of Bath, intended by him for the grave-stone of his brother in a church-yard in Cardiganshire, but by some oversight of the executors never inscribed thereon; if you deem them worth insertion in your Journal, you will oblige, by so doing, yours, &c.,

M.

"An honest lawyer! phrase oft used in scorn;  
Yet are there men of that profession who  
Do honour to our nature; men, whose minds  
Beat high to virtue's noblest impulse, who  
Shielding the unhappy from the oppressor's grip,  
Administer the law in righteousness;  
Causing thereby imperial law to prove  
What legislators, patriots, sages meant,  
What transcripts of the Almighty's will should be,  
A blessing to mankind!"

## CELTIC LANGUAGES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—If you think the following extract is worthy of the notice of some of your philological correspondents, have the goodness to insert it in the next Number of the *Archæologia Cambrensis*. It is taken from an article on “The Indo-European Languages,” in the last January Number of the *Bibliotheca Sacra*, an American publication.

St. Alban's, near Lampeter.

E. JONES.

“THE CELTIC.—This class of languages has not been appreciated, until very recently, as one of the great Indo-European family. To Prichard, that fine English investigator into the natural history of man, and into ethnology, is due the honour of having first discovered their true connection with it. Bunsen claims that their place in the history of language lies midway between the old Egyptian, which he regards as the most primeval language yet discovered, and the Sanscrit; ‘the Celtic, never having had the Sanscrit development; so that while it exhibits a systematic affinity with it in some respects, it shows also in others a manifest estrangement from it.’ The Old Egyptian exhibits, at any rate, a deep inward resemblance to it, not only in its roots, but also in the whole verb-structure of the language. On any and every view, the Sanscrit, Old Egyptian, and Celtic languages are all of one common origin; and it is not at present absolutely certain in what way we should state the true order of their sequence. It is manifest that the Celts led the van of occidental emigration through the wilderness of primeval Europe, and spread over Gaul, Switzerland, Germany, Spain, and Britain. But they nowhere maintained a firm foothold against the influx of the races that succeeded them, except at the most advanced outposts of the Continent, whence there was no region beyond, into which they could be driven, except the sea. The Celtic now possesses but a sporadic existence. The institutions that the Celts founded, and the very vocabulary that they used, were early overborne by Roman conquests, ideas, and influences. That German element, also, which has so largely modified all the aspects of the civilized world, came in afterwards upon them with all its force, and overlaid them with its own peculiar character. And yet the Celtic has also left its manifest impress upon the German, which being developed geographically, midway between the Celtic and Slavonic nations, has also partaken of their characteristics mutually, but much more of the Celtic than of the Slavonic. It is spoken still in the central and southern parts of Ireland, in the north-western parts of Scotland, in the Hebrides, and the islands between England and Ireland, and also in Wales, and on the Continent in Brittany. The Celts are all now under the British yoke, except those living in Brittany, over whom France rules. And as they form, in their geographical and historical position alike, the advanced guard of all the nations of Europe, it is both logical and natural to conclude that, if of Sanscrit origin, as is probable, and not of an antecedent date, they constitute the first cleavage from the great primary elemental mass of Indo-European mind.

“The Celtic family includes,—

“ (1)—The Cymric,

“ (2)—The Gadhelic.<sup>1</sup>

“<sup>1</sup> This is Diefenbach's classification of them, and differs somewhat from that of other scholars. He is a more recent investigator than others in this

“ Under the Cymric are included,—

“ (A)—The Welsh.

“ (B)—The Cornish, which was confined to Cornwall, and ceased to be a living language about sixty years ago.

“ (C)—The Low Breton, or Armorican, which prevails in French Brittany.

“ This whole class of Cymric languages is separated very distinctly from the kindred Gadhelic.

“ Under the Gadhelic are included,—

“ (A)—The Gaelic proper, or High Scotch.

“ (B)—The Irish, or Erse.

“ (C)—The Manx, or that spoken in the Isle of Man.

“ The Irish language possesses, beyond any other of the Celtic languages, the most ancient forms. What the Germans call the Umlant<sup>2</sup> prevails here abundantly.”

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## Archæological Notes and Queries.

*Note 32.*—YSTRAD OWEN, GLAMORGANSHIRE.—In Lewis' *Topographical Dictionary of Wales* it is stated that, in a field near this village, were two large stones, rudely ornamented, supposed to be those of Owain ab Ithel and his wife, “but they have been removed for some time.” Where were they removed to? What has become of them? Are they now in existence? J. O. W.

[The earthen mounds, &c., in this parish, mentioned by Lewis, are well worth looking after. There is much archæological work to be done in Glamorgan.—ED. ARCH. CAMB.]

*N. 33.*—INSCRIBED STONE AT HAYLE, ST. EARTH, CORNWALL.—(See *ante*, p. 179.)—Mr. Edmonds suggests that the fourth line of the inscription upon this stone, CVNATDO, may be rendered qu(i) nat (us est) D<sup>o</sup> (quingentesimo). My impression is that the letters are intended for a proper name, like Cunovalus and Quenatavus, alluded to in the latter part of Mr. Edmonds' paper. I know no ancient British or Romano-British inscription with such a formula, indicating the date of the birth, or even any date at all. Consequently the subsequent suggestions of Mr. Edmonds, founded on this supposed date, appear to me untenable. Can anybody favour me with a rubbing of this stone? J. O. W.

field, and is one of the highest of all authorities in philology; like Bopp, Pott, the Brothers Grimm, and Ahrens, among the elder lights in this field; and Schleicher, Kahn, Curtius, and Aufrecht, among its younger leaders.”

“<sup>2</sup> This means a softening of the radical vowel of a word into an *e* sound, to denote a difference of person in a noun, or of tense in a verb, as in our words brother and brethren, foot and feet, was and were.”



N. 34.—MARY-ROSE BELL.—At Cowbridge, Glamorganshire, as in many other Welsh towns, there still remains the cheering old custom of ringing the “Curfew Bell.” Until within not many years ago one of the bells used for this purpose was called the MARY-ROSE BELL. Probably parallel instances may be found elsewhere. E.

N. 35.—HEOL-Y-CAWL.—In several South Welsh towns the above appellation is given to a street which is *invariably* found to lead down to the mill-wear on the river. The term is commonly translated “Broth Street.” Surely this cannot have been the original meaning of the term. B.

N. 36.—TREVAEN.—This appellation is given in the vernacular idiom of Glamorgan to a cow-house, or cattle-shed, in a farm-yard. It may possibly be the origin of several names of places, &c., in South Wales similar in sound. Information as to parallel instances is desired. AN ANTIQUARY.

N. 37.—MEINI-HIRION, CARDIGANSHIRE.—(See *ante*, p. 213, Note 31.)—At the sixth mile-stone on the turnpike road from Aberystwyth to Llanrhystid and Aberaeron, about 200 yards to the right, stood two upright stones, eleven feet in height above the ground, by five and a half feet in breadth: there were two other stones, smaller in appearance, lying flat on the ground. They were noticed by Wyndham in his *Tour Through Wales*, in 1797, and by Malkin, who made his tour about 1800. The latter describes them as standing within a yard or two of each other; there were many other stones lying about; and they were, he conjectured, druidic remains—probably an altar (*query*, cromlech?); but the circle around was at that time by no means to be made out. Evans, in his *Tour Through South Wales*, p. 335, observed them in 1804 as two rude upright stones, one of them twelve feet high and five feet and a half in breadth at the lower end, and the other little inferior in size or height. They stood on the land of Meini, in the parish of Llanychain, an outlying part of the farm of Penewm, in the adjoining parish of Llanddeiniol. About thirty years ago the stones were subverted, and broken up, and converted to building and fencing purposes. One of them made either nine or eleven posts. Some gateposts and corner-stones about the house and yard look very like splints from larger masses, being of the grey mountain stone. One large stone of irregular shape near a fence is probably part of the druidic structure, but of the structure itself the farm preserves only the name, —*stat nominis umbra*.

#### THE LOCAL SECRETARY OF THE DISTRICT.

N. 38.—STONES OF SEPULCHRAL CHAMBERS, BRITANNY.—On many of the covering-stones of the chambers in Brittany, and more particularly in Morhiban, are seen basins with channels hollowed out in the surface, and leading to the edge of the stone. These have generally been considered artificial, and to have been intended for the discharge of the blood of the victim, or any other fluid used in the

supposed sacrificial rites. However, two of the most accurate and judicious of our Breton friends, well qualified by their long experience to form an opinion, have lately come to the conclusion that these hollows are not the work of man, but of time and weather, acting on a certain kind of granite, especially that of a coarser grain. The satisfactory establishment of this fact will partly dispose of some of the theories concerning the sacrificial character of the dolmen, or cromlech, as some of the arguments in favour of this view have been drawn from these same hollows. Our own archæologists, at least the most able and judicious of them, have long since been inclined to hold that no cromlech exists which was not originally covered with the superincumbent tumulus; and we are glad to find that such is the general view also of our neighbours. When this important point is settled, the whole question of the sacrificial theory will be at once answered.

M. N.

N. 39.—GWYTHERIN.—In the church-yard of Gwytherin parish, situated in the mountainous portion of Denbighshire, between Llanrwst and Denbigh, are, or were until very lately, some incised stones, apparently of great antiquity, the inscriptions of which had wofully suffered from time and neglect. Can any member of the Association, who resides in that district, give us some accurate account of these yet unnoticed slabs, so that steps may be taken for their careful examination and preservation from destruction, if happily they are still in existence.

ORDOVIX.

Query 73.—PONT FAEN.—Can any member give *accurate* information as to the *earliest* date when this name was applied to Cowbridge?

J.

Q. 74.—VAUGHAN—BOWER.—Richard Vaughan, D.D., Bishop of London, (son of Thomas ap Robert Vychan, of Talhenbont,) died 30th March, 1607, having previously married *Jane Bower*. Information respecting the parentage of this “Jane Bower” is particularly requested by

F. S. A.

Q. 75.—COMPOUNDERS FOR ESTATES.—Where are the accounts of the compounders for estates in Wales during the civil war to be met with? I am particularly interested in the inquiry.

M.

*Answer to Query 62.*—The building alluded to in this Query is called Penallt Priory, with the history of which I am not acquainted. The proprietor lately allowed a portion of it to be pulled down, for the purpose of building a wall in the adjoining farm-yard.

T.

*Answer to Query 68.*—I beg to refer your querist “Saxon” to Davies’ *Welsh Botany*, where he will not find any fern called “rhedyn y maen” by the Welsh, but there is one species called “rhedyn y graig,”—maen and graig being often synonymous or convertible terms; if so, in this instance it is the forked spleenwort, or

*Asplenium Septentrionale*, the fronds whereof make their appearance in March and April, and arrive at maturity in August, and therefore would not be difficult to procure after Trinity Sunday, but being a rare plant, could only be found in certain localities—probably Arvonja only—in Wales. As to the present existence of the custom alluded to in Fosbrooke, nothing has come within our observation of the fact.

M. O.

*Answer to Query 71.*—In answer to your correspondent's question about the oldest parish register in Wales, I believe that the parish of Gwaenysgor claims to have the earliest example, at least in its own district. I am not aware whether this claim is well founded or not, or even of the date of the register. Probably, however, one of our Local Secretaries for Flintshire will have the kindness to ascertain what that date is, and whether there are any grounds for the assertion that Gwaenysgor has the oldest register in North Wales.

F. O.

### Miscellaneous Notices.

CAERNARVON CASTLE.—The new gates designed by A. Salvin, Esq., after those at Alnwick Castle, Northumberland, have now been put up, and the effect is highly satisfactory. They are of solid oak, framed in chequer and studded with nails, and they are hung on new pivots replacing exactly the old ones. The timber was twelve months under the double process of wet and dry seasoning; and the total cost has been £120. The idea originated with John Morgan Esq., Deputy-Constable of the castle; and the manner in which it has been carried out reflects very great credit on that gentleman's taste and discernment. The uniform admission fee of 4d. each for all visitors, which the Deputy-Constable has instituted, produces an annual fund of some importance,—sufficient to pay the gate-keeper, and to provide for the minor repairs of the castle, the cleaning of the approaches, &c. The system is found to work well, and we recommend its adoption in other instances, such as Conway, Beaumaris, Harlech, &c.

CAERNARVON MUSEUM.—The museum of this town, comprising most of the remains from Segontium, as well as a general collection of mineralogy and zoology, has been removed from the buildings of the Training School to a house in an adjoining street, near the Porth yr Aur (now the Royal Welsh Yacht Club House). Here it has been re-arranged; and though the space is not quite so ample as might be wished, the locality is suited to the collection, and the great object of secure custody is attained. We purpose printing a catalogue of the archæological department of this museum as soon as we receive it from the curators. It is intended to give lectures from time to time

on antiquarian, literary, and scientific subjects, within the walls of this institution; and we hope that collectors of antiquities in Caernarvonshire will support it as it deserves, sending to it objects that may come into their possession, and supporting it by their personal and pecuniary influence. We take this opportunity of again reminding members that objects of antiquity gain greatly in value by being placed in public museums; there they can be classed, compared, and studied, and their relative importance comes thereby to be clearly ascertained. In private collections they are comparatively unknown, and are of small value except as objects of curiosity. The gradual grouping of things of this kind round local centres, such as the Caernarvon Museum, is greatly to be desired.

MYVYRIAN ARCHAIOLOGY—A copy of vols. I. and II. of the *Myvyrian Archaiology*, one of the scarcest of books, is now to be had for *ten guineas*. It is said that the idea of reprinting this work has been definitively abandoned; and, in the present state of our knowledge concerning Welsh MSS., this is not to be regretted. When the principles of palæography and of Celtic criticism come to be more thoroughly understood, such an operation may be attempted with a greater prospect of success.

TOPOGRAPHY OF GAUL.—We observe in the *Moniteur* an announcement that the Emperor of the French has ordered an accurate survey and account of Ancient Gaul to be executed under the auspices of his government. Such an example has very little chance of being imitated in our own country, where so much is left to be done by private efforts, and where money for the higher branches of intellectual research is but sparingly allotted by the legislature. The words of the *Moniteur* are so impressive, and so well suited to the archæological mind of all countries, that we do not hesitate to make the following extracts:—

“The Roman domination has left impressions on the soil of France not less profound than in our language and institutions. The administrative divisions have been handed down to our own days in the ecclesiastical departments; the provincial capitals have remained flourishing towns; the cities have become episcopal sees; the fortified towns, the military stations, the intrenched camps, which the people still call the Camps of Cæsar, are still the admiration of modern strategists; the great military and commercial roads which traverse Gaul have often indicated the line of our own roads, and afford valuable hints to our engineers. The less important roads, for a long time abandoned and grass-grown, are now becoming provincial roads, or high roads of communication. Those gigantic works which made Gaul a second Italy, have braved twelve centuries of neglect, and maintained the territory in the conditions indispensable for the life of a great people; but they could not suffice for the wants of modern times, and each year some additional remnant is lost of those monuments of our history—some fragments of that ancient civilization disappear; in another century, and in the greater portion of France, there will be nothing left of the work of the Romans but a few traditions, some legends, and a considerable number of local designations.” . . . . . “To carry out this project it will be necessary to make a careful exploration of

localities ; but it will be also necessary to search in the texts of ancient authors, in the epigraphs on monuments, in the works of the learned, in the local denominations, in the popular traditions, for everything which may serve to re-establish the topography of Roman Gaul towards the fall of the Empire, to determine the administrative divisions, the names and sites of cities and fortified towns, of military stations and intrenched camps, the line of the roads of communication, the site of bridges, aqueducts, and harbours, the former direction of rivers which have changed their beds, the sites of forests which have disappeared, and of morasses which have been drained. This work would not be complete if no account were taken of the state of Gaul before the Roman invasion. The names of certain Celtic tribes, and of a great number of localities, have survived the conquest ; the circumscriptions of the *pagi* of Gaul also remain ; it will therefore be necessary to collect all *data* which are to be found on Gaul before the conquest of Julius Cæsar, to bring them into the general map of Gaul at the fall of the Roman empire." . . . .  
 "All the learned men who occupy themselves with historical or geographical studies have been invited to lend a hand to this great undertaking, which will thus assume the character of a national work ; and they have already eagerly responded to the appeal. The learned societies, for their part, could not allow the opportunity to be lost of revealing the sources at their command—the treasures hoarded up in their archives ; important information already sent in gives proof of their zeal, and testifies the care with which they explore the soil and the antiquities of our country."

SOCIETY FOR THE PUBLICATION OF THE MELODIES OF IRELAND.  
 —The First Volume by this Society contains 147 old Irish Melodies, selected from an immense collection of airs never before published. These airs are chiefly of the vocal class, songs and ballads ; many of them of a very remote antiquity, and several of them of a character equal to the finest of those published by Moore and Stevenson. But they embrace also several very curious *Ancient Marches* and military pieces (9) ; several *Caoine*, or *Lamentations* ; some beautiful *Plough-tunes* (4) ; a few specimens of the primitive *Lullabies*, called the *Suantraige*, or magical sleep-tunes (3) ; and several examples of the airs connected with particular occupations, such as the *Luibín*, *Loobeen*, or *Spinning-Wheel Tunes*, the *Smith's Song*, the *Churning Song*, &c. And, besides all these, a number of curious and effective *Dance Tunes* (20), (*Jigs*, &c.,) *Planxties* (7), and *Irish Reels* (6), have been included in the volume, which thus presents an immense variety of genuine Irish airs, of almost every class, characteristically set for the piano-forte. In the Editor's Introduction, and in the letter-press observations which accompany the airs, printed throughout the book, much valuable information will be found by the lovers of Irish music ; and particularly in several communications which Dr. Petrie, the President, has inserted on the subject of the antiquarian history connected with the several kinds of airs and dances, and the customs to which they have relation, from Professor Eugene Curry, M.R.I.A., and on the Dances of Munster, by Mr. Patrick Joyce, of Glenasheen, county of Limerick, by whom, also, some very fine airs have been snatched from oblivion.

## REVIEWS.

A VOLUME OF VOCABULARIES FROM THE TENTH CENTURY TO THE FIFTEENTH. Edited by T. WRIGHT, Esq., M.A., &c. 1 vol. imperial 8vo. 1857. (*Privately printed.*)

We learn from the preface that the archæological world is indebted for this exceedingly curious and useful volume to the liberality of one of our members,—Joseph Mayer, Esq., of Liverpool,—whose munificence and discernment in all matters of archæological research have made him so honourably distinguished. It was this gentleman who purchased the Faussett Collection, which the trustees of the British Museum, in an evil moment, declined; and it is he who has published an illustrated account of that collection, without regard to labour and expense. He may well be styled a perpetual patron of medieval art and science; and, as such, we are not surprized at his publishing the volume before us.

It comprises sixteen vocabularies, viz:—

“I. The Colloquy of Archbishop Alfric. 10th Century.—II. Archbishop Alfric’s Vocabulary. 10th Century.—III. Supplement to Alfric’s Vocabulary. 11th Century.—IV. Anglo-Saxon Vocabulary. 11th Century.—V. Anglo-Saxon Vocabulary. 11th Century.—VI. Semi-Saxon Vocabulary. 12th Century.—VII. The Treatise de Utensilibus of Alexander Neckam. 12th Century.—VIII. The Dictionarius of John de Garlande. First half of 13th Century.—IX. Vocabulary of the Names of Plants. Middle of 13th Century.—X. The Treatise of Walter de Biblesworth. Close of 13th Century.—XI. Metrical Vocabulary. Perhaps of the 14th Century.—XII. Names of the Parts of the Human Body. Same date as preceeding.—XIII. English Vocabulary. 15th Century.—XIV. A Nominale. 15th Century.—XV. A Pictorial Vocabulary. 15th Century.—XVI. Anglo-Saxon Vocabulary. 10th or 11th Century.”

A glance at this list will give some idea of the importance of the contents of this volume; but to understand it more fully we must borrow the words of the learned editor:—

“The Treatises which form the present volume are interesting in several points of view. Their importance in a philological sense, as monuments of the languages which prevailed at different periods in this island, is evident at the first glance, and need not be dilated upon. They are curious records of the history of Education; and, above all, they are filled with invaluable materials for illustrating the conditions and manners of our forefathers at various periods of their history, as well as the Antiquities of the Middle Ages in general. The history of Education is a subject which is now deservedly attracting more attention than was formerly given to it. It is certainly not uninteresting to trace the various efforts which were made, at all periods of the middle ages, to simplify and render popular the forms of elementary instruction, and the several modifications which these forms underwent.

“The groundwork of all school-learning was the knowledge of the Latin language; and the first tasks of the young scholar were to learn the elements of the Latin grammar, to commit to memory words and their meanings, and to practise conversation in the Latin tongue. It was this practical application of the language which contributed very largely to its corruption, for the scholar

began by making himself acquainted not with the pure Latin diction of classical books, but with a nomenclature of words—many of them extremely barbarous—which it had then become customary to apply to objects of ordinary use and occurrence. The lessons were given by word of mouth, as boys could not in those times be accommodated with books; but they had slates, or roughly made tablets (*tabulæ*), on which they wrote down the lesson in grammar, or the portion of vocabulary, from the lips of the master, and, after committing it to memory, erased the writing, to make place for another. The teacher had necessarily his own written exemplar of an elementary Latin grammar, as well as his own written vocabulary of words, from which he read, interpreted, and explained. The old illuminations of manuscripts give us not unfrequently pictures of the interior of the school, in which we see the scholars arranged, with their tablets, before or round the teacher, who is dictating to them. In the earlier periods of Christianity among the Anglo-Saxons, the study of the Latin language was pursued with extraordinary zeal and proportionate success, and our island was celebrated for its learned men; but as time passed on, various circumstances combined to produce a general neglect of learning, so that King Alfred complained, in the latter part of the ninth century, that very few of his subjects could translate from Latin into their mother tongue. ‘So clean,’ he said, was teaching ‘ruined among the English people, that there were very few even of the ecclesiastical order, southward of the Humber, who could understand their service in English, or declare forth an epistle out of Latin into English; and I think there were not many beyond Humber.’ It may be observed, that in the earlier period, the Northumbrian kingdom was the great seat of learning. ‘So few such there were,’ Alfred adds, ‘that I cannot think of a single instance to the south of the Thames when I began to reign. To God Almighty be thanks that we now have any teacher in stall.’”

Mr. Wright, alluding to the decline of the study of Latin amongst the Anglo-Saxons, observes that it was revived in England, with some success, during the tenth century; but that the labours of the two Alfrics, in translating and compiling in English, testify to the neglect of the Latin language; and says that we owe to them the first elementary school books known to have existed in English—a Latin grammar, and some Latin-English Vocabularies. The editor then goes on to say,—

“It is singular how soon our forefathers began to exercise their ingenuity in arranging their elementary books—and more especially the vocabularies—in forms calculated to be most attractive to the learner, or to enable him more easily to commit them to memory. The first of the treatises printed in the present volume, which had passed successively through the hands of the two Alfrics, the archbishop and his disciple, is compiled in the form of an interesting and very amusing dialogue, so contrived as to embody a large number of the words of common occurrence in the ordinary relations of life. It is written in Latin, but accompanied with a continuous interlinear gloss in Anglo-Saxon, precisely on the plan of the modern elementary books of the Hamiltonian system of teaching, to which it has been more than once compared; but it possessed one striking difference, which must not be overlooked—that the old Anglo-Saxon treatise was glossed for the assistance of the teacher, and not, as in the modern books of this description, for the learner. In fact, it is evident that at this time the schoolmasters themselves were very imperfectly acquainted with the Latin language, and that they found it necessary to have books in which the English meaning was written above or beside the Latin word, to enable them to explain it to their scholars. It was this same ignorance which rendered it necessary to have vocabularies, or lists of Latin words, with

the translation attached to them—such as those which form the bulk of the present volume.”

We have not room to quote from Mr. Wright's introduction his remarks on the distinctive merits of each vocabulary;—they are well worth studying, and they present much information that is perfectly novel to us, and may be so, perhaps, to some of our members. We hasten rather to give the concluding portion of his observations upon them:—

“The philologist will appreciate the tracts printed in the following pages as a continuous series of very valuable monuments of the languages spoken in our island during the Middle Ages. It is these vocabularies alone which have preserved from oblivion a very considerable and interesting portion of the Anglo-Saxon tongue, and without their assistance our Anglo-Saxon dictionaries would be far more imperfect than they are. I have endeavoured to collect together in the present volume all the Anglo-Saxon vocabularies that are known to exist, not only on account of their diversity, but because I believe that their individual utility will be increased by thus presenting them in a collective form. They represent the Anglo-Saxon language as it existed in the tenth and eleventh centuries; and, as written no doubt in different places, they may possibly present some traces of the local dialects of that period. The curious semi-Saxon vocabulary is chiefly interesting as representing the Anglo-Saxon in its period of transition, when it was in a state of rapid decadence. The interlinear gloss to Alexander Neckam, and the commentary on John de Garlande, are most important monuments of the language which for a while usurped among our forefathers the place of the Anglo-Saxon, and which we know by the name of the Anglo-Norman. In the partial vocabulary of the names of plants, which follows them, we have the two languages in juxtaposition, the Anglo-Saxon having then emerged from that state which has been termed semi-Saxon, and become early English. We are again introduced to the English language more generally by Walter de Bibbesworth, the interlinear gloss to whose treatise represents no doubt the English of the beginning of the fourteenth century. All the subsequent vocabularies given here belong, as far as the language is concerned, to the fifteenth century. As written in different parts of the country, they bear evident marks of dialect; one of them—the vocabulary in Latin verse—is a very curious relic of the dialect of the West of England at a period of which such remains are extremely rare.”

The first Vocabulary, *The Colloquy of Archbishop Alfric* is one of the most generally interesting. It has been, indeed, published before, and is well known to all Anglo-Saxon scholars. Notwithstanding this, we are sure that our readers will not be sorry to have some extracts laid before them. We learn from a note that,—

“Alfric of Canterbury, by whom this Colloquy was compiled, was commonly known by the title of Alfric the Grammarian, from the active part he took in the educational movement of his time. He was for a short time Bishop of Wilton, and in 995 succeeded Sigeric as Archbishop of Canterbury. He died on the 16th of November, 1006. This Colloquy was probably composed in the earlier period of his life, when he was a monk of Winchester. It was as stated in the Latin title, enlarged and republished by Alfric Bata, a scholar under the archbishop when he taught in the schools at Winchester, and who is supposed to have died about the middle of the eleventh century.”

We now quote from the Colloquy itself:—



hwæt sægest þu yrþlinge hu begæst þu weore þin

“M. Quid dicis tu, arator, quomodo exerces opus tuum?

eala leof hlaford þearle ic deorfe ic ga ut on dægræd þywende

“A. O mi domine, nimium laboro; exeo diluculo minando  
 oxon to felda and jugie hig to syl nys hyt swa steare  
 boves ad campum, et jungo eos ad aratrum; non est tam aspera  
 winter þæt ic durre lutian æt ham for ege hlafordes mines ac  
 hiemps ut audeam latere domi, pre timore domini mei; sed  
 geiukodan oxan and gefæstnodon sceare and cultre mit þære syl  
 junctis bobus, et confirmato vomere et cultro aratro,  
 ælce dæg ic sceal erian fulne æþer oþþe mare  
 omni die debeo arare integrum agrum, aut plus.”

And again:—

þu sceo-wyrhta hwæt wyrcst þu us nytwyrþnessæ

“M. Tu, sutor, quid operaris nobis utilitatis?

ys witodlice cræft min behefe þearle eow and neodþearf

“S. Est quidem ars mea utilis valde vobis et necessaria.

hu

“M. Quomodo?

ic bicge hyda and fell and gearkie hig mid cræfte minon

“S. Ego emo cutes et pelles, et preparo eas arte mea,  
 and wyrce of him gescy mistlices cynnes swyftleras and sceos  
 et facio ex eis calciamenta diversi generis, subtalares, et ficones,  
 leþer-hosa and butericas bridel-þwancgas and geræda flaxan *vel* pinnan  
 coligas et utres, frenos et falera, flascones  
 and higdifatu spur-leþera and hælftra pusan and fætelsas and nan  
 et calidilia, calcaria et chamos, peras et marsupia, et nemo  
 eower nele oferwintran buton minon cræfte  
 vestrum vult hiemare sine mea arte.”

Further on the Magister interrogates a young student in a monastic house, and says,—“Tu, puer, quid fecisti hodie?” to which the reply is,—

manega þing ic dyde on þisse niht þa þa cynll ic gehyrde

“D. Multas res feci. Hac nocte, quando signum audivi,

ic aras on minon bedde and eode to cyrcean and sang uht-sang  
 surrexi de lectulo et exivi ad ecclesiam, et cantavi nocturnam  
 mid gebroþrum æfter þa wesungon be eallum halgum and dægredlice  
 cum fratribus; deinde cantavimus de omnibus sanctis et matutinales  
 lof-sanges æfter þysum prim and seofon seolmas mid letanian  
 laudes; post hæc, primam, et vii. psalmos, cum letaniis,  
 and capitol mæssan syþþan under-tide and dydon mæssan be dæge  
 et primam missam; deinde tertiam, et fecimus missam de die;  
 æfter þisum we sungan middæg and æton and druncon and  
 post hæc cantavimus sextam, et manducavimus, et bibimus, et  
 slepon and eft we arison and sungon non and nu  
 dormivimus, et iterum surreximus, et cantavimus nonam, et modo  
 we synd her ætforan þe gearuwe gehyran hwæt þu us secge  
 sumus hic coram te, parati audire quid nobis dixeris.”

Mr. Wright appends to this the following note:—

“The account here given of the regular occupations of the young monk, during a part of the day, is very curious. The *uht-sang*, or *nocturn*, called at a later period *matutina*, or *matins*, began at three o'clock in the morning, at which the monk was called from his bed by the ringing of the church bell. The service of *prime* followed, at six o'clock; after which came *underntide*, or *tierce*, at about nine o'clock—and *mid-dæg*, or *sext*, at noon. It appears that the monks had no meal until after the mid-day service; and that after it they retired to sleep, from which they were roused to perform the service of *none*, about two o'clock. It appears not to have been till after this latter service that they were properly at liberty to attend to other business; and the boys, or younger members of the community, then went to school.”

We now turn to some of the Vocabularies, arranged like modern spelling books, in columns, and we take the subjoined from one of the eleventh century:—

“ <i>Deus omnipotens</i> , þæt is God	<i>Cursus</i> , ryne.
ælmhtig, se wæs æfre unbe-	<i>Mundus, vel cosmus</i> , middan-eard.
gunnen and æfre byð ungeen-	<i>Tellus, vel terra</i> , eorþe.
dod.	<i>Humus</i> , molde.
<i>Celum</i> , heofen.	<i>Mare, vel equor</i> , sæ.
<i>Angelus</i> , engel.	<i>Pelagus</i> , wid sæ.
<i>Archangelus</i> , heah-engel.	<i>Oceanum</i> , garsegge.
<i>Stella</i> , steorra.	<i>Homo</i> , man.
<i>Sol</i> , sunna.	<i>Mas, vel masculus</i> , werhades man.
<i>Luna</i> , mona.	<i>Femina</i> , wifhades man.
<i>Firmamentum</i> , roder.	<i>Sexus</i> , werhad oððe wifhad.

One of the most useful parts of this volume is the Treatise by Alexander Neckam of the twelfth century. Concerning him the editor says:—

“Alexander Neckam (whose name is also spelt in the MSS. *Necham* and *Nequam*), one of the most distinguished scholars of the latter end of the twelfth century, was born at St. Albans in 1157, and made such rapid progress in learning that he was entrusted at a very early age with the direction of the celebrated school of Dunstable, and as early as the year 1180 had attained to celebrity as a professor in the University of Paris. He returned to England in 1187, and is said to have resumed his former position in the school of Dunstable. He died in 1217, leaving a considerable number of works as monuments of his talents and learning. That which is here printed was in all probability composed while he directed the school of Dunstable, and may with tolerable safety be ascribed to the twelfth century.”

Members of our Association may probably become better acquainted with this learned author of a most remarkable century at a future period. They will find this treatise full of very curious ideas; among them the following:—

cors la sale porch  
 “Corpus aule vestibulo muniatur, juxta quod porticus honeste sit  
 ordiné curt de ço  
 disposita. Atrium etiam habeat, quod ab atro dicitur, eo quod coquine juxta  
 rues trespasauns i. odorem  
 plateas fieri solebant, ut transeuntes nidorem coquine sentirent. In aula

posz divisi cloues es lates  
 sint postes debitis intersticiis distincti. Clavis, asseribus, cidulis, et latis  
 necesse trefs cheveruns i. ad summitatem domus  
 opus est, et trabibus, et tignis, usque ad domâ edificiî attin-  
 gentibus.

parvis tignis cheveruns  
 "Tigillis etiam opus est usque ad domus commissuram porrectis. Pari-  
 diversa parte positi plus aut  
 etes e diversa regione siti, quanto remocius a fundamento surgunt tanto  
 i. si non distant enginiment  
 magis distant; alioquin ruinam minabitur tota machina domus et  
 periculum  
 ita discrimen erit."

Mr. Wright's note upon this passage is,—

"This seems to have been a favourite theory with Alexander Neckam, who imagined that, because heavy bodies tend to the centre of the earth, the walls of a house ought to be built not exactly perpendicular, but leaning from each other, forgetting that the smallness of the angle would make the two perpendiculars as nearly as possible parallel. He argues the question in the following manner, which seems to intimate a glimpse of the Newtonian system of gravitation, in his treatise *De naturis rerum*, (MS. Reg. 12, G. xi., fol. 79, v°, in the British Museum):—Oportet namque necessario ut quanto amplius parietes a terra surgunt, tanto major distantia inter ipsos reperiatur. Cum enim omne ponderosum naturaliter tendat ad centrum, intellige parietes angulariter sibi sociari. Videsne igitur quonammodo radii ex modiolò bigæ procedentes majori et minori distantia se jungantur usque dum rotæ ipsi maritentur? Sic et parietes elevantur, cœli convexa respicientes."

The next Vocabulary, or rather Treatise, is the *Dictionarius* of John de Garlande. The editor says of him:—

"John de Garlande was an Englishman, born probably about the middle of the second half of the twelfth century, and studied at Oxford. He established himself in the University of Paris in the first years of the thirteenth century, and was long celebrated there for his scholastic learning. He appears to have been employed at Toulouse against the heretical Albigeois, and we learn from a paragraph in the following treatise that he was there in 1218, when Simon de Montfort was slain. At a later period, on the foundation of the University of Toulouse in 1229, John de Garlande was chosen as one of the professors, and remained there three years, after which he resumed his position in Paris, where he probably died soon after the middle of the thirteenth century."

Those of our readers who are curious in the military nomenclature of this century will find much that is interesting in the subjoined passage:—

gryte noyse barbycons  
 "In civitate Tholose, nondum sedato tumultu belli, vidi antemuralia,  
 brytegys schafftys  
 licias, super fossata profunda, turrets, propungnaacula, tabula, et craticula ex  
 trabibus erecta, cestus, clipeos, targia, brachiola, et perareas sive tormenta,  
 grete gunnys  
 quarum una pessumdedit Simonem comitem Montisfortis; mangonalia,

staf-slyngys

baryls turnyng

fustibula, et trebucheta, arietes, sues, vineas, et cados versatiles, que omnia sunt machine bellice; secures, bipennes, dacas, jesa Gallicorum, sparos Yspaniorum, catieas et pugiones in dolonibus Teutonicorum; anelacias Anglicorum, pila Romanorum, hasta, sarissas Macedonum, peltas Amazonum, Tholosoniarum arcus, Trojanorum palos, et malleos fereos et ligones, clavas ferreas, et jacula, et catapultas galeros et conos, toraces, et bombicinia, galeas, loricas, ocreas et femoralia, genualea ferrea, lanceas, et hastas, contos, et uncas, cathenas, cippos, et barream, et ignem pelasgum, et vitrum liquefactum, fundas et glandes, balistas trocleatas, cum telis et materaciis, que omnia fiunt ut per ea corpus miseri hominis destruat. Cetera arma militaria in alio capitulo continentur.

“(Propugnacula, Gallice *barbaquenne*.) [Antemuralia, *barbechant*. Licia, Gallice *lices*. Propugnacula, *breteche*. Tabula, Gallice *placeus*. Craticula, Gallice *engins*.] Cestus est scutum pugilis. Targie [Gallice *targes*] sunt quedam magna scuta que componuntur telis. Brachiola, parva scuta adherentia brachiis. Perraria [Gallice *pereres*] (peralia) est tormentum minus. Fustibula, quedam machina cum funda et baculo. Trabuceta sunt etiam tormenta murorum [Gallice *trebuches*]. [Jesa, *gisarm*.] Spares, genus cultelli quorum vagine sunt dolones. [Anelacias, Gallice *anelaz*.] Avalancias, cultellus quadratus. Catapultas, pili ferrei. Galeris est coopertorium capitis cujuscumque modi; galea est tegumen capitis militis; conus est in summitate galee. Toraces sunt munimenta corporis. [Bombicinia, Gallice *aketun*, a bombex, -icis, Gallice *cotun*. Mangonalia, Gallice *mangeneus*. Ocreas, Gallice *chausces de fer*. Femoralia, Gallice *quissers*]. Genualia dicuntur a genu, Gallice *genouilliers* [*genuliers*]. Contos, Gallice *perche* [*perches*. Uncas, Gallice *crokes*,...inde uncus, -ci, Gallice *petit croket*]. Cippus est quilibet truncus, et specialiter truncus ille quo crura latronum coarctantur, Gallice *cep*. Barrarius dicuntur a barris, que sunt vectes; Gallice dicuntur *barres*. Ignem pelasgum dicitur *feu grejois* [*fu gregeys*]. Fundas [Gallice *fuydes*] dicuntur a fundo, quia fundunt lapidem, qui transumptive dicitur glans, unde subjungitur glandes. Balistas dicuntur *arbaleste*. Trocleatas, ab hoc nomine troclea, que Gallice dicitur *vis*, est quedam rota artificiosa.”

We have given sufficient specimens of the contents of this volume to interest our readers in it. We will conclude with the following short extract from a pictorial vocabulary of the fifteenth century, which is the last but one on the list, regretting that we cannot transfer some of the *fac-similes* of its quaint pen-and-ink illustrations to our pages:—

“NOMINA VESTIMENTORUM.

*Hec vestis,*  
*Hoc vestimentum,* } *A<sup>ce</sup> clothe.*  
*Hoc indumentum,* }  
*Hoc superum,* *An<sup>ce</sup> a pryn.*  
*Hoc pelicium,* *A<sup>ce</sup> a pylchen.*  
*Hoc scapilorium,* *A<sup>ce</sup> a scaplorey.*  
*Hec capa,* *A<sup>ce</sup> a cope.*  
*Hec sarabarda,* *A<sup>ce</sup> a sclavene.*  
*Hoc mantile,* } *a mantelle.*  
*Hoc mantellum,* }  
*Hec seclas, -cis, idem est.*  
*Hoc capellum,* *A<sup>ce</sup> a hat.*  
*Hic capellus, idem est.*

*Hic pilius,* *A<sup>ce</sup> a cape.*  
*Hec tena,* *A<sup>ce</sup> a hewd.*  
*Hoc capucium,* *A<sup>ce</sup> a hode.*  
*Hec armilansa,* a cloke.  
*Hoc colobium,* a tabare.  
*Hec toga,* } *a gowyn.*  
*Hoc epitogium,* }  
*Hec supertunica,* a syrrote.  
*Hec roba,* *A<sup>ce</sup> a robe.*  
*Hec tunica,* *A<sup>ce</sup> a cote.*  
*Hec camisia,* } *a scherte.*  
*Hec subuncula,* }  
*Hec supera,* } *a rokete or a lyste.*  
*Hec instita,* }

*Hoc ventrale*, a corsete.  
*Hec lombesina*, *An<sup>ce</sup>* a paltoke.  
*He bracce*, -arum, }  
*Hoc ffemorale*, } *An<sup>ce</sup>* a breke.  
*Hoc perizoma*, }  
*Hic fforulubus*, *A<sup>ce</sup>* a huwyng.  
*Hoc lumbare*, *A<sup>ce</sup>* a bregyrdyle.  
*Hec legula*, *A<sup>ce</sup>* a lanyr.  
*Hoc subligar*, *A<sup>ce</sup>* a stylt-bonde.  
 Subliger est legulā caligas quas sub-  
 lygans alte.

*Hoc tibiale*, a strapyllc.  
*Hec caliga*, *A<sup>ce</sup>* a hose.  
*Hic mancus*, *A<sup>ce</sup>* a meteyne.  
*Hec ffirotica*, *A<sup>ce</sup>* a glofē.  
*Hic sotularis*, *A<sup>ce</sup>* a seho.  
*Hic pedulus*, *A<sup>ce</sup>* a soke.  
*Hic ffraactillus*, *A<sup>ce</sup>* a dag of a gowyn.

“NOMINA PERTINENCIA CAMERE.

*Hic camrius*, } *An<sup>ce</sup>* a schamber-  
*Hic et hec sinistra*, } leync  
*Hoc lectum*, alle maner off beddys.  
*Hoc grabatum*, a sekemannys beddys.  
*Hoc torum*, *A<sup>ce</sup>* a husbondes bedde.  
*Hec toreuma*, *A<sup>ce</sup>* a kynges bedde.  
*Hoc supralectum*, } a selowyr.  
*Hec tectora*, }  
*Hoc capisterium*, *A<sup>ce</sup>* a redele.  
*Hoc pallium*, *A<sup>ce</sup>* a palle.  
*Hoc tapetum*, *A<sup>ce</sup>* a schalun.  
*Hoc coopertorium*, a cowyrlythe.  
*Hoc torall*, *idem est*.  
 Est toral mappa, tegmen lectoque  
 vocatur.

*Hic lodex*, *A<sup>ce</sup>* a blankct.  
*Hoc linthiamen*, *A<sup>ce</sup>* a schete.  
*Hoc carentivillum*, a canvas.  
*Hoc ffultrum*, *A<sup>ce</sup>* a matras.  
*Hec sponda*, *A<sup>ce</sup>* a ffedyr-bedde.  
*Hoc servical*, *A<sup>ce</sup>* a pelow.  
*Hec coma*, } a combe.  
*Hoc pecten*, }  
*Hoc caliandrum*, a wulperc.  
*Hoc anabatum*, *A<sup>ce</sup>* a docer *ad dorsum*.  
*Hoc calatral*, *A<sup>ce</sup>* a syde docer.  
*Hec fforma*, } a forme.  
*Hoc schabelum*, }  
*Hoc scannum*, *A<sup>ce</sup>* a benche.  
*Hec antipera*, *A<sup>ce</sup>* a screne.  
*Hoc scopum*, a matte.  
*Hoc utensule*, howscho.  
*Hoc stramentum*, lyttre.  
*Hic stratus*, -tus, -ui, } a bed.  
*Hoc stratum*, -ti, -to, }  
 Stratus vel -tum confinguntur tibi  
 lectum.  
*Hoc epicausterium*, a thuelle.  
*Hic caminus*, a grete fyre.  
*Hic caminus*, a chymny.  
 Emittens fumum tibi sit locus ipse  
 caminus,  
 Maximus atque rogas tibi dicitur esse  
 caminus.  
*Hec fagota*, a fagat.  
*Hoc focale*, fuelle.  
*Hic fax*, -cis, *An<sup>ce</sup>* a chyde.”

On closing this valuable volume we cannot but regret that it should have been printed only privately. We heartily wish it could be given to the public, being sure that it would become highly popular among all archæologists and historians.

THE ULSTER JOURNAL OF ARCHÆOLOGY. No. XVII. London:  
 J. Russell Smith.

It is always with pleasure that we turn to the pages of this ably-conducted and valuable archæological record. We look on it, indeed, as one of the most interesting among the many that now appear in Western Europe, and we still wonder at the spirit and energy with which it holds on its way, at a cost so low that we really cannot comprehend it. In this respect all archæological societies may learn a lesson from their brethren in Ulster. The illustrations, too, though not numerous, are in general highly effective,—quite to the purpose,—nothing wasted in them: we wish there were more of them; and we really think that, seeing how great the success has been, some

further developement of pictorial power might be tried here as a safe experiment. We do not profess to know anything about the finances of our contemporary; but we heartily wish that they may be as prosperous as our own, and that the two publications may long live and flourish side by side.

In the present Number, one of the most readable papers is an episode of Irish and Scottish history, taken from, or rather based on, the metrical account by Archdeacon Barbour of the invasion of Ireland by Edward Bruce, in A.D. 1315, intended as a diversion in favour of his brother Robert, who was still threatened in Scotland by the English after the Battle of Bannockburn. Barbour's account is commented on, explained, and illustrated, by constant references of the editor to the localities mentioned in it, and their traditions; indeed, the whole is worked up into an acceptable historical composition. Edward Bruce defeated De Burgh, Earl of Ulster, near the town of Connor, 10th September, 1315, and soon after, as Barbour has it, was "declairit King of Ireland;" in fact, he seems to have been crowned king soon after. We find a passage in this portion of the history which may be interesting to our readers, as Welsh antiquaries:—

"No sooner had Edward Bruce some prospect of winning the throne of Ireland than a still brighter vista opened to him. When intelligence of his repeated successes reached the Welsh, then rebelling against their recently-imposed yoke, they sympathetically rejoiced in the belief that independence was being achieved for their Gaelic kinsmen, the *Erenach*, by the younger Bruce; as they had exulted when it had been secured for the *Albanach* by his heroic brother; and the principal chieftain of the *Branach* (Welsh) then in arms, eager to obtain the aid of one of these great champions of national freedom, invited Edward Bruce to join them, in order (wrote he) that by the united strength of the Albanian Scots and the native Britons, the usurping *Sassenach* might be driven out of England, the times of Brutus restored, and the whole land divided between the Britons and the Scots. The enterprising Sir Edward, whose successes had inflamed his ambition, accepted this proposition, as it promised him the sovereignty as soon as the projected conquest should be complete. He at once stipulated for as full authority over his future British subjects as their own princes had exercised. Brilliant visions these for the younger son of an Earl of Carrick! He might succeed to the throne of Scotland; half Ireland was already his, by Anglo-Irish treason and Gaelic will; and now the diadem of England awaited his grasp! Yet, though many of the Gael of Scotland were under his banner, and they of Ulster called him their king, and though they of Wales now asked his martial assistance, all three would assuredly have proved as impatient of the Norman and feudal Edward de Bruce as they had been of the 'Hammer' of the Scottish nation."

It would be curious if any thing could be collected from Welsh records of that date to explain this account. It is well known that the Irish chiefs could not agree among themselves,—that they acted treacherously towards the Scots whom they had invited over,—and that, ultimately, Edward Bruce returned, with some of the veterans of Bannockburn, to his own country.

A short and rather good paper, on "Ancient Roman Intercourse with Ireland," occurs in this Number; the writer, Mr. Pinkerton,

inclining to the highly probable supposition that the Romans visited Ireland for the purpose of trade, and were pretty well acquainted with it, though they made no attempt at settlement within it. Mr. Hore contributes a dissertation on the "Irish Brehons and their Laws," and Professor Pictet, of Geneva, has a long and excessively etymological paper on the ancient name of Ireland. The learned professor has suffered himself to be so completely "mystified" in the matter of the Triads, that it is refreshing to see him on somewhat more tangible ground in Irish Archæology.

A curious account of the famous "Saint Patrick's Purgatory," by Mr. Pinkerton, is continued in this Number. It is of greater interest to Irish than to Welsh readers; but there is a passage in it which throws light on some buildings found in various parts of Wales, though not, as far as we know, in Church-yards, or sacred inclosures.

"At the north side of the church, and ten feet distant from it, appeareth that whence the island hath the name,—St. Patrick's cave, pit, or Purgatory, for by all these names it is known. The entrance thereinto is without any or very little descending, the walls are built of ordinary stone, the top is covered with broad stones overlaid with earth, and overgrown with grass. It is two feet and one inch wide in most places, and three feet high; so that they are enforced to stoop, who go into it. It is sixteen feet and one half long, whereof twelve feet runs right forward, and four feet and a half turns towards the church; at the corner of the said turning, a little crevice admits a very little light.'

"Messingham closely agrees with this description. He says that the cave is so narrow and low in the roof that a man of common stature could not sit—let alone stand—upright in it. By tight squeezing nine pilgrims could be stowed away in it.

"Peter Lombard also tells us what the 'crevice' was for; it admitted light, and the person, among the enclosed penitents, who was appointed to read the *Canonical Hours*, had the privilege of taking his place by it. Moreover, the priest came occasionally to this crevice, and through it whispered spiritual consolation to the captives, especially if he learned that they were troubled with temptations.

"The cave, as this disgusting human styè was absurdly termed, being incapable of holding more than nine persons, the pilgrims lost considerable time by waiting on the island for their turn to enter. To remedy this inconvenience another den was constructed for females; but this gave offence, the pilgrims not considering it to be the genuine place. However, when Lord Dillon visited the island, the resort of pilgrims was so great, that the construction of a number of other penitential cells was contemplated by the prior.

"'Between the church and the Purgatory,' continues Dillon 'there is a small rising ground and a heap of stones, with a little stone cross, partly broken, standing therein; and at the east end of the church there is another heap of stones, on which there is another cross made of interwoven twigs; this is known by the name of St. Patrick's altar, on which there do lie three pieces of a bell, which they say St. Patrick used to carry in his hand. Here also lies a certain knotty bone of some bigness, hollow in the midst, like the nave of a wheel, out of which issue, as it were, natural spokes. This is shown as a great rarity, being part, as some say, of the serpent's tail that was killed in the lake; but others say part of one of the serpents banished by St. Patrick.

"Towards the narrowest part of the island are six circles, or cells, or *saints'*

*beds*, for penance. These are *mansions* (for so are they termed) dedicated to some of the famous Irish Saints. They are of stone, and round, and about three-quarters of a yard in height, and have an entrance into them. They are of different sizes. That for Briget being ten feet over within the walls, Collum-Kille, nine; Katherine, nine; Patrick, ten; Avogh and Moloisse, ten; these two last are placed in one cell, and that also is joined to that other of St. Patrick; and the sixth, for Brendam, is ten feet over. These cells, or beds, serve for a great part of their devotions who resort to this pilgrimage, about which and in which there are frequent pacings and kneelings, to which end they are compassed with sharp stones, and difficult passages for such as go bare-footed, as all must.

“In the farthest part, and northward, there are in the island where it is narrowest, certain heaps of stones, cast together as memorials for some that have elsewhere been buried; trusting, by the prayers and merits of those who daily resort to this Purgatory, to find some release of their pains in the other.

“Lastly, in the island are several Irish houses, covered with thatch, but lately built, and a foundation for a building of lime and stone. And another house for shriving and confessing those that come thither, which is on the left hand of the entrance into the island. Among these are four places assigned for receiving such as from the four provinces of Ireland—Leinster, Munster, Connaught, and Ulster—resorted thither.”

We are here reminded of St. Govan’s Chapel, in Pembrokeshire, of many a British circular house, and of the old Welsh term “Gweli”—*Bed*, as used in a peculiar sense in medieval documents, such as the *Record of Caernarvon*.

Mr. MacAdam contributes a drawing of a beautiful bronze cauldron, found in the parish of Killinchy, County Down, with an elaborate memoir upon it, in which he alludes to passages from the *Mabinogion*, and to one from Llywarch Hen. The cauldron in question is very thin, of globular form, exquisitely moulded and worked, and of a gold colour. The author conceives it to be either of Eastern manufacture, or else copied from an imported Asiatic model.

In the *Notes and Queries* to this Number there is a wild attempt to assign Erse derivations to the names of localities in Lloegr (England), such as London, Thames, Dorchester, &c.;—but we forbear. One note among the others deserves a record, that the horizontal water-mills (mentioned in a former Review of ours) hitherto supposed to be obsolete, are actually used in Mayo, and other parts of Connaught. The modern Irish name for them is *muileann tón le talamh*; but, in English, they are locally called “gig-mills.” What an expansive theme for the etymologist! We learn from another note that a pig-stye in Ulster is called a *pig-crew*; the Irish word *crò* standing for “hut,” or “hovel.” This should be laid down by the side of our own Cambrian epithet.







*H. Longueville Jones del.*

*Brainerd's Castle Gateway.*

*St. Louis, Mo., 1850.*

# Archæologia Cambrensis.

THIRD SERIES, No. XVI.—OCTOBER, 1858.

## ON THE NORTHERN TERMINATION OF OFFA'S DYKE.

(*Read at Rhyl.*)

IF we except the walls of Hadrian and Antoninus, there is no boundary line in Britain which has so many claims upon our notice as the one which Offa drew from the mouth of the Wye to the estuary of the Dee. In some respects the interest attaching to it surpasses that which belongs to the Roman works that preceded it. The tribes living immediately to the north of Hadrian's wall were swept away by Ida and his Angles in the sixth century; and the Picts, whom the other wall was intended to bridle, were, as a nation, exterminated by the Irish Scots in the ninth. But the two races which Offa's Dyke separated in the eighth century still find themselves face to face along its course, and their national fortunes have been intimately blended with its history for upwards of a thousand years. Any attempt, therefore, to settle the course of this celebrated boundary, with greater precision than has hitherto been done, cannot, to say the least, be considered as labour thrown away on an unworthy subject.

The doubts which have so long existed with respect to the northern terminus of the Clawdd Offa, and the strange mis-statements on the subject which were so long admitted without protest, or even question, are certainly not to the

credit of our antiquaries. It is well known that, at an average distance of some three miles to the east of Offa's Dyke, and nearly parallel to it, there runs another earth-work called Wat's Dyke, which may be traced very satisfactorily from the valley of the Severn south of Oswestry to the sea at Holywell. For a period of nearly four hundred years the northern portion of this latter dyke has been confounded with the Clawdd Offa; and even those who have recognized its real character have failed in their attempts to trace the course by which the more westerly dyke reached the sea.

In the *Book of Basingwerk*, a MS. which has been attributed to the fifteenth century, and which contains a copy (with additions) of the Welsh Chronicle called the *Brut y Tywysogion*, we have the following account of the circumstances which led to the construction of the Clawdd Offa:—

“In the summer the Cymry wasted Offa's dominions, and Offa had a dyke made as a boundary (terfyn) between him and the Cymry, to enable him the more easily to withstand the attacks of his enemies, and it was called Clawdd Offa from that time to this day. And it stretches from one sea to the other, to wit, from the south bordering on Bristow, to the north above Flint, between the Monks' House of Dinas Basing and the Mynydd y Glo.”

Dinas Basing is of course Basingwerk, near Holywell, and Mynydd y Glo is said to be the name of one of the neighbouring hills. It would seem, therefore, that the writer of the *Book of Basingwerk* considered the dyke which passed by the monastery of that name to be a portion, not of Wat's Dyke, as is really the case, but of the Clawdd Offa. Such is still the opinion of the peasantry in that neighbourhood, and such appears to have been at one time the opinion of Pennant, though he had lived all his lifetime on a family property which lay between the two dykes, and though he had written a history of Whitford parish, over which the real Clawdd Offa may still be traced. He tells us in his first “Journey” that Basingwerk Castle was defended on

“— the south-east by the vast ditch which has hitherto been

universally supposed to have been that made by Offa, King of the Mercians. I owe the detection of this mistake to Mr. John Evans, of Llwyn y Groes, who proves it to be one termination of another stupendous work of the same kind known as Wats-ditch; of which a full account will be given in some of the following pages," &c.—*Tours in Wales*, i. 31.

Pennant afterwards traces the real Clawdd Offa from the Wye through South and North Wales to

“— a little valley on the south side of Bryn Yorkyn mountain, to Coed Talwrn and Cae-dwn a farm near Treyddin chapel in the parish of Mold (pointing towards the Clwydian Hills) beyond which there can no farther traces be discovered.

“*Cae Dwn*, or rather *Cae Twn* according to Dr. Davies, signifies *fractura*, than which nothing can be more expressive of the ending of this famous work, which as I have not long since observed, terminates in a flat cultivated country on the farm of *Cae Twn*, near Treyddyn Chapel, in the parish of Mold. The termination is remote from any hill or place of strength; it is therefore reasonable to imagine that this mighty attempt was here suddenly interrupted by some cause, of which we must ever remain ignorant.

“No reason appears why its course was not continued from sea to sea. It seems probable that Offa imagined that the Clwydian hills and the deep valley that lies on this side at their base would serve as a continuance of his prohibitory line: he had carried his arms over most part of Flintshire, and vainly imagined that his labours would restrain the Cambrian inroads in one part, and his orders prevent any incursions beyond the natural limits which he had decreed should be the boundaries of his new conquests,” &c.—*Tours in Wales*, i. 351.

I had examined too many of these boundary-dykes, and was too familiar with their present condition, to consider the apparent termination of the Clawdd Offa in Mold parish as in any way warranting the inference which Pennant drew from it. Asser, moreover, who lived little more than a century after the construction of this dyke, and who, from being himself a Welshman, and from the circumstances of his position, had every opportunity of knowing the truth of the matter, tells us distinctly that Offa made his vallum from sea to sea. I could not therefore but distrust Pennant's conclusion; and when I found the Ordnance maps giving the name

of "Offa's Dyke" to an earthwork situated some ten miles to the north-west of Mold, and running for four miles in a direction nearly parallel to that of Wat's Dyke, from which it was three or four miles distant, I felt pretty sure that Asser's account was the true one, and that the disappearance of the dyke in Mold parish was merely a result of the more active farming, which the wants of a mining and manufacturing neighbourhood would naturally give rise to. I had long wished to examine the district lying north of Mold, and availed myself of the opportunity, which was presented by the meeting of the Archæological Institute at Chester, last summer, of so doing.

On my first visit, after examining a portion of Wat's Dyke—which, by the bye, the whole country assured me was the Clawdd Offa—I proceeded to Mold in search of the farm called *Cae-dwn*, where, according to Pennant, the Clawdd Offa terminated. But no one at Mold was acquainted with any farm so called; and even the courteous gentleman to whom I was introduced at the office of the Clerk of the Peace, and who professed himself to be, and who I doubt not was, intimately acquainted with the neighbourhood, had never heard the name.<sup>1</sup> Not to waste time, therefore, I at once mounted the hills in search of the earthwork to which the Ordnance maps gave the name of "Offa's Dyke;" and after many vain attempts at last got tidings of it, some two miles beyond *Caer-wys*. Here I lighted on an old labourer, named Richard Williams, of *Ffordd fudr*, (*Anglice*, dirty lane,) and a clever lad, the son of the farmer who lives at the neighbouring homestead, called *Whiteford*. Under their guidance I was taken a short distance down the *Holywell Road*, and soon found myself at the southern extremity of this fragment of the *Clawdd Offa*. It cannot now be traced south of the *Holywell Road*, but Williams well remembered its passing in that direction towards *Plas*

<sup>1</sup> I might perhaps have been more successful if I had remembered the name of *Treyddyn Chapel*; but I had not looked into Pennant for years, and my memory, though not on the whole a bad one, in this instance failed me.

Newydd, and "had crossed it hundreds of times when a boy, before the common was inclosed." At the time of the inclosure it appears to have been levelled.

From the Holywell Road I traced this dyke northward to the neighbourhood of Newmarket, and in so doing several times crossed and recrossed the road leading to that village. It seemed to me that there had once been a wide trackway along the course of the dyke, and that, as land became valuable, and the road was narrowed, the proprietors inclosed the dyke sometimes on one side of the road, and sometimes on the other. The earthwork was much degraded, and indeed levelled, for considerable distances; but all the peasantry we met with knew its course, and recognized it as the Clawdd Offa. This notoriety seemed to be chiefly owing to the following circumstances. In passing through Whitford parish, the dyke separates two tithings, and stories were told me of the way in which the farmers cropped their land on different sides of this line, with the view of cheating the tithe-owner. A little further on it bounds the parish of Llanasaph to the west, separating it first from the parish of Whitford, and afterwards from the parish of Newmarket. As the parish bounds are beaten along the dyke, its direction is of course notorious to the whole neighbourhood.

Before I proceeded to examine this earthwork I went with my young guide to an old man, named Piers Jones, nearly eighty years of age, and who, I was told, "knew more about the matter than the whole parish besides." His intelligence almost justified the eulogy. He spoke unhesitatingly of the Clawdd Offa passing south of the Holywell Road, and over the Halkin mountain to Mold parish. Its northern course he described minutely, mentioning the houses it passed—the Whiteford homestead, Tre Abbot fawr, &c.,—till it came near Newmarket; "it then passes by Gwaun-Ysgor, and reaches the sea at a place called Uffern (hell)—a bad place to end at, ain't it, Sir?" My first day's exploration proved the correctness of so many of the old man's statements that I felt pretty

confident he was also trustworthy in the other particulars of his story.

I landed next day at the Prestatyn station, on the Holyhead Railway, and was not long in finding the house which goes by the name of Uffern. It lies opposite to the most dangerous shoal on the Flintshire coast, and, I was told, received its name from the cruelties practised on the shipwrecked mariners in times when "wrecking" was more prevalent than it is at the present day. I could, however, neither find nor hear of any traces of the Clawdd Offa in its neighbourhood, and therefore once more mounted the hills, on my way south to Newmarket by way of Gwaun-Ysgor. In the latter village I made many inquiries respecting the dyke, but the only piece of information I could glean was from the widow of the late clerk, Henry Griffiths. From this old lady I learnt that her husband, some years before his death, had received letters from certain persons in London on the subject of the Clawdd Offa, and informed them that it ran between Gwaun-Ysgor and Golden Grove, the residence of Colonel Morgan, about a mile east of Gwaun-Ysgor; she, however, herself had never seen it.

On reaching Newmarket, I proceeded to the spot where, in following the dyke the day before, I had lost all traces of it. As it had for some distance formed the bounds of Llanasaph parish, it seemed probable that by following the parish bounds further northwards, some fragments of it might be discovered. I therefore turned seawards once more, and, with half the village in company, proceeded to beat the bounds of Llanasaph parish. The only relics, however, of the Clawdd Offa which I met with were found at the top of the hill, about half a mile from Newmarket. Here, running parallel to the hedge which separated the parishes, and from 30 to 40 feet distant from it, were the remains of another hedge, consisting of a bank about 2 feet high, much broken in places, and still showing one or two thorn-bushes. The space between the two hedges was scattered over with hummocks of earth, from 2 to 4 or 5 feet high. The only explanation



that presented itself was the following: that the boundary hedge was once on the west side of the dyke; that it was broken down and ruined by the farmers carting away the soil of the dyke; and that the new hedge was planted on the east side, where it was less exposed to injury. The steepness of the hill must have rendered the carting away of the soil difficult, and therefore may account for the heaps which still remain between the two hedges.

In advancing further northwards, the parish bounds led me between Gwaun-Ysgor and Golden Grove, where, according to Henry Griffiths, the Clawdd Offa ran, and finally carried me to the house of ill-omened name, where, according to Piers Jones, the Clawdd Offa terminated, and whence I had started in the morning. On the whole, I was satisfied with my two days' labour, and felt little doubt that I had correctly traced the Clawdd Offa from the Holywell Road, in Whitford parish, to the sea-shore at Uffern.

A third day was devoted to an attempt to find traces of the dyke between Whitford parish and the parish of Mold. With this object I proceeded from Mold to the village of Ysceifiog. But though I worked my way through a difficult country as far north as Plas Newydd, near the place where I had first seen the dyke, and though I put the whole country-side into a fever with my inquiries, I got little or nothing for my pains. The day's labour led to no useful result.

My failure was, I suspect, owing to my taking a too westerly course. Pant y terfyn, Moel y Gaer, Moel yr Erio, &c., point out a line of country of better promise than the one I followed. I would venture to recommend it to the notice of any antiquary who has leisure for its examination. My own time was limited.

The suggestions I have thrown out as to the course which the dyke followed, in passing from Uffern to Mold, are strongly confirmed by the topography of the district. The Welsh word *terfyn* means a boundary; and, as we have seen, it is the very word used by the writer of the *Book of Basingwerk* to designate the Clawdd Offa. Now

at a short distance from Uffern is a place which bears this name of *terfyn*, and there is a homestead of the same name about a mile west of the spot where the dyke now ends near Newmarket. Again, about a mile east of the dyke, near Whitford, is a place called *terfyn dwy dre*; and, lastly, we find a *pant terfyn*, on the line by which, as we have conjectured, the dyke passed from Whitford to Mold. The circumstance that some of the houses, &c., bearing this name of *terfyn* are found at a considerable distance from the dyke, is what might have been expected. The farms which approached nearest to the dyke, would probably take their names from so remarkable a feature of the neighbourhood, even though their homesteads were a mile or more distant from it.

It was evidently the intention of those who planned this boundary line, that from Whiteford to the sea the Welshman should be confined to his Vale of Clwyd. Eastward of the dyke the land improves in quality till it reaches a high degree of fertility; westward the land is little better than an inclosed common, rising rapidly into the steep bleak hills which shut in that beautiful vale towards the east. The line of demarcation thus strongly marked had a suitable termination on the sea-coast at Uffern. The dangerous sands lying off that place, must have been a terror to the small craft which navigated the estuary of the Dee in the eighth century, and a most formidable impediment in the way of the coasting traffic. If the object had been to draw a line, which should most distinctly separate two alien and hostile races, it could not have been attained more effectually than by the boundary which Offa made to separate the Welsh from his English subjects. There was as much of wisdom shown in the planning and laying out of this great earth-work—so far at least as regards that portion of it we have been considering—as there was of power and national resources shown in its construction.

EDWIN GUEST.

[We reserve all remarks on this paper, and on the subject generally, for a future Number of the Journal.—ED. ARCH. CAMB.]

## LETTERS OF EDWARD LHWYD.

*(Continued from p. 319.)*

(Copy.)

*Oxford. Dec 27. 96*Dear S<sup>r</sup>

It's high time to return you thanks for your kind letter and the present you sent with it, which is called Echinites cordatus or cordiformis, as being the resemblance of a shell call'd Echinus spatagus or the Sea egge; Mr Wyn is gone to London about a week since; where part of his businesse is to put his book in the presse; which is Cradoc of Lhan Garvan (or Powel's History) in modern language with an elaborate preface of his own, wherein he offers what may be sayd for the credit of Geofrey of Monmouth He is promis'd an appendix to it by Mr Howel Vaughan, containing some notes of his Grandfather's upon the Triades and a short discourse about some errors in the Welsh chronology. I was surprized to find you quote S<sup>r</sup> Mathew Hales (*sic*) for what I thought had never been suspected by any person before. However I am glad to have jump'd in the same opinion with so considerable a person; 'tis enough to extenuat the error whatever absurdity may attend it: but pray acquaint me in your next who told you of this Hypothesis, for I remember not that I writ to you any thing about it. I have printed about 4000 of the enclos'd to be dispers'd in Wales, Cornwall, &c. A line or two at your leasure containing some further observations on our language &c will be very well come to

Yr affectionat Fr<sup>d</sup> & humble servant

EDW. LHWYD.

(Copy.)

*Oxford April 7. 97*Dear S<sup>r</sup>

As to the Gwiniad if it be an error I was lead into it by M<sup>r</sup> Wiloughby and M<sup>r</sup> Ray in his travails who tells us the Farra of the lake of Geneva being a fish of the trout kind was the same with the Gwiniad of Bala, &c.

(Copy.)

*Lhanbedr Pont Ysteven July 25. 1698.*Dear S<sup>r</sup>

I hartily beg your pardon for such long silence and have no excuse to offer but my being dayly hurried from Karn to Kaer, from Kaer to Klogwyn &c. I long very much to have a sight of the old manuscript you are so kind to bestow on me; but not knowing how it might be sent, nor having leasure enough to

peruse it, 'tis my request that the contents of it may be the main subject of your next letter. D<sup>r</sup> Lister has lately procur'd me the correspondence of one Mons<sup>r</sup> Pezron an Armorican Antiquary; but I have not as yet rec<sup>d</sup> any letter from him, for 'tis but a fortnight since I first writ to him. The D<sup>r</sup> informs me he has writ *De ratione temporum*. If you can find any such book I should be very glad of any account of it and its author. He has also compos'd (but that I presume is in Manuscript) a Celtic Dictionary: and is now about a Treatise *De origine gentium*. This gentleman, as the D<sup>r</sup> informs me, labours to prove all Europe and the Greek language originally Celtic; for he acquainted D<sup>r</sup> Lister he had 800 Greek words that were manifestly Celtic. I wish at your leisure hours you would make the comparison of the British and Greek part of Diversion: and also that you would study the British to the utmost, and make yourself master of the obsolete words in D<sup>r</sup> Davies's Lexicon. This can never be any lost labour nor uncommendable study; and 'twill be some pleasure to us both to communicate our notions and to be assisting each other. The old Poets such as Lhwyrch Hen, Myrdhyn ab Morvryn, and Taliesin, are much more worth our acquaintance than is commonly represented: and indeed none but scholars and critics (thô the vulgar pretend to 'm) can make any tolerable use of them: and I am now very well satisfy'd they may do it to good purpose.

(Copy.)

Oxford Nov. 8. 1703.

Dear S<sup>r</sup>

I forgot to tell you that Pezron's book is out: but so scarce that I can hear but of one copy in England which I borrow'd some time since from Dean Hicks. If that book were put into Welsh it would certainly sel very well and contribute much to the preservation of the language amongst the Gentry; unless somebody (as is not unlikely) should translate it into English; but M<sup>r</sup> Davies, when you see him, will give you some account of it.

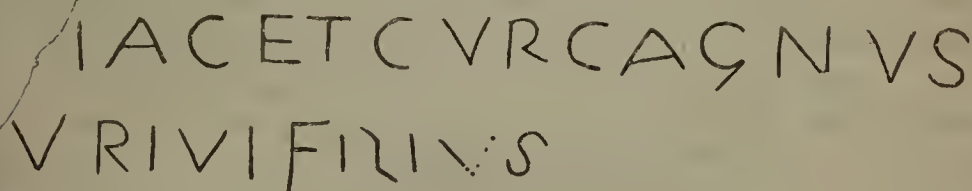
These four letters preceding are not in Mr. Lhwyd's handwriting.

Lhan Deilo vawr Caermarthensh.  
Dec 20. 1697.

Dear S<sup>r</sup>

I have been in such a continual hurry ever since I left Oxford y<sup>t</sup> I was forced to neglect my correspondence even with my best friends; but this year's ramble being now almost over

'tis necessary to let them know we are stil in being. We have survey'd this summer (as particularly as we could) the counties of Monmouth, Glamorgan, Caermardhin, and Cardigan, and are in hopes of finishing Pembrokeshire before next spring: and so of reaching your county and Flint sometime next summer. In Monmouthshire we found the Queries answer'd not in above 20 parishes: about 50 or 60 in Glamorganshire, but much lesse in y<sup>e</sup> other two counties. I wish men of education may prove more tender of y<sup>e</sup> honour of their countrey in your parts: for you may be assured, the more materials you furnish me with, the better will be the performance. And if there be a remarkable difference in any countrey it cannot but redound to their credit who took such effectual care in communicating what was necessary. I doe not at all insist upon the Queries towards the Natural History: at least but few of them: as y<sup>e</sup> 17. 19. 24. & 25. but, in the maign, the more we have the better. We have had tolerable successe in these parts as to inscriptions and other old monuments, and we have discover'd several remarkabl-form'd stones on y<sup>e</sup> shoars (*sic*) and in the quarries. But amongst all the variety we met with of this kind I have not seen one Belemnites w<sup>ch</sup> you know is the most common about Oxford, and indeed in all those parts of Y<sup>e</sup> Island from the Severn shoar to y<sup>e</sup> remotest parts of Sussex and Kent. I have added a few inscriptions being some of the last that occur'd to us. The 1<sup>st</sup> stands in y<sup>e</sup> ch. yard at Margam; and is to be thus read: *In nomine dei summi crux Critdi, Proparavit Grutne pro anima Ahest*: but what ye meaning of this last word may be I must leave to your conjecture. The 2<sup>d</sup> (w<sup>ch</sup> is but a piece of a monument) seems from ye crosiers on it to have been the tomb of 2 Bishops or Abbots—*Petra tegit geminos pastores Terci alter erat*. The 3<sup>d</sup> is a stone by y<sup>e</sup> ch. yard in this Town—*Jacet Curcacimus . . . Urivi filius*.

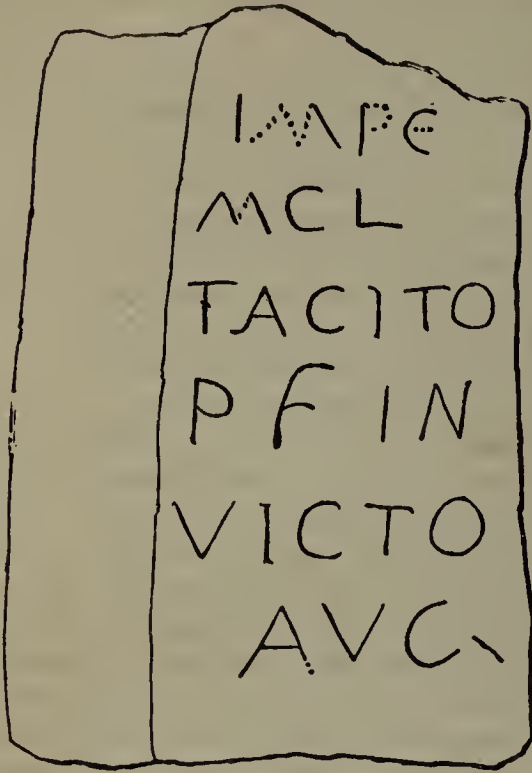


IACET CURCACIMVS  
VRIVIFILIVS

Inscription at Llandeilo Fawr.

The 4<sup>th</sup> which we found at the Priory of Ewenny in Glamorgansh. is a Norman monument to their founder Morice de Lundres (or of London)—*Here lies Morice de Lundres y<sup>e</sup> founder*:

*God reward his labour.* The 5<sup>th</sup> is a piece of an altar dedicated to y<sup>e</sup> Emp<sup>r</sup> Tacitus and the IS is *Imperatorii M. C. E. Tacito, pio, felici Augusto.*



Inscription at Dynevor.

This was the corner stone of a small farm-house near Dinevwr (*sic*). The 6<sup>th</sup> is an other Norman monument from Ewenni—*Here lies Sr Roger de Reini: God on his Soul have mercy.* I met with several Welsh MSS. but not above 2 or 3 of any considerable Antiquity: and they not written above 300 years since. One of them was a fair large folio on velom (*sic*) containing copies of such old MSS. as y<sup>e</sup> writer could meet with. This, least we should not meet with y<sup>e</sup> like elsewhere, we transcrib'd tho it cost us 2 months.<sup>1</sup> It contained amongst others Lhow-

arch Hen, y<sup>e</sup> Cumberland writer you formerly mentiond: but that takes not up above 2 or 3 sheets. Dear S<sup>r</sup> I have but just room to add my humble respects to M<sup>r</sup> Robinson &c. and so beg a letter fro' you with all speed directed to be left at y<sup>e</sup> plow in Carmarthen for your most affectionat and obliged friend

E. LHWYD.

M<sup>r</sup> Williams returnd me long since M<sup>r</sup> Wilbraham's 50 shillings, w<sup>ch</sup> excepting S<sup>r</sup> R. Mostyn's subscription is all I receivd this year from North Wales. When I undertook this I depended much on<sup>2</sup> . . . . . you they deal with . . . . . I . . . . my expences can not be lesse than 150<sup>lbs</sup> per annū: but all this to yourself.

For y<sup>e</sup> Rev. M<sup>r</sup> John Lloyd at  
Gwersyllt near Wrexham  
in Denbighshire. Chester Post.

<sup>1</sup> Is this MS. in the Ashmolean Collection? or in the Bodleian? or in Jesus College Library?—ED. ARCH. CAMB.

<sup>2</sup> Here several words have been purposely effaced, and perhaps by Mr. John Lloyd, for fear of their giving pain to others.—ED. ARCH. CAMB.

(Copy, apparently in handwriting of Miss A. Lhwyd, of Rhyl.)  
*August 13. 1701.*

Dear S<sup>r</sup>

I heartily beg your pardon for not returning sooner my thanks for your letter by Cadwaladr with the enclosed guinea from M<sup>r</sup> Salusbury and your transcript of M<sup>r</sup> Roderic Evan's paper. When you see him pray give him my hearty service and thanks: and acquaint him that I have two Welsh MSS. I borrowed from his Father which he shall have when he pleases; unless he would accept of some new Book in consideration of them. One of them is old Kywydhae and the other is a Welsh Vocabulary which I borrowed on account of some examples on the words which D<sup>r</sup> Davies has not: thô I find he had the perusal of it when he composed his Dictionary.

I have lately requested the favour of S<sup>r</sup> Wm. Wms. of the perusal of some of his manuscripts: viz one or two at a time: and then others when I return'd them: but the answer he sends me in his letter is in these words: "You are heartily welcome to see and read any of my Books usefull to your design at Llanforda; but I'll not by any means lend any book out of my house nor admit there or in any other place coppies to be taken of any of them; neither shall any part of my manuscripts be transcribed; if I should comply therein the Books now only in y<sup>e</sup> custody of Cosen Vaughan and myself would be dispersed; which I hope to prevent; and I suppose no reasonable person will blame my rejecting your request being (as I hinted before) very willing you should read any of them in my house: you promising on y<sup>r</sup> word not to transcribe any part of them &ce."<sup>3</sup> Na dhanghoswch hwn i nêb, o herwydh nis gwydnom na dhaw ef yn fwynach etto. Ef a ddwedodh gynt (yn amser ei dad) nad oedh gantho (*sic*) bris yn y byd arnunt, ag na roede ddeg punt am yr holh *study*.

I must entreat you to put M<sup>r</sup> Humfreys in mind when you see him; and to receive both my money and Ned Cozens for his Dict: which I engaged for, as being absolutely necessary: and by the directions of both his Brothers. I was glad to see the letter you enclosed from H. Jones.

I think I formerly told you how Pelliver and Doody pillaged a cargo of stones he has sent me from Maryland; since which time I never could hear a syllable from him.

D<sup>r</sup> Fowlkes (*sic*) returned hence to the Bath yesterday morning: he came hither with a gentleman in your neighbourhood, M<sup>r</sup> S. Roberts, to see y<sup>e</sup> University and stayd two or three days. Our

<sup>3</sup> Were these MSS. part of those that lately perished at Wynnstay? If they were—but no inference is necessary!—ED. ARCH. CAMB.

Oxford scholars wish all their visitants were such, for they treated us all the while they were here, and accepted of nothing.

I formerly writ to you about S<sup>r</sup> Richard Midleton's Welsh MSS.; some account whereof M<sup>r</sup> Price of Wrexham has promised me, but I fear he has forgot it. I was going thither from M<sup>r</sup> Lloyd's of Pen y lan: but a servant of S<sup>r</sup> R<sup>d</sup> told us he was just gone from home. Nothing can be more acceptable than hearing from you as oft as you have anything to communicate; and in whatever you would have done here you will (I hope) freely command

Dear S<sup>r</sup> your most affectionat friend & humble Serv<sup>t</sup>

EDW. LHWYD.

My respects to all friends. 'Tis hard the 10 shillings lent H. Maesmore should be lost. I writ to S<sup>r</sup> W<sup>m</sup> W<sup>ms</sup> y<sup>t</sup> you would receive his subscription money &c. and send it hither: Will Jones is at London transcribing some things for me out of the Cotton Library and the Tower; he is in Deacon's orders and in hopes of Bettws Gwervyl Goch: for the Bishop has promised it him in case the Bishop of Bangor approves of him, and I had before written to my Lord of Bangor.

For y<sup>e</sup> Rev. M<sup>r</sup> John Lloyd

at y<sup>e</sup> Free School

at Ruthin Denbighshire North Wales.

Of the inscriptions mentioned in this letter, the first has been delineated and described by Mr. Westwood in a former volume. (*Archæologia Cambrensis*, Second Series, ii. p. 147.) The second, which is too rudely sketched by Mr. Lhwyd to render it fit for engraving, will be delineated and published when it is identified, as it probably will be. The third and fifth are here delineated from careful tracings of Mr. Lhwyd's sketches; and they are peculiarly interesting, as affording the recovery of inscriptions supposed to be lost. Perhaps the original stones may yet be found. The fourth and sixth refer to monuments which are safely preserved, as yet, at Ewenny.

(*To be continued.*)



## PORTABLE BELLS IN BRITANNY.

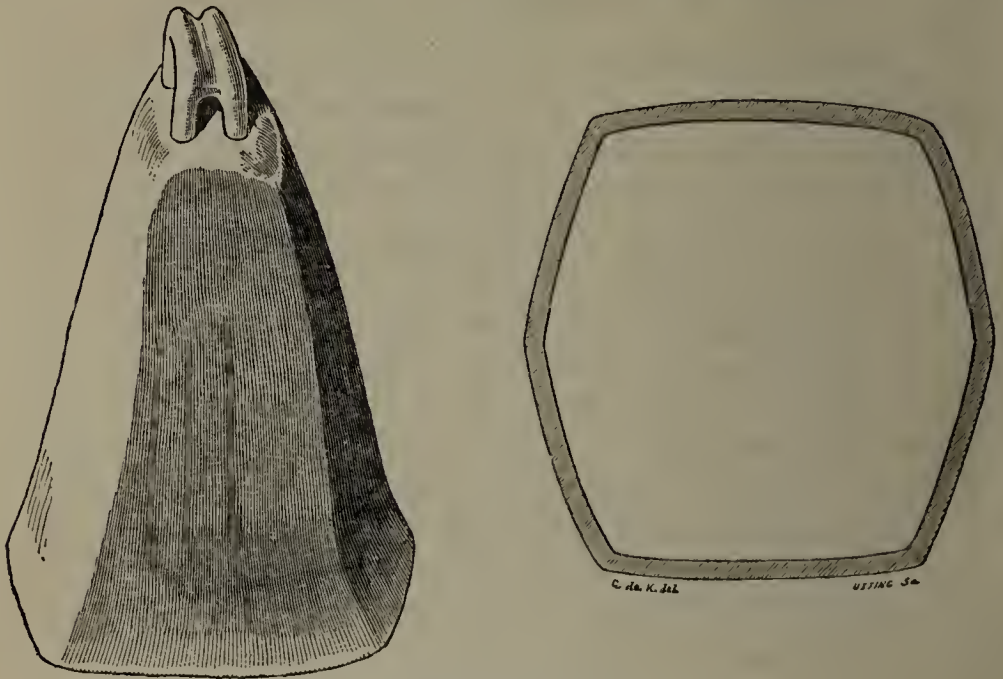
## ST. SYMPHORIAN'S BELL.

THE existence in Brittany of ancient portable bells, or hand bells, similar in all respects to those of Wales, Ireland, and Scotland, is not unknown to the readers of the *Archæologia Cambrensis*. The excellent papers on this subject, already published by Messrs. Westwood and Perrott,<sup>1</sup> contain the most complete enumeration and explanation of these curious monuments of art with which we have as yet been made acquainted. The new facts which I have now to point out will only confirm the observations made by my Breton fellow-labourer, in so far as they may tend to render them more complete. In this point of view it is not out of place to observe that the bell, similar to that of King Marc at St. Pol de Léon, which Mr. Perrott has pointed out as forming part of the collection of the late M. de Pengwern, is no other than the bell of St. Kirec, a monk of the sixth century, and a disciple of St. Tugdual, who had followed him in his emigration from *insular* Brittany into Armorica. It was formerly preserved in the church of Perros Guirec, near Lannion; and it is only a few years ago that the rector of the parish had it removed, because he considered the confidence placed by the people in the virtue of this bell as superstitious. M. de Pengwern found it in the Rectory garden, where it had been made use of to cover lettuces!

The bell, of which I now produce a drawing, belonged, previously to the Revolution, to a chapel of the Parochial Church of Paule, in the Côtes du Nord, dedicated to St. Symphorian; but it is at the present time in the Parochial Church itself. It was noticed for the first time at the Archæological Congress of St. Briec, (1852,) but not

<sup>1</sup> See *Archæologia Cambrensis*, First Series, iii. pp. 230, 301; iv. pp. 13, 167, for articles on hand bells by Mr. Westwood: and *Archæologia Cambrensis*, Third Series, ii. p. 315, for another on Breton bells, by Mr. Perrott.

with sufficient exactitude. It is not square, as was stated in the Account of that Congress, but hexagonal. It is

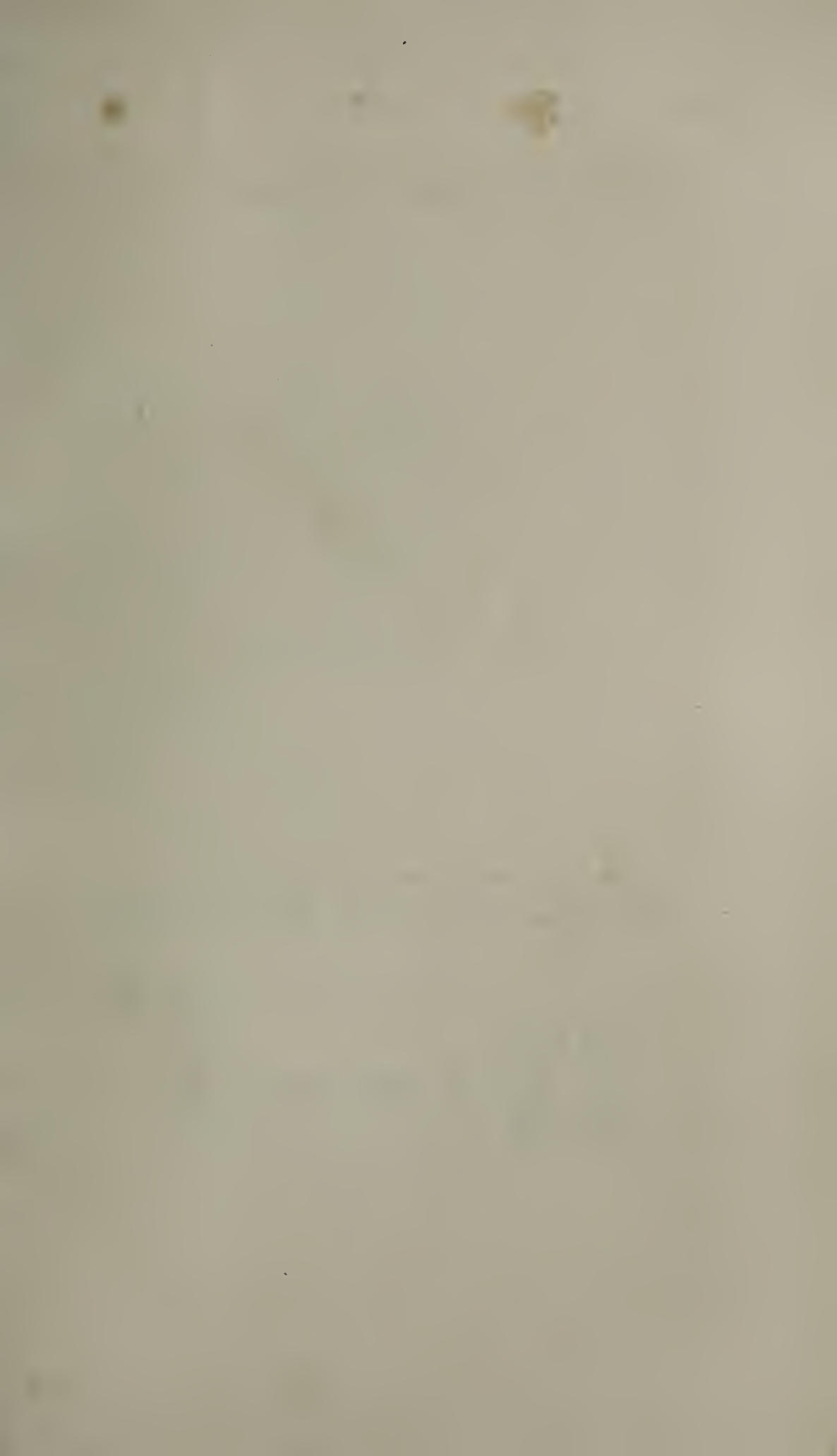


St. Symphorian's Bell.

5 9-10ths inches high, not reckoning the handle on the top, and its sides are about 3-10ths of an inch in thickness at the mouth of the bell.

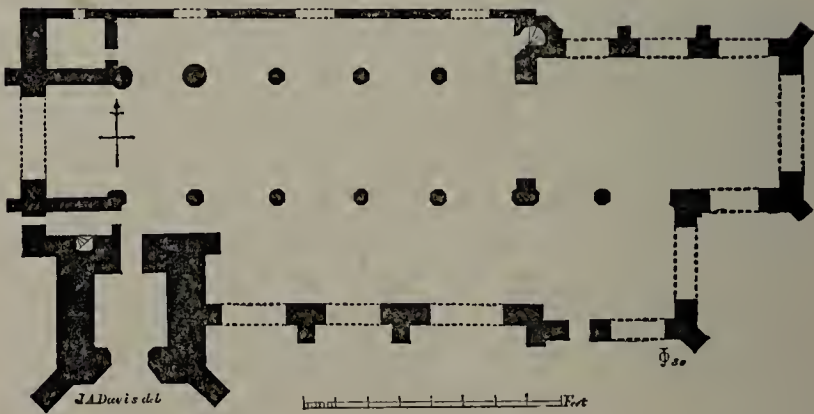
As in many other places where similar bells exist, so here firm faith is placed by the country people in its sound for the property of curing deafness and head-ache. There is good reason for believing that this bell, like all others of the same kind, belonged to some ancient Breton monk, or hermit, whose name has perished in the long night of traditional oblivion.

C. DE KERANFLEC'H.





Arms on Brass in Presteigne Church.



Plan of Presteigne Church.

## HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. XIII.

*(Continued from page 245.)*PRESTEIGNE, *Wallice*, LLANANDRAS.

THE etymology of this name has given rise to a variety of conjectures, as widely differing from each other as they seem to do from the truth. Some contend that it is of Saxon origin, and ought to be written Preston, signifying priest town. But what was there in any age of a singularly sacerdotal or monastic character about the place? Besides, Presteigne had no existence during the Saxon Heptarchy. It was not then in being.

Others deduce the name from the Welsh language, viz., Prys-g-duon, the translation of which is black copses. The objections to this etymology are, *first*, the ungrammatical connection of the compound Prys-g-duon, violating an essential rule of syntax; *secondly*, its unappropriate designation; and, *lastly*, because the place already has a Welsh name, viz., Llanandras, in constant use, and there appears no reason for multiplying its appellations, which would lead to confusion.

The truth is, Presteigne was not in existence, nor known to the Welsh and Saxons, anterior to the Norman invasion, for no mention of it occurs in *Domesday Book*. In that national record notice is taken of every place by which it is surrounded, together with the names of the proprietors, and the extent of the property.

“ In Hezetre Hundred, Osbern, son of Richard, holds and did hold Bradelege (Bradnor, containing 1 hide); Titlege (Titley, 3 hides); Bruntune (Brampton, 1 hide); Chenille (Knill, 2 hides); Hercope (Hyop, half of a hide); Hertune (Here-ton, 3 hides); Hech (Heath, 1 hide); Clatertune (Clatterbrook, 2 hides); Querentune (Kinnerton, 1 hide); Discote (Discoed, 3 hides); Cascope (Cas-cob, half of a hide).”

Mention is also made of Pilleth, Norton, Weston, &c.;

whilst Presteigne itself is passed by unrecorded and unnoticed. And the reason of this can be no other than because, prior to the time in which *Domesday Book* was published, Presteigne had no distinct and separate name of its own, but was included in, and formed a part of, the several hamlets here specified. At the time of the publication of *Domesday Book*, Presteigne had not an existence—it was not in being; and Clatterbrook, Discoed, Heath, and Hereton, possessed the pre-eminence. At present these have fallen from their original superiority, holden in a comparatively inferior estimation, and absorbed in the name Presteigne; whilst the latter has not only emerged from its original obscurity, and sprung from its state of non-existence, but also lifted up its head far above them all, and become the metropolis of the county of Radnor.

From the preceding statement, it is evident that, for the derivation of the name Presteigne, we must not look to the Saxons. To what people then is this name to be ascribed? Most assuredly to the Norman usurpers, from whose practices and institutions the name Presteigne springs. Whatever lands these Norman hunters chose to denominate wastes, they declared should be forests. There are in the county three of their forests, viz., Radnor, Blaiddfâ, and Cefn-y-llys, which formerly were more extensive than at present. On these forests their tenants and vassals had the liberty to depasture their cattle, on paying a certain rate for the privilege, which rate, *mutatis mutandis*, exists to this day. To collect and receive this rate particular officers must have been appointed, who would naturally fix their abode in places contiguous to these forests. The situation of the town of Presteigne, built at the foot of the royal forest of Radnor, and in the vicinity of the forest of Blaiddfâ, was an advantage not easily to be overlooked or neglected. Nor is its name less applicable to this purpose. It is a compound word, of Norman Latin, and is derived from "Presa," the fee for depasturing cattle on the royal wastes,

and "Teigni," officers. So that the first colonizers and inhabitants of Presteigne were foresters, officers appointed to collect and receive the royal revenue arising from the herbage of the forests.

The parish of Presteigne is very extensive, containing not fewer than six large townships, viz., Presteigne, in the county of Radnor, and Stapleton, Willey, Brampton, Rodd, and Nash, and Combe, in the county of Hereford. Its situation in respect of the adjoining parishes is nearly as follows:—On the east and south-east sides are Lingen, Kinsam, and Byton; on the south and south-west are Stanton, Titley and Knill; on the west and north-west, Old Radnor, Cascob and Whitton; on the north and north-east, Norton and Brampton-Brian. It extends eight miles in length, and seven miles in breadth. The quantity of acres it contains cannot be exactly known, as the form of the parish in many places is much indented and irregular. Two-thirds of the common lands remain still uninclosed, and no certain measure of them is known.

Near the town of Presteigne, on the south-east quarter, is Clatterbrook, named in *Domesday* Clattertune, where formerly stood a town in a situation seemingly preferable to Presteigne, for it is sheltered from all obnoxious winds. This is supposed to be the Clatterbrigg, or Clafthsbrigg, where Gruffudd, the victorious Prince of Wales, put to death the prisoners he took in the sacking of Hereford, viz., the bishop, sheriffs and other persons of distinction.

On one of the adjacent eminences, called Wardon, situated on the north-west side of the town, it is reported a castle anciently stood, of which no remains are at present visible. Stapleton Castle was the residence of Elias Walwyn, the associate of Sir Edmund Mortimer, of Wigmore. He was extremely active and instrumental in betraying and slaying the unfortunate Llewelyn ab Gruffudd, the last Prince of Wales, in the neighbourhood of Buallt, in Brecknockshire, in the year 1282.

Another spot in this valley, entitled to historical notice, is at a little distance from the town of Presteigne, on the

road leading to Leominster, and to this day denominated Market Lane, Broken Cross, Chicken Lane, &c. The reason of these several denominations is this: in the years 1610, 1636 and 1637, the inhabitants of this parish and town were victims of a disease at once loathsome and destructive. A great and alarming mortality ensued. So excessive was the horror conceived of this disease, and such the precaution used to guard against its contagion, that nobody cared to approach near to the scene of infection. The business and intercourse of the town and parish were suspended. The market was removed from the town to the place before described; thither the country people brought necessaries, such as prepared provisions, medicines, changes of linen, &c., left them, and departed. As soon as they were gone, the infected came, and distributed the articles thus brought for them. This dreadful situation at length excited the commiseration of gentlemen of rank and power; and Sir Robert Harley, and John Vaughan, Esq., magistrates of the county of Hereford, issued the following precept and warrant, directed to the chief constables of the hundred of Wigmore, and to either of them:—

“Forasmuch as the Lord hath visited the neighbourhood of the Town of Presteigne, within the county of Radnor, with that grievous infection of the Plague: And now being certified from two of the Justices of the Peace of the same county, of the poverty of the inhabitants thereof, &c. These are therefore, by virtue of an act of Parliament made in the first year of the reign of King James, of famous memory, for the charitable relief and the ordering of persons infected with the plague, to will and require you to collect and gather weekly within the feudal rights and townships underwritten, within your hundred, the sums on them assessed; and the same to pay to John Price of Combe, Gent., at his dwelling house there, every Friday weekly, and to begin the payment thereof upon Friday next ensuing the date hereof. And if any person or persons do refuse to pay such sum or sums of money, as shall on them be assessed, that then you certify to us, or some of our fellow Justices of the peace of this county, that further order may be taken therein, either for distress for the same, or for the imprisonment of the bodies of



the parties refusing according to the tenour of the said Act. Thereof fail you not the due performance, as you will answer the contrary at your perils. Dated at Pembridge, under our hands and seals, the Twentieth of September 1636.

RO. HARLEY (L. S.)  
JOHN VAUGHAN (L. S.)

	s.	d.		s.	d.
Stapleton .....	2	6	Titley parish .....	5	0
Willey .....	2	0	Mouldley Waples Stanton.....	5	0
Upper Kinsum .....	2	0	Leintwardine parish .....	5	0
Rod, Nash and Brampton.....	10	0	Brampton parish.....	2	7
Combe and Byton .....	9	0	Wigmore parish .....	2	7
Lower Kinsum .....	2	0	Leinthall parish .....	2	7
Knill and Barton ....	4	0	Aymstry parish.....	5	0
Litton and Cascob .....	8	0	Lingen parish .....	2	0

There is also a third place in this valley, surpassing all the rest in singularity of occurrence, and not less deserving of historical perpetuity. This is called the "King's Turning," by which is meant the turning out, or departing, from the straight road by King Charles I. In the time of the great rebellion, after the fatal loss of the battle of Naseby, in the year 1645, the royal cause declined rapidly. The king had come into the Marches of Wales for the purpose of recruiting his army among the loyal inhabitants; he was closely pursued by his enemies, yet safely conducted by Sir David Williams, of Gwern-y-fed, to Radnor, where he slept one night. The following morning he marched to Hereford; and on the succeeding day came from thence through Leominster and Weobley, to the neighbourhood of Presteigne, and slept two successive nights at the Lower Heath, in this parish, in a house belonging to Nicholas Taylor, Esq. Having by this halt sufficiently eluded his pursuers, he resumed his march, but "turned" or changed the line of his route, by riding from hence over the hills to Norton, Knighton, Newtown, Chirk Castle, and so on to Chester.

On this occasion is reported a traditionary tale in this parish, which, as it is an additional confirmation of the courage and loyalty which the inhabitants of this county universally evinced during the time of the great rebellion, deserves to be recorded for the example and benefit of succeeding ages. Numerous were the obstructions with which

they impeded the progress of the king's pursuers; and among other devices, the deception of false intelligence was practised. Determined to punish this malignancy, the republican soldiers had recourse to plunder and oppression. On a certain day, whilst Mr. Legge, of Willey Court, and all his male domestics, were occupied in the hay-field, these reforming marauders took the opportunity of pilaging his house, and brutally treating the females that were preparing dinner for the labourers. Mr. Legge, wondering that the dinner was so long protracted beyond the usual hour, returned to his house to know the cause, and found it completely plundered, and his domestics bitterly lamenting the base usage they had received. His indignation stimulated him to immediate revenge. He assembled his workmen, who armed themselves with pitch-forks, and, commencing at their head a pursuit, he overtook the villains, attacked them without hesitation, killed one on the spot, and wounded and dispersed the rest. The pitch-fork with which the soldier was run through the body, and nailed to the ground, remained for many years with the family a favourite relic, and was as singular in its formation as in the use to which it was then applied, for the tine was fastened to the steel by a screw. The instrument has been seen by many aged persons now living, who relate the story, or the achievement.

The manor of Presteigne was anciently holden of the priory of Limbrook. At the dissolution it was seized by King Henry VIII., and annexed to the crown, or to the eldest sons of the Kings of England. In the year 1649 a survey was made of the manor of Presteigne, with the rights, members and appurtenances thereof, late parcel of the possessions of King Charles I., by virtue of a commission granted upon an act of the Commons of England assembled in parliament, for sale of honours, manors and lands belonging heretofore to the late king, queen and prince, under the hands and seals of five or more of the trustees in the said act nominated and appointed. The following is the inventory then published:—

	£	s.	d.
The quit rents due to the aforesaid manor in free soccage tenure are Court barons and court leets, fines and amerciements, upon alienation, &c. ....	7	2	11
Heriots due communibus annis .....	4	10	0
Tolls belonging to market and fair day are comm. ann. ....	12	10	0
Of which tolls a part is granted to Sir Edmund Sawyer, Knight...	2	0	0
The other part on market days said to be granted to the Bailiff...	10	0	0
Hartley Wood, containing by estimation 40 acres, bounded west-by-north by Mer; north by Elias Taylor;			
North Wood, west by mountains; north by R. and N. Mer; 240 acres; value of both per acre, 3s.; improvement of both above the rent reserved per annum, is .....	38	0	0
The last mentioned premises were leased to Sir Thomas Trevor for 99 years, for the use of the then Prince of Wales, 14 Jac. 10th January. The mountainous land between the highway to Discoed, and Ruddock's land, from the lands of Walter Gorney to those of Evan Vaughan, containing about 60 acres, was conveyed to Mrs. Taylor, valued per acre, 3s.			
So the value above the reserved rent is .....	8	18	10
The advowson to the parsonage is in the lord of the manor, worth £200 per annum; present incumbent, John Skull, aged 70. Edward Priece, of Knighton, leased the Great Close at Gorney, lying between the highway to Discoed and Ruddock's land, late parcel of the Earl of Marehe's lands, to Edward Gorney from 25th March, 1584, for 20 years, at the rent of 18d. per annum; expired in 1604.			
Thomas Priece, Ar., leased the said lands to Hugh Lewis, Ar., from 1604 for 21 years, at 18d. per annum; expired 1625. And from that time, Meredith Morgan, Ar., leased the same to Sir Edmund Sawyer, Knight, for 40 years, which expired 1665. Meredith Morgan passed his time to Nicholas Taylor, Ar., at the said yearly rent, fifteen years of which are yet to come.			
Then follows a list of the common freeholders, chiefly owners of premises in the town of Presteigne, total of which is .....	7	2	2

An abstract of the present rents, future improvements, and all other profits of the said manor of Presteigne:—

The quit rents and royalties.....	11	12	11
The rents upon the several leases holden .....			
Total amount of the present profits per annum .....	19	14	1
The yearly value of the heriots is .....	4	0	0
Heriots in Presteigne due to the representatives of the Dean of Windsor.....	10	0	0
Tolls of the markets and fairs to the Bailiff .....			
Rents of assize leased to Robert Davies, <i>et alii</i> .....	0	3	4½
Do. do. John Cooke.....	0	4	1½
Crown lands, Edward Price, tenant.....	0	19	10
Tenement in Presteigne, Louisa Priece, tenant .....	0	0	2
Do. in Ave Mary Lane, Presteigne, Jno. Hancocke, <i>et alii</i> , tenants .....	0	0	3½
Tenement in Presteigne, — Clarke, tenant .....			
Do. do. Earl of Powis, tenant .....	0	0	1½
Do. do. Evan Meredith, Esq., tenant.....	0	0	1½
Do. do. Duke of Chandos, tenant .....	0	2	0

	£	s.	D.
Concealed land in Presteigne, called Frieth, Dean of Windsor, tenant.....	0	1	2
The yearly value of tolls of markets and fairs .....	12	10	0
The improvement of the several leases is .....	42	18	10
Total amount of the future improvements per annum is .....	79	2	11

Ex. per Will. Webb,  
Supr. Genl.  
1649.

HEN. MAKEPEACE,  
JOHN MARRYOTT,  
PETER PRICE,  
JO. LLOYD.

The present lord of the manor of Presteigne is the Earl of Oxford.

This parish exhibits no traces of ancient military positions—a proof of its more recent occupation and culture; but is surrounded on all sides by camps of importance and magnitude, viz., Newcastle, Burfâ, Wapley, &c.

In the reign of Queen Elizabeth, a considerable manufactory of woollen cloth, which afforded employment to a numerous poor, was established and conducted with great success by John Beddowes, Esq., a gentleman as eminent for his charity as for his industry. From this period the town of Presteigne rapidly increased in the number of its inhabitants and of its houses. For carrying on this business several ranges of back buildings were erected in Harper's Street, on the right side of the Broad Street, and on the left of the High Street, and vestiges of several fullers' mills still remain in the vicinity of the place. It appears also from the register, that 250 years ago the population of the town exceeded the present by one five in twenty. Notwithstanding this apparent prosperity, when the sickness of 1636 invaded Presteigne, the inhabitants were unable to support themselves, and they became objects of the commiseration and charity of the surrounding townships.

Presteigne is a borough by prescription, and was formerly, it is said, one of the contributory boroughs of New Radnor. How it came to lose its elective franchise, whether by petition on the score of inability to contribute to the salary of its representative, or by forfeiture, or whether it ever enjoyed this privilege, are matters of equal uncertainty. In the year 1690, the burgesses of

Presteigne claimed a right of voting at the election of a member to serve in parliament for the borough of New Radnor, when Sir Robert Harley and Sir Rowland Gwynne were candidates; and, on being rejected by the returning officer, they presented a petition to the House of Commons. In the same year the house determined that the right of election for the borough of New Radnor was in the burgesses of Radnor, Rhayader, Cnwelâs, Knighton, and Cefn-y-llys only, and consequently their claim was disallowed. This resolution has ever since been considered as law. It is governed by a bailiff, who is not elected by the inhabitants, but nominated and imposed upon them by the steward of Cantref Moelynaidd. So that the good people of this town may still boast, as their ancestors did formerly, of being governed by the King of England, who nominates the steward of Cantref Moelynaidd, and the latter nominates the bailiff who governs the town of Presteigne. The Great and Quarter Sessions are holden here, as also the County Courts (instead of Rhayader, which forfeited them), alternately with New Radnor.

Cock-fighting was formerly a favourite and popular diversion, pursued by gentlemen of figure and respectability. About the middle of the last century, a main of cocks was fought at the *Oak Inn*, in Broad Street, in this town, for a considerable wager, by . . . . . Esq., of Boultibrook, in this parish, and . . . . . Baskerville, Esq., of Aberedw Court, in the parish of Aberedw, in this county, and added one to the many fatal instances of ungoverned passion which the partaking of this brutal and barbarous diversion never fails to kindle and inflame. High words arose betwixt the two contending parties; they withdrew into the yard of the inn to settle their dispute: swords were drawn, and the former gentleman was run through the body, and died on the spot. The bringing of weapons so dangerous to such a place can only be accounted for on the score that a personal combat had been previously concerted by the parties. The Baskervilles were desperate fellows at pink-

ing their opponents. Sir Ralph Baskerville, of Aberedw Court, and Lord Clifford, of Clifford Castle, near the town of Hay, quarrelled about the limits of their respective estates, and fought (1270) on the Radnorshire bank of the Wye, when the latter was slain. It is supposed by several that the huge sculptured stone in the church-yard of Llowes was erected in commemoration of this battle. Sir Ralph obtained a pardon from the Pope, not for killing his man in a fair duel, but for fighting in the church-yard—an act of the most enormous profanation.

*Ecclesiastical Account.*

The church of Presteigne consists of a nave, two aisles, a chancel, a tower, and a vestry. The aisle on the south side is separated from the nave by eight octagonal pillars, sustaining seven pointed arches; the aisle on the north side by six octagonal pillars and two circular columns. The entrance from the nave into the chancel is under a high pointed arch, which is not exactly in the centre of the present church. The aisle of the chancel is divided from it by three octagonal pillars supporting two pointed arches. On the capitals of the different pillars are suspended the crests of Owen, Bradshaw, Cornewall, and Taylor, heretofore the most respectable and opulent inhabitants of this parish. The families of the former, and also of Price, are commemorated on marble monuments fixed to the east wall of the greater chancel, between which, and over the communion-table, is placed an altar-piece of curiously wrought tapestry, representing the entrance of Christ into Jerusalem. The arch between the church and chancel is decorated with the figures of Moses and Aaron; and on the opposite end are delineated Time and Death, the tyrants of the whole human race. On each side of the altar-piece is a very elegant oak pillar of the Corinthian order, and on a monument fixed against the north wall of the chancel is the following remarkable inscription:—

“ Here lieth the body of Francis Owen, of Brampton, in this parish, Gent. He died March 12th, 1686, aged 80, who had the

happiness not only to see, but to cohabit with, his father, grandfather, and great-grandfather, from whence he was lineally descended; and as many generations issuing from his loins, in a lineal descent downwards, viz., his son, grandson, and great-grandson: he himself making the seventh generation of his family in his own memory and house of Brampton."

Walter Devereux, Earl of Ferrars, was Chief Justice of South Wales in the reign of Henry VIII. He was possessed of several estates in the county of Radnor, and among others Pipton, in the parish of Gladestry, and the rectory of Presteigne, and the great tithes of Norton, an adjoining parish. Being also lord of Tamworth, he is supposed to be the person at whose expense the south side of Presteigne Church was erected. His arms were—*Argent*, on a chevron engrailed *azure*, two griffins combatant of the first, collared *gules*, hooped and langued *gules*, on a chief of the second three mullets pierced *or*. He was executed in the year 1554, in the reign of Queen Mary, for the ostensible crime of high treason, but really on account of the favour he showed to the Protestant religion.

The tower is square, flanked at the angles with shelving buttresses, embattled at top, with pinnacles at the four corners, and a cupola supporting a weather-cock. It has three ranges of windows, with two lights in each, and contains a clock, chimes, and six musical bells, on which are the following inscriptions:—

"I.—A.D. 1717. Prosperity to the Church of England.

"II.—Abraham Rudhall, of Gloucester, cast us all.

"III.—Peace and good neighbourhood.

"IV.—Samuel Sandford, Rector, A.D. 1717.

"V.—A.D. 1717. William Jones, Richard Pugh, Timothy Haswell, James Ashley, churchwardens.

"VI.—*Me resonare jubet pietas, mors, atque voluptas.*"

It has also two sun dials, and is about 60 feet high. The tower originally stood in a separate situation from the old church, as evidently appears from the particular mode of its construction, and, from the different style of its architecture, seems to have been built at different times. The old church ascended in height only to the first story.

The chancel was built against the upright walls of the former fabric by Mortimer, lord of Wigmore, in the reign of Edward I., soon after the royal grant of Moelynaidd and Elfael received confirmation, who by this act of munificence endeavoured to conciliate the affections of his new vassals.

There remains no existing record to authenticate the assertion that this south aisle was built by Lord Tamworth; but it is founded on the mere tradition of the inhabitants. The lordship of Tamworth Castle is a title almost coeval with the conquest, and was conferred on Robert de Marmion, Lord of Fontney, in Normandy, who came into England with the Conqueror. The castle of Tamworth, and the territory adjacent, had been the royal demesnes of the Saxon kings. This title, passing through the families of De Marmion, De Freville, De Ferrars, and of Northampton, successively, was conveyed by the marriage of Lady Charlotte Compton, the only surviving issue of James, fifth Earl of Northampton, in the year 1751, to the Hon. George Townshend, eldest son and heir to Charles, third Viscount Townshend, of Raynham, in the county of Norfolk. The noble family of De Ferrars having intermarried with the powerful families of De Braos, Lord of Brecknock and Buallt, and of Mortimer, Earl of Marche and Wigmore, respectively, became possessed of considerable estates and several castles in the county of Hereford, and on the borders of Radnorshire. A part of this property, consisting of tithes leased to Richard Price, Esq., representative in parliament for the borough of Radnor, at present belongs to Townshend, Lord de Ferrars, the heir of that house. His arms are quarterly of six,—1. *Azure*, a chevron *ermine*, between three escallop shells *argent* (Townshend). 2. France and England, quarterly, within a border *argent* (Plantagenet of Woodstock, Duke of Gloucester). 3. *Sable*, a lion of England, between three helmets, proper, garnished *or* (Compton). 4. Paly of six, *or* and *azure*, a canton *ermine* (Shirley). 5. Quarterly, 1 and 4 *argent*, a fess *gules*, three torteaux in chief (Devereux); 2 and 3, Varre



*or* and *gules* (Ferrars of Chartley). 6. *Gules*, seven mascles conjoined, 3, 3, and 1 (Ferrars of Groby and Tamworth.) The arms of Townshend, Ferrars of Chartley, and Ferrars of Groby and Tamworth, are sculptured on the three buttresses which flank the south front of the church. Two of them are defaced by the injuries of time and weather, the middle only remains visible, which is that of Townshend. The crest of Ferrars of Tamworth was,—on a wreath an unicorn passant *ermine*, armed, hoofed, maned and tufted *or*.

In the year 1604, in the reign of James I., Sir Robert Harley, the only surviving son of Thomas Harley, Esq., was made forester of Bringewood Forest, with a salary of £6 2s. 8d. per annum, with the pokership, £1 10s. 5d. per annum, and also forester of Prestwood, 18s. per annum. *Query*, if Prestwood be the same with Presteigne.

The church-yard is a spacious and extensive area, containing about half of an acre of land, and accommodated with gravel walks, planted on each side with trees. The walk on the north side of the church is 120 yards long, and eight broad, where lately flourished a grand avenue of fine sycamore trees, which were felled and sold by an avaricious rector of this church. On the right hand of the walk that leads to the grand entrance into the church, which is an arched porch sustaining the tower, stands a mutilated stone cross.

This is, perhaps, the most valuable benefice in all South Wales, being worth, at a moderate calculation, £1000 per annum. The late rector, the Rev. John Harley, advanced its income to £1500 per annum. It consists of a vicarage and rectory united, with the chapelry of Discoed annexed. The rector enjoys all the tithes of every denomination of this well cultivated and extensive parish. Formerly the vicarial and rectorial tithes were disunited, and possessed by different persons. For in the eighth year of the reign of King Charles I., the Rev. John Scull was presented to the vicarage only; but in the fifteenth year of the reign of King Charles I., the impropriate tithes of this parish,

being forfeited to the crown by the feoffees of St. Antholine's, London, who purchased impropriations to maintain and establish factious and seditious lectures, were by royal letters patent given to the said Rev. John Scull, D.B., the first clerical rector of this church, and to his successors for ever, in *puram eleemosynam*, for the good of the souls of the parishioners of the said parish. This royal grant was procured by Mr. Scull at a considerable expense, aided by the friendly advice and interest of Lord Willoughby, so that he became the greatest benefactor to this church since its foundation. But in the despotic administration of the Rump Parliament, he was deprived of all the emoluments of his living, and died in extreme poverty in the year 1652. The income of this rectory was, by a set of hypocritical parliamentary rascals, under the influence of Oliver Cromwell, given to one Knowles, an Anabaptist, and Lucas, a London tailor, and enjoyed by them till the day when Oliver's carcass was exhibited at Tyburn. In the first year of the restoration of King Charles II. the said rectory was again bestowed upon the church, to which in the same year was presented the Rev. Philip Lewis, A.M., the second clerical rector of this benefice. This account is extracted from the register book of the parish.

“Ego Phil. Lewis, Rect. Presteigne, hæc apposui in successorum gratiam X Cal. Junii, vid. 23<sup>o</sup> die Maii 1670.

“Joannes Scull, Baccal. in Sacr. Theolog. impensis ter centum librarum et ope domini et comitis de Willoughby, (cui erat a sacris) obtinuit ab optimo, et in ecclesiam munificentissimo, rege Carolo primo, rectoriam impropriatam ecclesiæ de Presteigne in puram elemosynam; hoc est, effecit ut piissimus rex per literas patentes constituerit ex rectoria impropriata et vicaria prius existente, (cujus vicarius erat dictus Joannes Scull) unam individuatam et consolidatam rectoriam præsentativam, &c. ut ex literis patentibus constat. Quas literas patentes videat licet, cujus intersit. (In the third part of the originals of the fifteenth year of King Charles I., transcribed out of the High Court of Chancery, and remaining in the custody of the Treasurer's Remembrancer in the Exchequer, c. vii. Roll.) Joannes dictus denominatus erat in istis literis rector ecclesiæ dictæ, et imperturbatus ita remansit, donec (usque) in Carolo primo cecidit ecclesia Anglicana, in eaque rectoria de Presteigne: nam atrum et sacrilegum nomine Parliamentum, sed re conventio diabolica, concessit rectoriæ de Presteigne reversionem, vel revertens, parochianis de St. Anthling factiosissimis Londini. Sic exutus est rectoria rector meritissimus do'ius Scull, et fit Presteigne rectoria præda sacrilegis de St. Anthling, ( ) James de Trippleton, aliisque: Interim moritur ex mærore

prædecessor meus do'ius Scull, destitutus, deestitus, et denudatus omnibus suis et beneficiis, et officiis. Sit sibi pax. Optime meruit de hæc ecclesia, et de omnibus qui ei successerint: In memoriamque ejus hæc apposui gratus successor.

“Huic divino et reverend, viro surrogarunt perduelliones sacrilegi Knowles, nescio quem anabaptistam, et Lucas, sartorem Londinensem, quorum nomina fætent.

“Tandem eeclesiæ Anglicanæ conculcatæ, et exulantis regis, et direpta plebis, et eversarum legum misertus Optimus Maximus restituit et throno et nobis Carolum secundum 29° Maii annoque Dei 1660.

“Eoque anno benevolentia erga me moti primi Parochiani de Presteigne, imprimis Thomas Ecclestone me monuere, imo adegerunt, ut me Regis serenissimi pedibus supplicem offerrem, et eorum nomine (nam etiam supplices eo literas composuerat amicus meus Franciscus Richards, quibus omnes alii subscripserant parochiani) peterem ad rectoriam de Presteigne nunc vacantem Præsentationem.

“Excitatus ergo eorum votis adii Aulam, supplices libellos ope viri (mihî usque colendi, cui, quicquid sum debeo,) Reverendissimi Doctoris Georgii Morley, nunc Episcopi Wintoniensis, (cui etiam sum Capellanus,) obtuli Regi, qui gratiose mihî rectoriam dictam concessit, ad eamque me præsentavit: Multum quidem negotii mihî fecere Edw. Harley, Britton, aliique competitores, sed illis non obstantibus 6<sup>to</sup> die Mensis Augusti anno 1660 admissus sum ad vicariam de Presteigne cum impropriatis eidem annexatis dotibus per Doctorem Chaworte Vicarium Generalem. Cum Jurisperiti me monuissent Præsentationem ad rectoriam nomine præsentationis renovare, id quoque obtinui et perfeci et tandem 24<sup>to</sup> die Octobris anno 1664 inductus sum ad rectoriam ecclesiæ parochialis de Presteigne per Rever. in Christo Patrem Herb. Hereford, sit laus Deo. Georg. Winton. Gilbert Londin. Johan. Sarisb. Docto. Gibbs, Johan. Richards. Nichol. Taylor. Evan. Davies, Thom. Owen, aliosque. Et denuo aliquid dandum est et ingenio et non numerandis expensis meis.

“Hæc apposui in gratiam successorum ut noscant scopulos quibus ipse allisus sum, et petant non ut ipse male consulens, Vicariam sed Rectoriam, et ut inspiciant literas dietas irrotulatas ut supra.

“Natus modicis sed honestis parentibus Rich. et Anna Lewis paroch. de Llandrindod (individua Trinit. sacrae) in viculo de Brin heire de Mellenith; educatus scholæ de Presteigne; Oxoniae ab Do'io optimo Roberto Waring alitus in Æde Christi, Magistri artium dignitate cohonestatus in Aula Sanctæ Mariæ. Jam denuo rector de Presteigne hæc scripsi anno ætatis meæ XLiii, anno rectoriæ meæ 9<sup>no</sup>., anno Do'i 1670.

“PHILIP LEWIS.”

This rich benefice is valued in the king's books as low as £20. The patronage of it is vested in the Earl of Oxford. The church is dedicated to St. Andrew, and situated on the right bank of the river Lug, celebrated for its fine trout and grayling fishing. It is distant 150 miles west-north-west from London.

The charitable donations and benefactions left to this parish are very liberal, as will appear from the following list:—

John Beddowes, Esq., in the year 1568, gave certain

lands and tenements to the value of £30 per annum, for the maintenance of a free grammar school, for the education of children born in this town and parish.

Ellen Harris, widow, of London, by her last will in the year 1630, gave the sum of £4 to be distributed yearly, viz., 4 marks for 4 quarter sermons, and 13s. 4d. to be distributed among the poor of the parish on the four sermon days, and the other 13s. 4d. to the churchwardens of the said parish for ever.

John Matthews, of Clerkenwell, London, gave £50 to be lent to five or six poor tradesmen of this parish for two years to each tradesman, use free. He gave £52 to be distributed in 12d. loaves to twelve old people of the parish, every Sunday for ever. He gave six coats to six poor children every year. He gave six bibles to six poor children every year for ever.

Nicholas Taylor, Esq., of this parish, gave the interest and use of £30 for placing one poor boy or girl of this parish an apprentice for ever.

Margaret Price, widow, late of Pilleth, gave the interest of £50 for ever, for the placing of one poor boy an apprentice every year. She gave the interest of £10 for the clothing of two poor people yearly.

Richard Rodd, Esq., of the Rodd, in the county of Hereford, gave £5 to the poor of Presteigne.

Jane Bull gave 12s. per annum, to be distributed in bread to twelve poor people upon Candlemas-day.

Thomas Ecclestone, of Presteigne, Esq., gave to the poor of Presteigne £50 as a fund towards the building of a small house for their accommodation for ever. He likewise gave £5 to purchase some ornament for the church.

Nicholas Taylor, Junr., Esq., of this parish, by will, dated December 2, 1672, gave £20 to be added to the £30 given by his father for binding apprentices. He also gave £30 to buy cloth for the poor at Christmas, in all £80.

Ambrose Meredith, of Stapleton, gave one-half of the annual rent of two parcels of lands, and one cottage with a garden, lying and being at the Slough, to be distributed

by the minister and churchwardens among the most needy and poor of the parish, on the feast of St. John the Baptist, St. Michael, Circumcision, and Annunciation. The other moiety he gave to bind an apprentice.

Thomas Cornewall, Esq., baron of Burford, lord of Stapleton and Lougharness, gave to the poor of this parish several sums of money and goods forfeited to the said lord of the manor by felonies, murders, and other crimes, viz., by a felony committed at Cascob, £2 12s.; by a murder committed at Combe, £6. By another forfeiture of blood, applied to the benefit of the school, and the purchasing of leathern buckets for the engines, and to other charitable purposes.

Sir Thomas Street, of the county of Worcester, one of the judges of assize on this circuit, gave £20 to bind seven apprentices, which sum was forfeited by William Whitcombe, Esq., of London, high sheriff of this county, for non-attendance at the great sessions.

Littleton Powell, Esq., of Stanage, one of the six clerks of Chancery, gave a large, noble, silver flagon, weighing 74 ounces and 3 drams, valued at £25, to be used in the administration of the holy sacrament of our Lord's Supper. Engraved on the top is this inscription:—

“Ex dono Littleton Powell, armigeri, Anno Domini 1692.”

On the front this Latin inscription:—

“Gratitudinis ergo propter suūmas Dei Optimi Maximi in me benedictiones collatas, hanc Ædi sacræ de Presteigne dicavi, ut usui solummodo detur in celebratione cænæ domini, et ut in cista ejusdem Ædis semper post usum prædictum reponatur.”

Thomas Owen, Esq., of Brampton Parva, gave the altar-piece in the great chancel, and two silver salvers, gilt, to contain the bread at the holy communion.

One large, handsome silver chalice—donor unknown.

Nicholas Scarlet, of Presteigne, gave 40s. per annum, to be distributed among the poor of this parish.

Giles Whitehall, Esq., of the Moor, in the year 1734, gave to the township of Presteigne a fire-engine, and 12 leathern buckets.

Edward Price, Esq., of Aylesbury, in the county of Bucks, in the year 1774, gave a handsome chandelier to the church; also, he gave the interest of £50 to be distributed in bread to the poor of the parish on Christmas-day and Easter-day, for ever, by the minister and churchwardens thereof. The said Edward Price was buried in the great chancel.

*List of Incumbents.*

Rev. Roger Bradshaw, Vicar . . . . .1600	Rev. Timothy Thomas, D.D. . . . .1727
Rev. John Scull, D.B., Vicar . . . . .1611	Rev. Joseph Guest . . . . .1751
Rector . . . . .1640	Rev. Archdeacon Harley . . . . .1770
Rev. Philip Lewis, A.M., Rector . . . . .1653	Rev. William Whalley . . . . .1789
Rev. William Morgan . . . . .1702	Rev. James Bull . . . . .1799
Rev. Samuel Sandford . . . . .1717	Rev. John Harley . . . . .1812
Rev. Archdeacon Comyn . . . . .1721	Rev. James Beebee . . . . .181

The original appointment and names of the first trustees of the free school, founded by John Beddowes, Esq., in the reign of Queen Elizabeth, A.D. 1568.

*Trustees' Names.*

Thomas Wigmore, Esq.	Nicholas Meredith.	Philip Gough, Junr.
Peter Lloyd, Esq.	Rev. Roger Bradshaw.	John Jennings.
John Weaver, Esq.	John-ab-Owen.	John Jenkins.
John Blayney, Junr.	Roger Vicares.	

*List of Schoolmasters.*

Rev. Miles Hawkins . . . . .1595	Rev. Eusebius Beeston . . . . .1700
Rev. John Gomey . . . . .1658	Rev. Humphrey Griffiths . . . . .1779
Rev. Robert Treyloe . . . . .1663	Rev. John Grubb . . . . .
Rev. James Bailey . . . . .1682	

(*To be continued.*)

BOUNDARIES OF CAERMARTHENSHIRE.

(*Read at Rhyl.*)

THE ancient territorial divisions in Wales by cantrefs and commots were extremely simple. Cantref imports an union, or confederation, of one hundred trefs, bods, or townships; these townships were so called because ten householders, with their families, composed one bod, or dwelling; these all dwelt together, and were sureties, or pledges, to their prince for the good behaviour of each other, and if any offence was committed in their district,

they were bound to have the offender forthcoming. For despatch of business the cantrefs were each subdivided into two or more commots; and as they consisted of so many bods, or trefs, as were comprised within one common precinct, such commots held from very ancient times their separate courts and jurisdictions.

About the middle of the ninth century, Rhodri Mawr, or Roderick the Great, held the whole of Wales united under his authority. Gwyneth, or North Wales, consisted then of fifteen cantrefs, which had in them thirty-eight commots; Powys consisted of fourteen cantrefs, subdivided into forty commots; and Dynevor, or South Wales, consisted of thirty-eight cantrefs, and eighty commots. "This latter territory," says an old writer, speaking of Dynevor, "is now commonly called South Wales, and is a country both great and large, with many fair plains and valleys for corn, high mountains and rocks full of pasturage for cattle, great and thick woods, with forests and parks for red deer and fallow, clear and deep rivers full of fish. This part, as all the rest of Britain, was first inhabited by the Britons, which remain there to this day, saving that in divers places, especially along the sea-shore, they have been mingled with Saxons, Normans, (which the Welsh history called Frenchmen,) and Flemings, so that the Princes of Wales, since the conquest of England by the Normans, could never keep quiet possession thereof; but what for strangers, and what for disloyalty of their own people, vexation and war, were for the most part compelled to keep themselves in Caermarthenshire." The territorial division by cantrefs and commots, and bods or trefs, continued in Wales as long as the native princes reigned there; but after King Edward I. had overrun Wales, and brought it in part under his own immediate dominion, he first made strict inquiry touching the Welsh laws within the several commots and cantrefs which submitted; after which, in the 12th year of his reign, the statute made at Rhuddlan was passed, whereby the administration of justice in Wales was settled, and counties were first introduced, or created therein, in a method very near to the

constitution and laws of England; and as the territories which had pertained more immediately to the princes of the house of Dynevor were then in possession of the crown, by forfeiture or attainder, the present two counties of Caermarthen and Cardigan were created out of the same; by the same statute it was enacted that there be appointed a sheriff for Caermarthen, with its ancient cantrefs and commots, metes and bounds, and that there be coroners for the same, and that bailiffs be appointed for the commots therein. By the 27 Henry VIII. c. 26, the Chancellor of England is directed to issue a commission under the great seal, to inquire and view amongst other Welsh counties that of Caermarthen, and thereupon to divide the same into so many hundreds as should be thought meet; and the said hundreds they were directed to certify into the High Court of Chancery, which hundreds, after the said certificate, should be used and taken as the hundreds in every other shire within the realm of England. By a subsequent act, 28 Henry VIII. c. 3, three years are allowed for correction of the allotment of places to the several shires; and by 31 Henry VIII. c. 4, three years further were allowed. Under the above commission, and another for inquiry into the Welsh laws and customs, certain ordinances were framed, which were afterwards confirmed by the 34 and 35 Henry VIII. c. 26. By the 27 Henry VIII. c. 26, the commot of Gwyr, or Gower, which originally formed part of Dynevor, was taken away from the county of Caermarthen and added to Glamorganshire; and certain lordships, as Laugharne, Llanstephan and Usterloys, previously belonging to Pembroke-shire, were by 34 and 35 Henry VIII. c. 26, taken from the latter county, and joined to Caermarthenshire.

The return under the commission upon which these changes were founded must have been made, and would contain many interesting particulars; but it is not to be found in Rymer, or elsewhere. As far as Caermarthenshire is concerned, that county was a loser in territory by the change from its ancient cantreds and commots to modern hundreds, as it lost the fertile and populous peninsula of



Gower, and consequently the important town of Swansea, and received only some lordships, and one or two isolated parishes in Pembrokeshire in exchange.

From the parish of Kenarth the Teifi forms a natural boundary between the northern side of Caermarthenshire and the county of Cardigan; that river ceases to be the boundary between the two counties on being joined by a small brook, called, from that circumstance, Nant y fin, between the two parishes of Cellan and Pencarreg, and the boundary line between the counties follows that brook as far as it flows; it then passes Penlan Las in Cellan, and ascends the high ground that skirts the Teifi till it reaches the high road from Llanvair Clydogy to Caermarthenshire, at Cerrig tair Croes, or Triplwf, where the parishes of Cellan, Pengarreg, and Llanycrwys all meet together; the line then passes an immense upright stone, called "Hirfaen Gwyddog," *i. e.*, conspicuous, standing 16 feet above ground. It next reaches Byrfaen, formerly also an upright stone, 15 feet long, by 4 in width and thickness, though it has fallen from its upright position. The line now ascends with the ridge that skirts the valley of the Twrch towards the source of that stream, leaving the valley in Caermarthenshire. Along the Graig Cwm Twrch, as the ridge is called, are a series of carns that serve to point out the course of the boundary line; these are marked on the Ordnance survey severally as Carn, Carnau, Carn, Carn-fawr, Carn-fach. On the line is an immense stone, called Maen Prenfol, or Maen Penvoel, near Lluest y Bwlch and Esgair Ddu, on Waun Cellan, which appears to have been a cromlech, but to have fallen from its original position; it is 16 feet in length, and 24 feet in circumference; it lies upon part of a moated tumulus of earth. About two yards from it was a walled erection, and some scattered stones; the whole probably once formed a cromlech. Prenfol may be a corruption of "Brynfoel," *i. e.*, bare steep. At Carnvach, the last in the series of carns, and near Pencae Harry, the line follows the Nantmawr brook to Blaen Twrch-issa, and thence proceeds to the head of the Cothi,

at Blaen Cothi. Hitherto we have had the parishes of Pencarreg, and Llanycrwys, Caermarthenshire, and Cellan and Llanvair-Clydoga, Cardiganshire. From Blaen Cothi proceed down that stream till its junction with a tributary called Nant-y-raddon, or Nant-yr-adarn, up which stream proceed to its source, and thence to Pyscottwr-vach, which follow to its fall into Pyscottwr-vawr, and thence till the fall of both into the Dothie; where the two Pyscottwrs mingle their waters with those of the Dothie, the mountains are tremendous, rising almost perpendicularly from the banks of the streams on each side. The parishes passed in this course are Llanycrwys, Cayo, Cilycwm, Caermarthenshire, Llanvair Clydoga, and Llandewi Brefi, Cardiganshire. Thence follow the Dothie to its junction with the Towy, proceed up the Towy to the junction of the Trawsnant brook; following the Trawsnant we come to the top of Hirgwm. Here we have Llanvair-ar-bryn, Caermarthenshire, on the right, and Llanwrtid, Brecknockshire, on the left; proceed down Hirgwm south-east to a common called Llwydlovach, and on in the same direction to Cwmcrychan; thence to the source of the river Gwenol, which follow to its fall into the Gwydderig, up that river, turning from west to south-east until we come opposite to a brook running into it on the south side, about four miles and a half from Trecastle, in Brecknockshire, called Nant y Meirch, which trace upwards from north to south-west; turn near a white stone to the westward, leaving the stone in Caermarthenshire; cross the old turnpike road over Trecastle mountain to Llandoverly, to Gors Pendaulwyn, then to a brook called Henwen; down the same in a course nearly from west to east, till that brook falls into the Usk; up the Usk, turning from north to south-east to its source, between the two bannau, or vans, Ban Sir Gaer, and Ban Sir Brecheinog; thence south-east to the river Twrch, which follow in nearly the same direction, till it is joined by the brook from Cwm Llynfell; thence up that brook to its source, across the north skirt of Gwain Cae Gerwin, to a branch of Amman river; which follow to a point

where you strike off with its tributary Garnant, and follow the same till Nant y Melen falls into it; then follow that brook to its source; whence strike off towards Cotham river; which follow to its fall into Llychwr, or Loughor, which is the boundary line between the counties of Glamorgan and Caermarthen to the coast. From Llwydlo-vach to the Gwydderig, we have Tir yr Abad, or Llandulas, in the hundred of Builth; and afterwards Llandilo yr fan, in the hundred of Merthyr, in Brecknock, on the left, and Llanvair ar Bryn, Caermarthen-shire, on the right; from the fall of Nant y Meirch into the Gwydderig we have the parish of Llywel, in the hundred of Devynock, in Brecknockshire, on the left, and Myddfai and Llanddoisant parishes, in Caermarthenshire, on the right; then Devynock and its chapelries, and Ystrad Gunlais and its chapelries, Brecknockshire, and Llandebie, Bettws, and Llanedy, Caermarthenshire; then Llanguick, Llandeilo, Tal y bont and Loughor, Glamorganshire, and Llangennech and Llanelly, Caermarthenshire.

The southern or maritime boundary of Caermarthenshire forms the front of what is sometimes called Tenby Bay, but more properly Caermarthen Bay; Worms' Head, in Gower, forming its eastern termination, and Caldy Island its western extreme. The whole of the Caermarthenshire coast line is flat and low, and extends nearly twenty-eight miles. From the broad estuary of the Burry, at the mouth of the Loughor to the mouth of the Towey, it is extended in a flat marsh, bounded towards the sea by a long chain of sand hills, locally called burrows; the marsh terminates at the Towey, but the sand hills, or burrows, continue with little intermission to the western extremity of the county. At low water the sea retires to a very great distance from the shore, leaving a wide, dry plain of sand along the whole line of coast, as at Kidwelly, Laugharne, &c.; this accumulation of sand has been formed by the co-operation of no less than five rivers, the Loughor, the two Gwendraeths, vawr and vach, the Towey, and the Tave, with their tributaries,

which all empty themselves into Caermarthen Bay within a space of sixteen miles. At the *New Inn*, a solitary public-house on the beach between Laugharne and Tenby, a rivulet debouches on the strand, which is the boundary line between the counties of Caermarthen and Pembroke; that streamlet proceeds northward, passing through Pant dwysir to Tavernspite, on the great turnpike road from Narberth to Caermarthen, where is a boundary or county stone; from thence the line continues northward with the brook Carvan to Eglwys Vair Glan Tave, a chapelry in Llanboidy parish, whence the Tave river is the boundary between the two counties as far as Llanvalteg Bridge;<sup>1</sup> hence the line accompanies a tributary westward, but soon quitting it doubles back upon Llanvalteg; but, turning again at Pentrebedde, passes westward by Castle Dyran, a chapelry in Kilmaenllwyd, and by Longford, till it meets with and follows a tributary of Cledhau ddu, or East Cledhau, called Crynwg, into that river. Here the Cledhau, as the boundary between Caermarthenshire and Pembrokeshire, compasses the parish of Egremont; and leaving it in Caermarthenshire, becomes the boundary between the two counties; then Pembrokeshire comes over to the east side of Cledhau again at Llandisilio, until a brook running from Rhyd Milwr to the eastward falls into Cledhau, which brook at that point parts the two shires. The line then returns to the Cledhau, and runs with it till the fall of a brook, called Bray, into it, whence the line runs along the Bray to its source. From the spring of that brook the line runs by a land sker, or mark, over to the Tave again by a line to the north of Eglwys Vair Achyrig, a chapelry in Henllan Amgoed parish; then the Tave is the boundary line as far as a tributary from the eastward at Aberdyffnant, from whence the line follows the tributary towards its source; whence leaving the Tave and its tributaries, the line skirts the high ground by Llanwinio Common to Henveddau, and

<sup>1</sup> At Llangan, opposite Trewerne, the boundary line retires from Tave as far as Cefn Farchen, leaving the church in Pembrokeshire, but returns directly to the Tave again.

towards Postgwyn; whence it descends to the Cych river at Kilrhedyn, which stream flows northward, as the boundary between the two counties, till the fall of that river into the Tivy, a little below the village of Kenarth, which parish it separates from that of Maenor Divy, in Pembrokeshire.

First, we have Marras, Caermarthenshire, and Amroth, Pembrokeshire; next Eglwys Cymmyn, Caermarthenshire, and Crunwere, or Cronwere, Pembrokeshire; then Kiffig, Caermarthenshire, and Ludchurch, or Eglwys Llwyd, Pembrokeshire; then Eglwys Vair Glan Tave, a chapelry in Llanboidy parish, Caermarthen; then Langan and Llanvalteg parishes, only the church of each, and smaller portions of the parishes, being in Pembrokeshire, the rest of the parishes being in Caermarthenshire; then Egremont, Caermarthenshire, which county here strangely encroaches on Pembrokeshire, and Llawhadden, united with Bletherstone, Pembrokeshire; Llandisilio, in Dyved, is in two divisions, one in Caermarthenshire, the other, with the church, in Pembrokeshire; then occur Llan-y-Cefn in Pembrokeshire, and Llanglydwen in Caermarthenshire; next Llandilo in Cemmes, Pembrokeshire, united to Llangolman, the adjoining parish, and Eglwys-vair-Achyrig, a chapelry in the parish of Henllan Amgoed, Caermarthenshire; then Monachlogdu, Pembrokeshire, and Llanwinio, Caermarthenshire; then Llanvernach, Pembrokeshire, and Kilrhedyn, chiefly in the hundred of Elvet, Caermarthenshire, little more than the church and church-yard being in Pembrokeshire; then occur Clydé, with the parishes or chapelries of Penrith, Capel Colman, and Llanvihangel Penbedw, Pembrokeshire, and Maenor Divy in the same county, and the parish of Kenarth, in Caermarthenshire.

T. O. MORGAN.

LETTERS OF WILLIAM WILLIAMS, OF IVY TOWER,  
PEMBROKESHIRE, TO THEOPHILUS JONES,  
OF BRECON.

THE following letters having been placed in my hands by the kind permission of the gentleman who purchased, at a recent sale of a portion of the late Archdeacon Payne's library, at Crickhowell, the identical copy of Williams' *Primitive History* referred to in Letter II., at the end of which the letters were stitched by the historian of this county, I have considered them not unworthy of publication in the *Archæologia Cambrensis*. They were written by a studious and original-thinking man; and, though his views may be unsuited to bear the test of modern archæological science, yet they ought to be brought before the notice of members of our Association. Mr. Williams was one of a school of antiquaries, formerly numerous, but now fast disappearing from the arena of public discussion; still, as the precursors and pioneers of the progress of the present day—though they often mistook the nature of the ore they were so sedulously mining for—their labours ought not to pass without heed, nor without grateful acknowledgment. These letters, five in number, will be more especially interesting to the collector of Pembrokeshire county history; and several useful Notes may be selected from them by the diligent reader.

JOS. JOSEPH, F.S.A.

Brecon, 1st September, 1858.

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I.

*Ivy tower. Wednesday Evening*

Sir

I trace my descent from Bp. Ferrar, not merely as his descendant, but as his direct heir at law, by the same token that I at this moment enjoy the Estate which he left behind in Abergwilly Parish, with the Title deeds, his Bishop's seal, and even his noted staff, which was made a capital article ag<sup>st</sup> him, as was his sounding "Whew!" when in Milford Haven a seal suddenly started up above water into his view. Bp. Ferrar had once a

son; but his surviving child, a daughter, became wife of Rev<sup>d</sup>. Lewis Williams, Rector of Narberth, a Herefordshire man; but who must have been fortunate in very powerful friends, as he obtained from the crown the best living in Pembrokeshire; his son Robert Williams was befriended at Carew Castle by Sir John Perrott, and married a Miss Whitchurch, niece and I suppose heiress of Archdeacon Rudd, who lived in S. Florence. They purchased lands there and their son and Heir William had, by Jane Stafford of Laugharne, an only son Robert, whose eldest son William was my Father by Elizabeth a daughter of the first Morgan Davies of Cwm, or Coomb, Carmarthenshire. This may be seen in St Florence Church on a copper-plate engraven 1655. Above 160 years after his death Bp. Ferrar was foully traduced and belied by the Tory Rory writer, Browne Willis in his borrowed account of S. David's wherein he has as much extolled Archbishop Laud as he has disparaged Bp. Ferrar, whom I can prove substantially to have had a son Samuel. Lines on the monument at Tenby

En! animus rursus claro cum corpore surget

In a bright body yet the soul will live.

My own arms quartered with Ferrar's, and which I bore A.D. 1766 as Sherif of Pembroke are Field or, a chevron gules, between 3 cantons or cantoons ermine. At least 60 years ago D<sup>r</sup> Yardley then Rector of S. Florence got the scutcheon which I at present have from the Herald Office, but on the old alabaster frame round the copper plate in the Chancel of S. Florence were the same arms, yet so worn by time that in A.D. 1767 I renewed the frame work, arms &c. Your MS as to Bp. Ferrar is quite erroneous. It is the hard fate of Bp. Ferrar that he has been grossly wronged by pretenders as well as enemies. In Carmarthen Church-yard is a most pompous inscription on a Ferrar, Howel descendant of the Bp. and of Earls Barons &c. If we ask how so; Ferrar, Howel's ancestor, married a daughter of my ancestor the oldest Rd. Williams of S. Florence.

That . . . . . introduced himself . . . . . as descended from a "younger" Brother of the first Rd. W<sup>ms</sup> of S. Florence. . . . . came here and went to S. Florence Church and copied what he pleased of, as he says, his KIN, and got my scutcheon under pretence of having it engraved on a plate of Tenby to be inscribed to me, and of Carew Castle to my daughter, accordingly I employed M<sup>r</sup> Golding to take off the N. W. view of Carew Castle which he did: and . . . . . came to (and did) copy it; and . . . has touched 20 pieces from me on that account. But lo, the N. E. view has been taken;

on my demanding the reason a Wiltshire goose replied he had taken upon himself all the castles in Pembrokeshire. By what right could he supersede my views done at my expense? My N. W. view of Carew Castle would have (with Back) shewn the whole Castle. I have been used more basely still as to Tenby. Golding at my expense drew a miniature of Tenby as a model for a large painting, which you will be welcome to see here. The model I gave to . . . who has acted so as I cannot find a name for. I have a large old double house (near the Lion Inn) 3 stories high 5 windows each in length; below it was the shell of what was 50 years ago a clever house 3 stories high 3 windows in length; below that there was a small ale house sold by S<sup>r</sup> W<sup>m</sup> Paxton to L. Milford. This being too small for a gentleman's house . . . altered Golding's plan: enlarged the ale house, on the ground of my old shell, which he pushed up into my large house: and to do so, annihilated half of the last: and came here (he and his Baronet) to dine, and one would suppose to enjoy the insult. But I really thought . . . built the imaginary house to improve the view without any real house in view: otherwise he should have dined with the Duke! The residue of the story regards an Irish Lord who really undermined my walls, but I immediately sent a measurer and witnesses to take the dimensions. Sat!—A right special history we may expect of the county: for . . . is determined to deny that Col Poyer pulled the Lord's ancestor out a window at Picton C. and carried him off, like a Butcher's calf, across his horse's neck. I can refer to proof of the first authority as to the fact.

I know not how any Child got at Begelly—but a child in many senses is there now. From P. Rice of Scotsborough a Daughter married a Lort of Prickaston, the late John Lort's daughters are living at Haverfordwest. For Risam I can only refer to his monument; with his charity the Corporation bind out apprentices. Cromwel's soldiers fired at the effigy, the mark of the musket ball is visible in the walls.

When Joshua drove out myriads of Canaanites from Palestine, some fled to Afric—some to Cales (Gadira) some in Tyrian traders for Tin to Britain. Hence Sadwrn—Gadir—Caer and the names of our Celtic Gods. I can give you a book which says more. But I find that the Trojan war a few years preceded the Exodus. I sent in vain lately for the Book of Druidism.

It is in my line of reading. I find Ledwich wrongs Borlase. Gothic Gods are Thor, Freya, Woden, Satur &c and their sacred tree the Ash. The Oak is Druidical; their Gods Belin (or Bel Hen) Belisama, or holy Queen; Hesus;—Teutat; Sadorn (potent) corruptly the Latin Salwin, the Greek cronos, from Crunn, round;



—hence Corona, Crown, & rotundus. Ham was the Saturn who who first wore a diadem, Teutat was the second Thwth of Egypt, who fled from the Hycsi into Spain, and his sepulchre was there in the time of Scipio Africanus. Ham was the first Pagan Jove, and Vulcan: and the Gothic Thor, as his hammer evinces. Out of respect to you I write this tho to me unpleasant. Mr Pritchard's account of me was erroneous. I am Sir your sincere humble servant

WM. WILLIAMS.

Rev<sup>d</sup>. M. Theophilus Jones  
(of Brecon)  
Tenby Hotel.

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II.

*Ivy tower. Tenby 23 July 1810.*

Dear Sir

I was sorry to find you had left Tenby, and hoped you would have visited the Churches of the contiguous parishes of S. Florence and Manorbeer. At the last is a cross legged knight of the family of Barry, from whom Gerald Barry, stiled Sylvester Gyraldus. The roof of the Church is a stone vault; it seems built to overaw the Castle under it on the west side: but pirates used to frequent the coast, and a knoll near and overlooking the sea, yet seeming to hide itself behind the higher interior ground, is called Old Castle. Here the Danes collected their booty previous to their carrying it off; the farm is called Skrink Hill, Old English for Shrink Hill. Carew Church and Castle is worth visiting.

You are pretty much in the right as to the arms of the Ferrars. Some years ago a lawyer of London took out a pedigree of Ferrars of Eawood, Halifax parish; who were certainly a kin to the Bp. once prior of Nostel there. But my great gransire W<sup>m</sup>. Williams, son of Rd. W<sup>ms</sup> whose wife was a Whitchurch, niece and I think heir of Archdeacon Rudd, set up a copper plate to his father's memory divided into two columns, that facing the reader's left was surmounted with my arms, quartered with that of Bp. Ferrar, just as you saw at Tenby. Yet the Herald officers sent me the arms of the Eawood Ferrars, 3 Horse-shoes on a Bend; but they could go no higher than 1623. However in 1766, I as sherif of Pembrokeshire took my arms from S. Florence Church. Next year a stonecutter repaired the Table and instead of setting the arms of Rudd (which he figured in the same scutcheon) on the female side of the shield, he placed it over the Male's, because Rudd's inscription was that side of

the plate!! It is abominable what Churchwardens will dare! A most respectable family (named Barret) formerly lived in Tenby. On some of them was a tombstone, in the north aisle there, near Risam's monument; and between the Scotsborough monument and Bp. Tully's elevated Tombstone on the N. side of the steps leading up to the Communion Table. The late Thomas Saer of the Lion Inn Tenby, who came thither from being hosler of the Ivy Bush, Carmarthen, a most self important personage, resolved his friend Oliver should lie in that grave, and have that tombstone; which he *effaced* accordingly. Our sage Bp's Court made light of the complaint!! And so do I as well convinced that "Resurgam." Yet monumental inscriptions are sometimes important records.

I have been very, but vainly, desirous to find out the Herefordshire family of the Rev. Lewis Williams: nor do I know where he was buried: but probably at Narberth: which is the best benefice in this county; & therefore he must have been of some note. I wish such a family in Herefordshire could be made out.

I have under Bp. Ferrar's own hand, the names of his own fireside; namely, Elizabeth his wife, Samuel and Griffin his sons—Salvage his daughter. The instrument being in Latin my Grandmother Williams mistook the mother's name to be the daughters: otherwise the tombstone she put in the chancel is a good and especial chronicle.

I intend to send you my "Primitive History," a quarto of about 600 pages from the Creation to Cadmus. Had I called it *Primitive Antiquities* the book would, I think, have sold better. For a small 4<sup>to</sup> of Johnstone's called *Celto-Scandian Antiquities* sold, altho it contains only scraps of Gothic History. I undertook that work because I as well as others deem ancient chronology imperfect. Manetho averred that his tables regarded the kings of five different provinces: these tables Africanus and Eusebius set in successive, instead of collateral, order. Both Sir John Marsham and Sir Is. Newton were aware that chronology was too much prolonged. But Sir Isaac on the other hand contracted it excessively. One of his mistakes is his taking Hercules successor of Crotopus of Argos to be Sthenelus predecessor of Eurystheus, an error of some seven successions! Sir John Marsham owned the dynasties demanded a better arrangement, but confessed his inability to perform. It is not difficult but my printer has been awkward in his tables. The Egyptian Pentarchy resembled our Saxon Heptarchy, some of whose princes, at times, became paramount over two or three provinces. So it was in Egypt: for instance Sesostris; therefore I had only to set Sesostris of one dynasty exactly parallel to

each Sesostris in collateral provinces. Sesostris was two generations subsequent to Orus Apollo, the last of the Titan Gods. This Apollo slew Typhon his Uncle who had murdered the Egyptian Dionysius sire of Orus, who flew for expiation to the above Crotopus of Argos; see Statius—Tatian says Crotopus was contemporary with Cranaus of Athens, in whose time was Deucalion's flood. Lycaon of Arcadia's son Nycterinus was coæval with Deucalion, see Pausanias. Cranaus was successor of Cecrops at Athens but Socrates (?) counted from Cecrops to the usurpation of Pisistratus (ante Christum 560) full 1000 years. Thus the time of these princes is tolerably ascertained, and so in consequence will in a general way a more important period. For Sesostris was by the Greeks called Egyptus, and his brother Armais Danaus, who got to Argos in the next generation after Crotopus; Sesostris was also entitled Rameses: and he having drained the land in Egypt called Goshen, it was from him named "Rameses." In this very land Jacob's family were settled. But when Moses was born a Raamses reigned who built Treasure Cities, Pithom & Raamses. He is Rhamsi-nitus the Treasury builder in Herodotus. Raamses (in the 19<sup>th</sup> Dynasty) reigned somewhat above 66 years: and his successor, the last Amenophis drowned at the Exod. reigned full 13. Both reigns amount to the age of Moses at the Exod. The chronology of the Book of Judges is erroneous: the period set down for Samson is part of a period during Philistine bondage. Phineas would have lived 450 years!! &c &c. We have only to see the number and length of reigns from the Exod. to David. The Exod. was a few years subsequent to the Trojan war, for Raamses was the Proteus who received Menelaus 5 years after the fall of Troy, and 13 years after him his successor was drowned in the Red Sea. If this king lived after the Trojan war, longer after it was that Joshua expelled the Canaanites. Thus Strabo says that Phenicians proceeded out of the Herculean straits a little after the Trojan war—Mela 3. 6. says "Tyrii apud Gades templum Herculis Egyptii condidere ab Iliaca tempestate." As to Ireland, Milesians (their Mil. Espagn.) see Herodot. I. 17. &c. "fled from Alyattes into Egypt" some 600 years before Christ. They subsequently fled to Spain; and, after all this, removed to Ireland: their leader Gallamh lived when Nectanebus, contemporary with Eudoxas and Plato. They came over 197 years after the Danes who arrived 37 years after the Firbolgs, viz. Belgæ.

P.S. I wish you, Sir, to keep this letter. No such chronology has been shewn by any pen but mine. That Trojans as well as Tyrians reached Britain I believe; and the Tyrians introduced their Gods and Rites. But Teutat, the younger Thwth, brought

Eastern rites to the Celtæ and became a God.—M<sup>r</sup> Davis on the Druids has experienced what I have; who was told my Book was so full of Quotations from ancient writers that Reviewers and Critics care not to trace them, and sit silent.

Sir pray send by Coach your present to me at the Golden Lion Narberth. Your sincere humble servant

W. WILLIAMS.

Theophilus Jones, Esquire

BRECON.

at Col. Stark's Castle, Laugharne (in another hand.)

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ST. BRIAVEL'S CASTLE, FOREST OF DEAN, GLOUCESTERSHIRE, WEST OF SEVERN.

MEMBERS will not have forgotten the delightful excursions made during the Monmouth Meeting, when, through the foresight of our indefatigable Local Secretary, Mr. Wakeman, we had the opportunity of visiting such a great number of the most interesting buildings, and other remains, in that county. One of the pleasantest days was that on which St. Briavel's Castle was included in the circuit made by the Association, when that building itself, together with the neighbouring church, excited the attention as well as the admiration of all present. In the absence of a more regular and detailed account of the castle, we have thrown together the following notes; but we hope that some of our Monmouthshire members—perhaps our Local Secretary himself—may fill up the deficiencies that will be found to exist in them, and may give to the Association a comprehensive account, not only of this castle, but also of the laws and customs of the Forest of Dean. We are treading on ground that lies just within the furthest eastward bounds of our province; but being between Wye and Severn, the Cambrian Archæological Association may venture upon it, without fear of trespassing on the province of any other antiquarian society.

We learn from Giraldus Cambrensis, and from Camden, that the castle was first erected in the reign of Henry I., "to curb the incursions of the Welsh," by Milo Fitz-Walter, Earl of Hereford. Situated as it is in full view of a large portion of the Wye, with a central position along the western skirt of the Forest of Dean, it seems well calculated by its site for that purpose. The keep, which—as we find from an author quoted below—was square in form, was probably of this Norman date, and no doubt the circuit of walls may have been of the same period. The castle may have consisted of nothing more than an outer wall, with a single bailey within, and the keep on the highest portion of the ground so inclosed; buildings in wood probably sufficing, within the limits of the bailey, to lodge the garrison, the horses, their attendants, &c. Giraldus Cambrensis says that the castle was burnt when Sir Walter Clifford held it, and that Mahel, youngest son of Earl Milo Fitz-Walter, the founder, lost his life on the occasion, by a stone falling from the highest tower on his head. This conflagration, like so many others that are read of in the annals of early periods, refers no doubt to wooden constructions, not to the stone keep, for this was standing in much later times; and its damages may have been repaired either in the same material, or in stone—probably in both. In the thirteenth century, however, some new buildings were erected; for the two demi-rounders of the gate house, some of the buildings on the west side immediately adjoining, and that in the middle of the west front, still standing, are all of the second half of this century, though much mutilated, altered, and added to, at later periods. Judging from the actual condition of the buildings, we should say that these now remaining must have been at least commenced during the energetic reign of Edward I.

The crown seized this castle after it had continued in the family of its original possessors about a century, and since that period has appointed its constables. We find the following list in Rudder's *History of Gloucestershire*, and also in Bigland's *Constables of the Castle of St. Briavel*:—

A.D.	
1215.	17 John.....John de Monemouth.
1260.	44 Henry III. ....Robert Waleran.
1263.	47 Henry III. ....John Giffard (Baron).
—	— Thomas de Clare.
1282.	12 Edward I.....William de Beauchamp, Earl of Warwick.
1289.	19 Edward I.....John Bottourt (deprived).
1291.	21 Edward I.....Thomas de Evertz.
1298.	27 Edward I.....John de Handeloe.
1300.	29 Edward I.....Ralp de Abbenhalle.
1307.	1 Edward II. ....John de Bottourt (restored).
1308.	2 Edward II. ....William de Staure.
1322.	15 Edward II. ....Hugh Le Despenser, Senior.
1327.	20 Edward II. ....John de Nyvers.
1329.	2 Edward III....John de Hardeshull.
1341.	14 Edward III....Roger Clifford (Baron).
1391.	14 Richard II. ...Thomas de Woodstock (Duke of Gloucester).
1436.	14 Henry VI. ....John, Duke of Bedford.
1459.	38 Henry VI. ....John Tiptoft, Earl of Worcester.
1466.	6 Edward IV....Richard Neville, Earl of Warwick.
.....	.....
1612.	9 Jac. I. ....Henry, Earl of Pembroke.
1632.	10 Car. I. ....Philip, Earl of Pembroke.
1660.	1 Car. II. ....Henry, Lord Herbert of Raglan (Duke of Beaufort).
1706.	5 Anne..... Charles, Earl of Berkeley.
1710.	9 Anne.....James, Earl of Berkeley.
1736.	8 Geor. II. ....Augustus, Earl of Berkeley.
1755.	27 Geor. II. ....Norborne Berkeley, Esq. (Lord Bottetourt).
1766.	6 Geor. III.....Frederic Augustus, Earl of Berkeley.

Rudder, in his *History of Gloucestershire*, p. 31, says:—

“The castle now serves as a prison for offenders against the vert and venison of the forest, and for such as are convicted at the Mine Law Court, and Court of Pleas.”

He adds,—

“Besides the constable there are several subordinate officers, all created by patent, viz., a clerk, a messor, or itinerant officer, two serjeants, and a janitor, and a fee was annexed to each of their offices.”

We also learn that, in addition to some previous privileges bestowed on the inhabitants of this place, Edward III., in the twenty-sixth year of his reign, and at the request of Guido de Bryan, granted to the burgesses of this town, or vill, of St. Briavel's, “freedom from all toll, pontage, payage, murage, pickage and lastage, and all other customs of the like sort, throughout the realm.”

We will now quote the description of the castle, as given by Bigland (Garter King at Arms) in his well known work on *Gloucestershire*, i. p. 235, *et seq.*, premising that the view of St. Briavel's given by him is too small and indefinite to be of any archæological value; and also that there are two plates of the castle in Buck's *Views* (1730), and one in Grose's *Antiquities* (1775).

“ST. BRIAVEL'S, OR ST. BRULAIS.—This place does not occur in the great survey made by the Conqueror, either as giving name to a hundred, or a distinct parish. The present hundred of St. Briavel was at that time included in that of Westburie, and the parish a hamlet to Newland.”

“St. Briavel was canonized by the Welsh, but is not found in the Romish Calendar: probably a military saint.”

“The site of the castle includes within the moat a circumference of five hundred yards, and is extra-parochial. The north-west front is all that has escaped the ravages of time, which is formed by two circular towers of three stories, one on either side of a narrow elliptic gateway. Within these are hexagonal rooms, the walls of which are 8 feet thick; one of them is now the prison for the hundred. We proceed through two gateways of the exact dimensions of the first, once connected by a ceiling. On the right hand are the remains of an apartment, 40 feet by 20, with large Gothic windows; on the left are the vestiges of an immense room, formerly the great hall. In the middle is a low building which serves for the court, where causes are heard, and is an antichamber to the court room, in which the officers of the hundred assemble. Two things in this apartment are worthy of remark. On a beam, over the justice-seat, is a text of Scripture, partly obliterated with a date,

M D L X V I I ,

probably when it was fitted up. The chimney-piece is certainly a specimen of the first attempt of the modern form, with mouldings of the rudest sculpture. The walls on the east and west sides are remaining, but extremely ruinous. On the south-east, on the highest rampart, stood the keep, a large square tower, flanked by two small ones, 100 feet high, attached to which was a correspondent gateway, which made a direct passage through the castle. Of these, the greater part fell in 1752; and in 1774 the demolition of them was complete. The ruins are immense masses of fragments of rock, strongly cemented.”—Bigland's *Gloucestershire*, i. 235.

Very few traces of the ruins of the Keep now remain, but the gateway seems to be in much the same state as when Bigland describes it. On account of its having been used as a prison, the windows have been greatly altered and injured; but the general features of the whole, and especially the spur-buttresses, are tolerably entire. In the room alluded to by Bigland still remains the fire-place which he so quaintly and so erroneously describes; but here we are fortunate in being able to give a view of it, and a description, for both of which we are indebted to one of our most active members, Mr. Seddon, of Llandaff.

“This fire-place, which is shown in the accompanying engraving, is one of peculiar interest; it is a genuine and remarkably boldly treated Early English example. The hood is plain, with only a characteristic moulding as a cornice.

“Whether or not the mantle is arched it was difficult to discover at the time of our visit, it being plastered over. But it would appear that it is, from the counter-forts at the angles, which are beautifully moulded circular brackets, supported on carved corbels. An ingenious idea as to their use as counter-forts has been started by Mr. Penson; probably they were also used for lights, or other articles, to stand upon them.

“The capitals are the distinguishing feature of the chimney-piece; and, from their bold projection, well moulded abacus, and general treatment, are noble objects. The carving is much obliterated by whitewash, yet appears to be rather coarsely executed. The abacus mouldings are cut away on the side next the fire, whether originally, or at a later period, it was difficult to decide.

“Below the capitals the chimney-piece appears to have been greatly mutilated. The present shafts have been brought, in comparatively modern times, from some other position, and applied in a bungling manner.

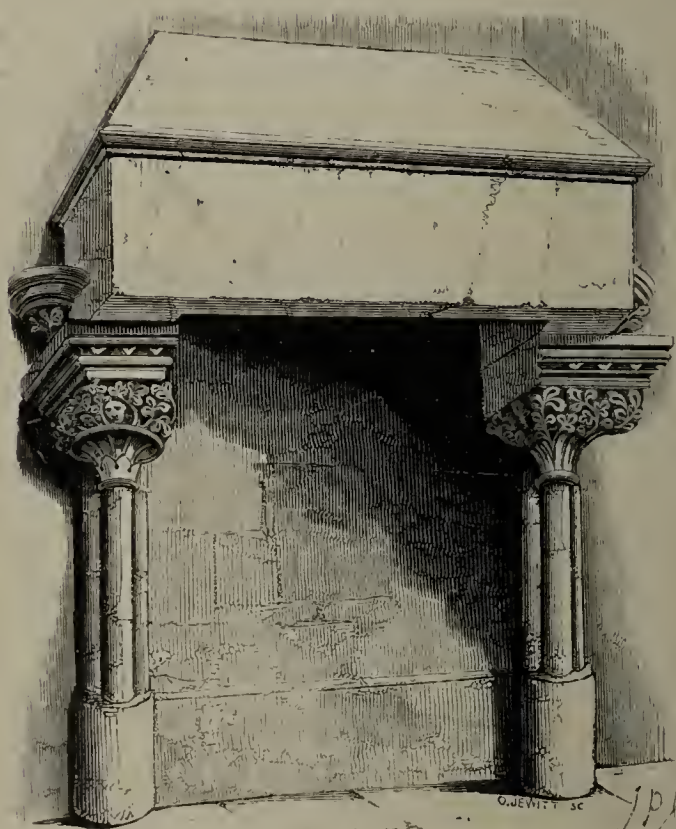
“They are triple shafts, whereas the capitals are single, and the centre shafts, which are placed under them, are much too small.

“It is much to be desired that this fine example of domestic architecture should be carefully cleaned from whitewash, and accurately measured.

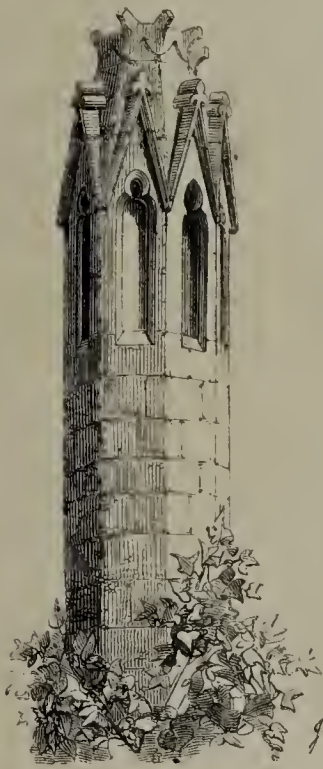
“The excursionists on the occasion will readily understand that, in their scamper after antiquities, there was not time to make more than a most hurried and hasty sketch, from which







FIREPLACE, ST. BRIAVEL'S CASTLE.



CHIMNEY, GROSMONT.



CHIMNEY, ST. BRIAVEL'S.



the present drawings have been made, and which must be the excuse for any slight inaccuracies.

“ On the outside of the castle is the picturesque chimney-shaft surmounted by the horn, which was the badge of the warder of the forest. The effect is most charming.

“ With the object of affording local comparison, we give on the same sketch the view of a similar chimney at Grosmont Castle, which was visited on a subsequent day by the Association. The upper part of this has evidently been lost, and the lower portion is entirely draped with ivy. It must be remembered that this also was sketched in the same hurried manner.”

It will be remembered that the outer wall of the castle, though much dilapidated, can be traced all round quite easily; that within, the ground was considerably raised; that at the north-west corner the entrance gateway, between two semi-rounders, with an oblong pile of buildings extending southwards, remains in tolerable preservation; and that, about the middle of the western face of the wall, stands a small building with the fire-place mentioned above. In a few words, such is the general condition of the building. It is sadly in want of repair; and we should be glad to hear that its present constable, or owner, would take steps for having all existing cracks in the walls made good, for excavating much of the rubbish in the interior, and of doing what might, without much expense, insure the preservation of the building for several centuries. It is now no longer used as a prison; and if, as has been done so successfully at Caernarvon Castle, the moderate fee of 4d. per head were required of every visitor, a small annual fund would be raised which would go no inconsiderable way towards keeping the castle in repair.

H. L. J.

ON SOME GROUPES OF STONES CALLED DANCERS,  
IN NORTHERN GAUL AND BRITANNY.

(The *Mallus*, or *Sanctuary*, of Landerthun, abridged from the *Mémoires de l'Académie Celtique*, vol. v. pp. 321-338.)

THIS monument is situated nearly in the centre of an uncultivated heath, lying between Landerthun and Fergues, in the arrondissement of Boulogne-sur-Mer. It consists of a low mound, rising but little above the extensive table-land on which it is seated, and is about 40 metres long from east to west, by 20 metres wide from north to south. The form is oval.

Unworked stones of various dimensions lie scattered on the surface, in groups more or less numerous. The assemblage is known, indifferently, by the French name "les Danses," or the vulgar one "les Neuches" (noces). The accompanying plan, traced off from that in p. 520 of the *Mémoires*, will serve as a guide to the description of the monument.

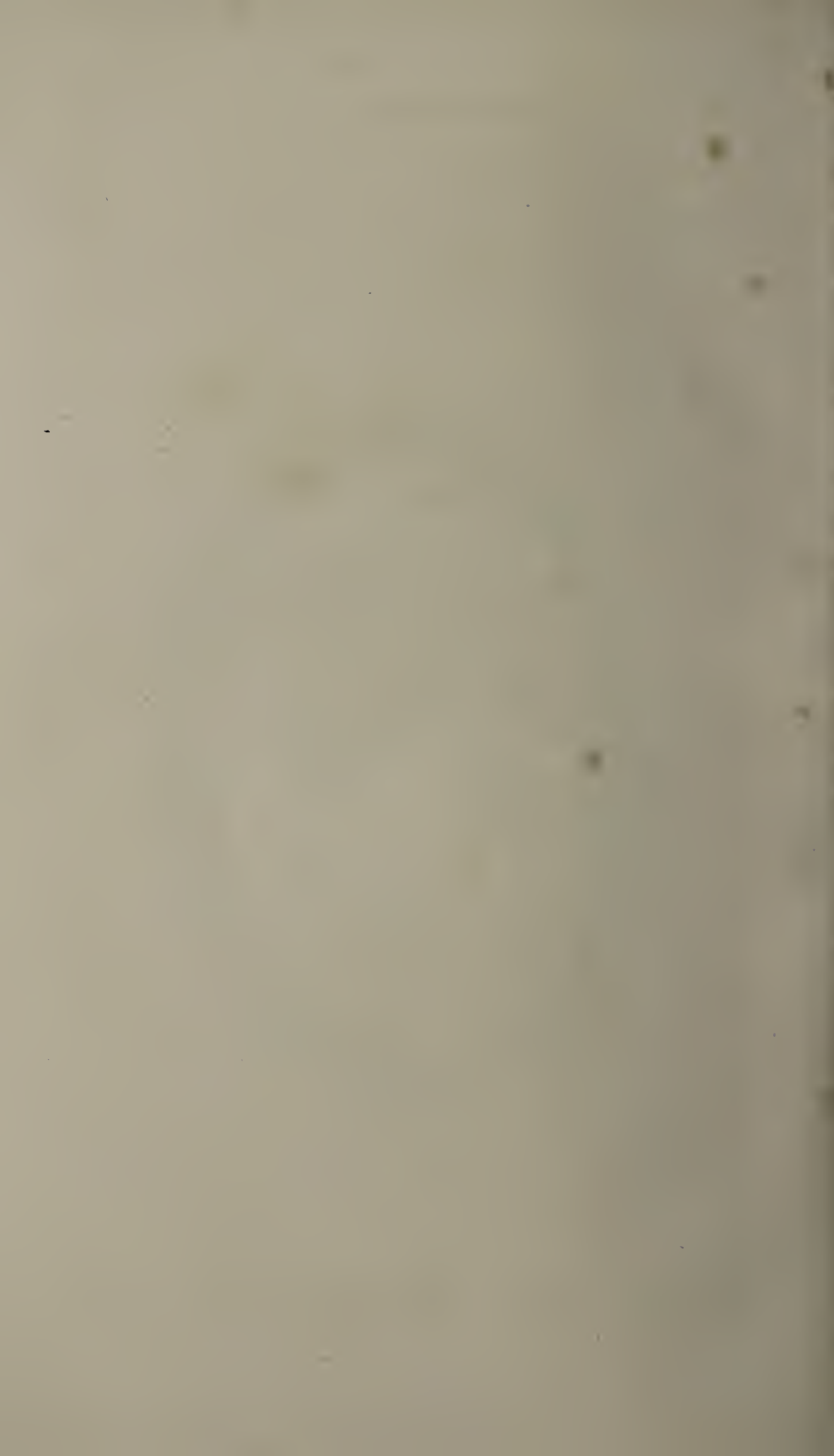
The blocks 1, 2, 3, placed like scouts towards the west, are remarkable for their size, and the distances which separate them from each other, and from the groupes;<sup>1</sup> they are called "the Fiddlers" (les violons). No. 3, more bulky than the others, is the "basse," and bears the name of the "Big Fiddler" (le gros violon). The few small stones surrounding the minstrels are *children* amusing themselves to the sound of the violins.

The groups 4, 5, 6, 7, looking towards the north of the "tumulus," No. 8, nearer the centre, and 9, more towards the south, are the *dancers*; whilst the blocks scattered confusedly about, south and east, represent the *lookers on*, and those who, after having danced, repose themselves upon the grass. Such is the oral tradition of the neighbourhood, transmitted from father to son.

<sup>1</sup> Mr. Edmonds' pipers are withoutside the *enceinte*, and at much greater distances from each other and from the monument.—See *Archæologia Cambrensis*, Third Series, iii. p. 288.



"The Dancers," between Landerthun and Fergues, Boulogne-sur-Mer.





Some attribute this monument to the vengeance of the Almighty, poured down upon an assembly of wedding-folks, who continued dancing whilst the curé of the parish was passing with the Holy Sacrament. All these miscreants were changed to stone as an example to posterity. Others say that, in ancient times, certain fairies used to assemble by night, in order to amuse themselves with dancing, and having on a certain occasion forgotten themselves, and exceeded the appointed hour, were transformed to stones.

The writer suggests that the monument was a *mallus*, or *druidical sanctuary*, whither the inhabitants of the canton, formerly called "Gesoriaci," and those of the city "Morini" (of the Belgians), resorted, to consult and adore the divinity to which the spot was concentrated.

He observes also that, notwithstanding its isolated position, the mound borders on the great road from Boulogne to Ardres, the ramifications from which are here very numerous, and cites Peloutier's *Histoire des Celts*, iv., vii., to show that

"Many of the druidical sanctuaries were established in the open country along the great roads, and more particularly in the cross-ways, where several roads meet, in order that the inhabitants of the surrounding cantons might assemble there on solemn festivals."<sup>2</sup>

A branch of the above road ran past another village called "Landerthun, les Ardres," in the territory of the "Oromansaci," and thence to Terouenne—"ancienne capitale de la cité des Morins."

The mound is covered with stones ranged in some degree of order. When broken, they appear of the colour of petrified flesh, a circumstance which has considerable influence with those who believe in the metamorphosis of the dancers. No such stone is found in any of the quarries of the neighbouring country.

The following additional reasons are given for supposing

<sup>2</sup> This would account for the infinite number of crosses to be found along the roads, and especially at the points where different ways meet, throughout Brittany.

the “Dances” of Landerthun to be a mallus, or druidical sanctuary:—

1st.—The Celts and Gauls, regarding the earth as the common mother of mankind, established their sanctuaries in uncultivated places, where nothing was to be seen but the work of nature, and where “the hand of man had neither deranged nor separated the parts of a matter which was, so to say, the body and the vehicle of the divinity.”

—*Tacit. de Mor. German*—*Strab.* xv. 732.

2ndly.—Because the same people “established their mallus at a considerable distance from inhabited spots, on mountains where the divinity which fills the universe had an open and free passage, and in the heaths or wastes whose soil had not been disturbed.”—*Cic. de Leg.* l. ii.

3rdly.—“Because it was the custom amongst these same people to carry stones, in vast numbers, upon the sacred places, in order to prevent the plough-share from lacerating the maternal bosom.”—*Just.* xlv. 3.

The granite fields and the wastes of Brittany are singularly in accord with these ordinances. The granite fields were ready sown.

Some of the Celtic tribes placed in their sanctuaries a particular stone, which represented the deity whom they adored. No such stone is now to be recognized among the dancers; but in the group No. 6 is a stone which attracts the particular notice of the people. The top of this stone contains a natural hollow of a very irregular form. The cavity may be from 30 to 35 centimetres long, by from 20 to 25 centimetres wide; its depth, very unequal, is from 20 to 22 centimetres. Certain projections cover the hollow on the south side, and thus prevent the rays of the sun from entering there. The interior of the block being completely saturated with water proceeding from the rain is always damp, for the receptacle is never without a little water in it. This circumstance would strike persons visiting the dancers more than once, and would lead them to imagine that the water distilled from the stone itself—that it was inexhaustible—and that, consequently, it was endowed with some singular virtue.

At a short distance towards the south-east rises a spring, which is said to produce a delicious draught to the true believer, who may happen to seek it, exactly at the hour of midnight, on St. John's Eve, when fasting and in a state of grace—"You may then drink an excellent wine, which costs nothing but the trouble of dipping it up."

On the crest of the little valley south of the sanctuary, which receives the waters of the miraculous fountain, and at a kilometre from the source, is a hamlet called "Les Bardes;" beyond it lie the ruins of the *Abbey of Beaulieu*. This spot is surmised to have been the residence of the bards.

To account for the dances, the writer observes that

"The Celts and Gauls attributed great influence to the moon. This influence reached its maximum on the 6th day of the moon's increase, which day was therefore called the "Heal-all" (*guerit tout*).—Pliny, *Hist. Nat.*, l. 2. xvii. The *full* moon, however, was, in general, the period of the Celtic and Gallic assemblies. This people then passed the night away from their homes, singing and dancing to the sound of instrumental music. When attending the religious meetings, each person bore a flambeau (the modern *cierge*), which was placed before the object of their veneration."

Repeated Christian edicts condemned these practices, which were, however, continued long after the establishment of Christianity. But

"To elude, as far as possible, these positive ordinances, the Gauls, still faithful to the rites of their ancestors, attended by stealth these assemblies, which were held during the night in the most deserted places. There they offered sacrifices, accompanied with circumstances which the people termed *magical*, because, says Peloutier, they did not understand them. At this time accusations were multiplied against the worshippers of the Earth and of Nature, and gave occasion to the fable of the *Sabbat*, when the sorcerers held their nocturnal assemblies, whereat the Devil presided.

"The Dances which concluded these meetings, and the dazzling whiteness of the robes worn by the Druids, gave rise to the tales of the *Dances of the Fairies*.<sup>3</sup> When the Christian religion was

<sup>3</sup> The *white robes* are, perhaps, the origin of the *White Lady* of Chateaufneuf du Faon, and other white ladies of groves, fountains, lakes, &c.

recognized in the Boulonnais, a new but analogous turn was given to these tales, and then was invented the story of the *Noces* assembled on the common of Landerthun to dance and amuse themselves, the passage of the curé bearing the Holy Sacrament, the refusal to bend the knee before the Creator, and the immediate punishment of the detestable crime. The presence of the actors in this drama on the very spot, occasioned, and has preserved to this day, the name of ‘*Danses,*’ or ‘*Neuches.*’”

The measurements of the stones of this curious monument are not given.

Mons. Henri, the author of the above notice, supposes the word “Landerthun” to be derived from *land*, (a sanctuary or sacred spot,) and *hertum*, or *erthun*, Celtic for the *earth*, the name of the divinity here worshipped; and by Tacitus, *De Mor. Germ.*, called *herthum*. Mons. Eloi Johanneau, the learned Secretary of the Académie Celtique, (in 1810,) takes the derivation from *land-heer*, Flemish for lord of the country—of the land; and *thuin*, anciently *thuyn*, hedge, partition, enceinte, circuit; or rather from *duin*, dunes, sandy hills along the sea-shore. In proof of this, he says that the Swedish goddess mentioned by Tacitus was not called *Herthum*, or *Erthun*, but (Teutonicé) *Herth*, since that author says *herthum*, i. e., *terram matrem colunt*; and *herthum* being in the accusative, gives *herthus* in Latin.

This seems to be a very “impotent conclusion” against Mons. Henri’s derivation, unless this sanctuary had been a *motte seigneurale*.

In Lower Brittany the transformations appear to be rare. We only know two. Cambry (*Finistère* in 1794, p. 209) refers to one as existing near Pontaven, in Finistère, but merely says,—“Old persons believe that a whole troop of wedding folk was changed to stone for some fault which is not known.” Many years ago the contractor for public works at Lorient had already stripped the beautiful banks of the embouchure of the Avon, towards the Château de Henan, of all their numerous granite masses, monumental as well as others. The only grooved table stone we ever met with, forming the platform of an immense natural dolmen, had escaped,

being a little removed from the water; but it was already doomed—the stones lay conveniently for embarkation.

The second monument is described by M. de Fréminville, and is known as the “Danseuses” (dancing women). It is situate in the “Land-ar-Pagan,” that awful district comprising the line of coast from Les Anges d’Abervrac’h to Plouneour-trez in Finistère. The masses of granite blocks, pillars, and peaks about Guissiny, Kerlouan, and Pontusval, all in this district, as well in the water as on the land, exceed all others that we have visited. Their bulk and variety are extraordinary; many of them are monumental; but to explore them as they deserve would require several days and an intelligent guide. M. de Fréminville describes a few of them.

To return to the Dancers, M. de F. says that the monument “is undoubtedly a dolmen of gigantic size, being 34 feet long by 15 feet wide, and is divided into two chambers;” that the number of stones was then 16, viz., 14 upright and in line, and two prostrate and out of rank; that the form is that of a trapezium; that the platform had been removed and destroyed, doubtless by the first Christian missionaries, and that the highest of the upright stones does not rise above 5 feet. We visited the Danseuses at a later period, accompanied by an excellent guide, Mons. Cref, the landlord of the very tolerable auberge at Pontusval (in legendary lore “Poulbeuzaneual,” or “Poulbeanzual,” the place where the beast was drowned). The distance from the inn is about half a league. According to *both* our reckonings, the stones, of which many were then prostrate, amounted to 18; our notes set down the monument as an *oval enceinte*, which seems more consonant with the legend also. It is not improbable that a closer investigation might produce a nineteenth stone, according with the circles described by Mr. Edmonds.

The legend is that of the Dancers at Landerthun. Several young women who were dancing together on this spot, having refused to stop their diversion and kneel to

the Holy Sacrament as it passed, were immediately transformed to stones.

However interesting these Dancers may be as a *monument*, they are perfectly insignificant in other respects, overshadowed as they are by the towering pillars and bulky masses which everywhere surround them.

At the risk of "carrying coals to Newcastle," we will refer to three or four home monuments, of which two are in Scotland.

A *Ross-shire Advertiser* for 1847 says:—

"Several of the druidical places of worship are still to be seen in the Highlands. . . . In our own neighbourhood, above *Dochmalneg*, there is a pretty large one, the stones of which are said to have at one time been human beings, which were overtaken with judgment for dancing on the Sabbath-day, and whose positions exactly correspond with the different attitudes of the dancers. Hence the name 'Clachan Gorach,' or foolish stones."

We have another note, dating 1856, which speaks of a druidical temple in the parish of *Auldern* (Moray), near the ruins of Castle Moyness:—

"About ten years ago this venerable temple was in an almost complete state of preservation. Except a few stones which had been removed from the west side of the great circle to straighten an arable field, the sacred inclosure appeared to be entire. The *outer* circle at that time described a circumference of between 200 and 300 feet. At 16 feet distance from this there was an *inner* circle, about 60 feet diameter. *Twelve* stones of large size in the outer circle represented the 12 signs of the zodiac, and *nineteen* larger in the inner—of which we counted 60 in all—may have pointed to the lunar cycle. On the south side were two immense boulders—one the cromlech or altar-stone, the other the logan or rocking-stone. This latter was in the rhomboid shape, broad at top and tapering below. It measured 8 feet 6 inches along the top by 5 feet, and was fully 3 feet through. Its weight, computing 8 stone to the cubic foot, could not have been less than from 9 to 10 tons. The lower extremity of this immense stone was laid on the crown of another boulder, slightly indented, and deeply sunk in the earth, but so nicely poised that, on the least touch with the finger, it would vibrate 6 inches on each side, and continue to rock 26 times before steadying, when it always set at rest fairly balanced in the centre."—*Forres Gazette*.

The magnificent logan had been broken up for building materials, and the place was about to be cleared of the remaining boulders, unless the owner, Lord Cawdor, had interfered to prevent it.

There is here no allusion to "dancers," but the references to the zodiac and the lunar cycle may perhaps justify our introducing the note.

Amongst the circles described in *Old England*, the precursor to Knight's *Pictorial History of England*, is the following:—

"At Little Salkeld, near Penrith, in Cumberland, Camden describes a circle of stones 77 in number, each 10 feet high; and before these, in the entrance, is one by itself, 15 feet high. This the common people call *Meg*, and the rest her *daughters*. Within the circle are heaps of stones, under which, they say, are dead bodies."<sup>4</sup>

There yet remain some German legends on the metamorphosis of human beings into stones; but as they do not bear upon circular enceintes, nor upon solar or lunar worship, we will merely give the references, and the rather as it would render this article, what it may almost appear even at present, interminable.

The stone-transformed dwarfs.—Grimm's *Deutsche Sagen*, vol. i., No. 32.

The burg-graves of Einbogen.—*Ibid.*

The maid and priest stones.—*Ibid.* No. 228.

Hans Heiling's rocks.—*Ibid.* 328.

Legends of bread turned to stone are not only common, but moreover do not seem referable to any useful archæological inquiry. At Lanrouré, near St. Rénan, in Finistère, however, we saw seven such loaves, which appear to be connected with some archæological and historical discoveries, worth the notice of Breton antiquaries. Mons. de Fréminville and Cambry, both speak of them. As at

<sup>4</sup> At Landerthun the stones are dispersed, and not in heaps; but the circumstance of burial may nevertheless be worth notice. In that magnificent publication, *The Sculptured Stones of Scotland*, Mr. Chalmers has a note on the words *May, Meg, &c.*; but would it not be dangerous to apply this to dancing stones—*maid stones, &c.*?

Salkeld, the number seven is the predominant figure, but to a much greater extent.

We may be allowed to say that these notes would probably have remained quiet, at least for a time, had it not been for the valuable papers by Mr. Edmonds on the antiquities of West Cornwall.

R. PERROTT.

Nantes, July, 1858.

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### ON THE SUPPOSED RELUCTANCE OF THE WEST BRITISH CHURCH TO CONVERT THE ANGLO-SAXONS.

*(Read at Welshpool.)*

It is well known that when the younger St. Augustine exercised his mission in England about 596, he found in Wales a church consisting of seven bishoprics, which included Hereford, and acknowledged the primacy of Caerleon. The occupants of these sees are said to have judged unfavourably of the Roman saint's humility, from his not rising to greet them, and they thought it safest to exhibit a type of Protestantism by refusing to acknowledge the Papal authority which he represented. This story, however repeated by others, comes to us at last from Bede, a writer who may deserve the name of Venerable, but whose works are full of manifest legends, and whose sympathies were strongly on the side of that ecclesiastical unity, of which he considered Rome the centre. Hence it has been fairly supposed that the simplicity of speech which he attributes to the British bishops has something of dramatic colouring, and may express (like speeches in Herodotus) a real event from a fanciful point of view. But it has too often been taken for granted that, when Bede attributes to the same bishops an actual reluctance to convert their pagan invaders, we are to adopt literally his statement, or even to strain it



to the uttermost. Hence, even the excellent Professor Blunt (never to be mentioned without honour either as a writer or a man) throws out an insinuation against either the zeal or the charity of the West British Church, and some sneer of the kind is popular among English antiquaries. Now, *First*,—It should be noticed that the great authority for such an insinuation is a passage in Bede. Nor does this passage represent merely that simple writer's own prejudices, (strong as they would be, alike from his Saxon birth and his Roman faith,) but it occurs in close connexion with the attempt of St. Augustine to enlist the British bishops as his instruments. If they were to aid him in preaching to the Saxons, it must be with change of some customs they had inherited through Gallican usage from the most primitive time, and with submission to his authority as the Papal legate. We need not deny that the strong centralizing spirit which is here shown, and which subsequently built up the papacy, was very natural; it was not without use in a rude time; and in the motives of the great missionary of England there may have been a preponderance of good. Nor, again, was it very important, whether the celebration of Easter should be on the fourteenth day of the moon, (as it had been while the first Christians counted all days alike,) or whether the Church of Rome should be followed in delaying it to the following Sunday, as reverence for one day in seven became something like a transfer of the Jewish Sabbath. Still we cannot wonder that the British bishops held fast that which they had received, and refused to accept a yoke which neither they nor their fathers had known; and, if they could not help St. Augustine to preach, without first accepting his authority, the accusation against them becomes nearly as if Cardinal Wiseman should now accuse us of indifference, for not joining him in his missions to the heathen. *Secondly*,—The above consideration will acquire more weight, if we remember what St. Augustine found in Britain. Some have thought he found vestiges of a church even in Canterbury (Sir F. Palgrave). It is certain that there was a church flourishing

at York, which did not acknowledge the papal supremacy until the days of Wilfrid, and which was only part of that larger body of western Christianity to which the first conversion of many Saxon tribes is due, while its ramifications in the Scottish Isles, in Ireland, and even on the continent, are generally known. Somewhat fuller justice has been done to this elder Christianity of our island by Neander, than by writers among ourselves. (If there is any exception to this remark, it is probably Dean Milman's *Latin Christianity*.) We cannot but gather from the lives even of Wilfrid, and of Boniface, that there was a polemical relation between the freer system of the west, and the stronger centralization which the Roman genius for government developed in the church. Wilfrid is hostile to Colmar, and Boniface to Clement. So we read (in Fabyan) that Theodore, the Cilician Primate of Canterbury, deposed a (Winifred) Bishop of Mercia for some points of disobedience—that is probably of Gallican usage. The Roman missionaries bring not alliance to those of Iona and of St. Columba, but opposition, or thralldom. A fair specimen of the contest appears in the Synod of Whitby, 661, when the Scottish Colmar pleaded against Wilfrid for the primitive day of Easter. The Anglo-Saxon prince, Oswy, did not feel competent to weigh the arguments in general, but only asked the Scotch bishop whether it was true, as Wilfrid ingeniously urged, that the keys of Heaven had been given to St. Peter? “That is true,” admitted the bishop. “Then,” answered the king, “he is the doorkeeper whom I will not contradict, lest, when I come to the gates of heaven, there should be no one to open them, if he is my adversary.” This compendious argument carried over the whole assembly, and that famous abbey which had been of the British communion, with all King Oswy's dominion, passed to the Roman usage; for, trifling as the particular question may seem to us, it involved the whole of ecclesiastical conformity. The triumph which the Roman missionaries gradually won may be ascribed to their stronger organization, which the times required,

and which was backed by the then higher intelligence of Italy. On the same grounds we may best explain the success of St. Augustine in the south, so far as he introduced Christianity, and not merely Roman centralization. The rude Saxon princes would be more impressed by the refinement and pomp of the Italian mission, than by the simpler aspect of the indigenous teachers. But we have abundant proof that the British Church, in northern England and Scotland, showed no lack of zeal in teaching, so far as she might, the Saxon as well as Scottish tribes. Even Bede selected for especial praise the primitive zeal of St. Aidan, or Madoc, a missionary of Iona. *Thirdly*,—The question now arises, were the seven bishoprics of Wales and its borders of any different stock from that North British Church, whose zeal we find undeniable? On the contrary, the names current in both lead us to consider them essentially of one body. Madoc, of Iona, might from his name be a Welshman. If St. Patrick, the apostle of Ireland, was not (as some have thought) a native of Glamorgan, still both his probable birth-place near Dumbarton, and his Latino-Britannic name, leave him of the same origin as ourselves. He was not a Gael, but a Cymro. Whoever, again, has seen Llantwit in South Wales, has seen a sort of Welsh Iona. We cannot divorce the two portions of the British Church in such a way as to applaud the one for its zeal, and assume, on the mere rhetoric of an opponent (recording the life, too, of an opponent) that the other was contented, or even anxious, its Saxon neighbours should perish for lack of knowledge. But, *Fourthly*,—It may be said that the missionaries from the seven Welsh sees had no such success as their brethren from the North. Are we, however, in a position to make this out? Or might not a more accurate knowledge than we possess of the times, and especially of the Glamorganshire seminaries, show this to have been a hasty assumption. Were not the seven bishoprics, whose occupants conferred with St. Augustine, more than co-extensive with the British race? They certainly comprehended Hereford, perhaps

Worcester, for some make the conference to take place in Worcestershire. If this were so, they had actually converted a portion of their Saxon neighbours. Nor is the line of demarcation between Welsh saints and Saxon ones by any means clear. Some think that Boniface, the great apostle of Germany, was a Briton. But as he was born in Devon, and adopted the Roman obedience, my own argument does not permit me to claim him. I proceed rather to observe that, if Bangor, or Llantwit, contributed less than we may fairly hope they did to the evangelization of the West Saxons on their border, there may have been special reasons for this, independent of their volition. Our meeting here is in the neighbourhood of Offa's Dyke. The precise object of this dyke is not known, but was probably to impede the border clans in driving off cattle or sheep. It attests, however, a hostile attitude, even if the tradition, which represented any Welshman who crossed it as liable to mutilation, should betray some misconception. Its date is later by many years than St. Augustine's mission, but doubtless it had moral antecedents; and in whatever degree the age of St. Augustine and Ethelfrid resembled that of Offa, we can understand that the missions of the Welsh bishops might meet check and discouragement. Who knows that Offa's predecessors, if they cut off the thumbs of men driving away their sheep, might not take the same liberty with shepherds of men, who were only enlarging the ecclesiastical fold? There is room for more minute investigation of this subject. The lives of the British saints, the names of churches on our border, and the traditions of Glamorgan-shire, if compared with those of St. Columba, and with the antagonistic stories of the Roman Church, might develop the true state of the case. But, at present, I think these points fully made out:—The passage of Bede, ascribing to the West British Church an uncharitable reluctance to convert her pagan neighbours is the insinuation of an opponent. *Secondly*,—It occurs in a connexion, which shows that the co-operation sought from the British bishops meant, really, submission to the

Roman pontiff. *Thirdly*,—The work of such Roman missionaries as St. Augustine was not altogether evangelization, but partly Roman centralization. *Fourthly*,—The British Church in the north and north-west showed no lack of zeal, nor had her Welsh ramifications forfeited unity with the elder body of Western Christendom. *Fifthly*,—If she sent forth fewer or less prosperous missions from Llantwit, or Bangor, than from Iona, we can imagine, and partly trace, peculiar circumstances on the Welsh border, which explain this apparent shortcoming. The result is, that English writers who adopt, and even extend, the accusation of the Roman missionary, as implied in Bede, have so far thrown a slur on the zeal and charity of our primitive prelates, for which there is no adequate ground in fact. It would please me if this imperfect attempt at a vindication of our ancestors in blood, and in the faith, should somewhat modify opinion on the subject; and I trust it is not out of place, in a meeting of this Archæological Association, held within the shadow of the ancient walls of Powis Castle, and near the monument on which we have read, most truly written,—

“Hic jacet Episcopatus Asaphensis conservator.”

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#### ILLUSTRATIVE REFERENCES.

Leaving the above Paper, as originally read, I append some references from Bede, which make my case stronger than in writing from memory I was aware. *First*,—As to the church of St. Martin, at Canterbury, which had not only survived as a building, but as a place of worship, we have the testimony of Thomas Rudborne, of Winchester, (who wrote 1470,) given by Wharton, *Anglia Sacra*, i. 251, and supported by Bede, i. 33, 25, 26. For Austin had not only heard of this church as built by the Romanized Britons,—“Romanorum antiquorum fidelium operâ,” but its state of decay was the subject of the litanies which he sung in procession,—“ut auferatur furor tuus et ira tua a civitate istâ, et de domo sanctâ tuâ,”—that the wrath of God might be turned away from His holy house. Nor yet was the decay so great as to prevent Ethelbert’s queen, Bertha, from worshipping in the church,—“ritum fidei et religionis inviolatum servare.” (Compare i. 33, 25, with i. 26.) So Rudborne understood the passages, and his fuller account may serve as comment; though Bede is clear enough,—“in quâ regina orare consueverat.”—Ch. 26.

*Secondly*,—The efforts of the Western Britons to convert their Saxon neighbours are placed beyond doubt by Bede's narrative of such an attempt, iii. 5:—"Missus austerioris animi vir, qui cum aliquamdiu genti Anglorum prædicans nihil proficeret,"—the austere missionary preached to the Anglians for some time without effect. But other missionaries from the same quarter had better success, both with Picts and Saxons,—with the Picts in the case of Columba, who came from Ireland, and of Ninyas, who was a Briton; "Ninyâ Episcopo, sanctissimo et reverendissimo viro, de natione Britonum."—Bede, iii. 4. It is true Bede ascribes to Ninyas an education at Rome, but perhaps wrongly; for he acknowledges the seat of his episcopate to have been the church of St. Martin, a Gallican saint, as we know for certain; "Cujus sedem Episcopatus S. Martini Episcopi nomine et ecclesiâ insignem jam nunc Anglorum gens obtinet." Nor were such missionary successes confined to the region of the Picts; for, through the disciples of the two luminaries, "many monasteries were propagated, both in Britain and Ireland." But that their discipline was British, and not Roman, is confessed by Bede himself; for they kept Easter at the oriental time, he says, until the priest Egbert corrected them in the year 716. (Book iii. c. 4.) Nay, we have even a numerous succession of these West British prelates and missionaries. Aidan is fully described in Book iii. ch. 5, *et seq.* His success is spoken of as signal. By him was converted the pious King Oswald, and all the kingdoms of Deira and Bernicia virtually owe their faith to him. (iii. 6.) Nor is the debt much inferior of the West Saxons to Agilbert, a man of Gallican blood and Irish training, whose displacement by Bishop Wine turned on a question of language, and would deserve a fuller treatment. (iii. 7.) Aidan is succeeded by Finan, another bishop who observed Easter in the British fashion. By him not only Penda, the Middle Anglian prince, is baptized, but four presbyters are ordained, who "preached the word, and were willingly heard" (*prædicabant verbum, et libenter auditi sunt*) among the Middle Anglians. One of these is Diuma, a Briton, (for *Scotus* is often only equivalent to Briton,) and three are Saxons, one of them being Cedd, the illustrious brother of St. Chad. (Ch. 21.) I venture to ask, whether any stronger proof could be imagined of a thorough intercommunity of Christian faith and zeal between the two races, and whether it is not high time for English writers to cease repeating a calumny which almost implies a supercilious indifference to historical truth. By Cedd, who might be called the elder Chad, and who remained for the greater part of his life in communion with Bishops Finan and Colmar, (ch. 22,) were converted the East Saxons. We here come upon the name of Siegbert, "that renowned king of the East Anglians," to whom the University of Cambridge piously (if not critically) traces her origin. It has been said that Cambridge would not be within his kingdom. But it is at least curious that he should have come from Gaul, and, in imitation of what he had seen there, have instituted a school for youth, ("instituit

scholam, in quâ pueri literis erudirentur," ch. 18,) within a region approaching, if it did not comprehend, our present University. My concern with him in this place is that the Gallican element may be traced in him.

During Siegebert's reign an Irish Briton, named *Furse*, is also mentioned (ch. 19) as carrying on the process of evangelization, "opus evangelizandi exsequens," among the East Anglians. This is in harmony with what we have seen of Aidan, of Finan, and of Diuna. It should be added that Diuna, though a Briton, was Bishop both of Middle Anglia and of Mercia. This does not look like grudging those countries the Word of Life. He is succeeded by *Ceollah*, of the same race, though perhaps of the western or Caledonian branch; and after him we find Bishop Trumhere, of English blood, but confessedly of the Columban or West British succession ecclesiastically. (Ch. 21 and 24.)

*Thirdly*,—The very interesting account of the Synod of Whitby ("in monasterio, quod dicitur *Streaneshalch*," ) is in the 25th chapter of the 3rd book of Bede. Bishop Colmar, who vainly pleaded for the oriental usage of Easter, was Finan's immediate successor. What is important to notice is, that the council resulted in the retreat of Colmar and his adherents to their western strongholds, in the passing over of the elder Chad (Cedda), with probably the mass of English Christians, to the Roman obedience, and so in a disruption between the two portions of the Church, in which the Roman element was destined to become dominant until the Reformation. From the time of Archbishop Theodore this supremacy may on the whole be dated. We need not, however, conclude that the native British element was at once extinguished. Tuda, who succeeded Colmar in Northumbria, had been educated among the Scots, or Britons. Egbert, a Saxon, somewhat later, is a monk in Ireland. The younger Chad (Ceadda) is consecrated by Bishop Wine, with the aid of two British bishops (dnobis de gente Britanniaë Episcopis," iii. 28). The faithfulness of Wine to the precedents of his master Aidan, is especially pointed out. But with Wilfrid the Roman order of things becomes stricter (28). The submission of the younger Chad is told in b. iv. c. 2. Possibly the diffusion of choral singing westward, which was one of Wilfrid and Theodore's triumphs, implies a greater use of the Latin language in the services of the Church. (Compare with iv. 2, the words "pertæsus barbaræ loquelæ," in the passage before quoted, iii. 7.)

The deposing of a Mercian bishop for disobedience, quoted from Fabyan, is confirmed by Bede, b. iv. c. 6, and may be taken as a sign of ecclesiastical rivalry. It is not without significance that the deposed bishop is called Winfrid, and his successor Sexwulf, the first name being of more British sound than the second. The legitimacy of the orders of the British Wine is also remarkably dwelt upon (iii. 28). Here I remark, incidentally, the probability that Ceadwalla, though called by some King of the West Saxons, and even Penda, though

King of Mercia, was really a Briton. In no way can we explain better their vow to extirpate all Angles out of Britain (b. ii. c. 20).

I come to the famous passage (book ii. c. 2) in which the conference with the British bishops is related. Here we remark, first, that Augustine's chief argument is a pretended *miracle*: the healed man might well be English,—“quidam de genere Anglorum . . . . . illuminatur cæcus.” The refusal of the Britons is not merely about Easter, baptism, and the tonsure, but about receiving the papal legate as archbishop,—“neque illum pro Archiepiscopo habituros esse respondebant.” The second great argument of Augustine is a threat of subjugation, which was fulfilled, as his chronicler boasts, by the savage Ethelfrid. How futile was the pretext of any unwillingness on the part of the Britons to convert their neighbours, appears first from Gildas saying nothing of the kind in his querulous letter, though Bede wrongly quotes him as saying it (b. i. c. 22); and, secondly, from a glance at the troubled season upon which the charge bears. From 550 to 560, the *flame-bearer* Ida had carried another torch than that of the gospel through every British land. In 559 the three cities of Gloucester, Bath, and Cirencester, were lost. In 569, and 582, the Kings Ceawlin and Cutha, that is probably the Saxons and Scots in conjunction, spread barbarism over the relics of Roman civilization. About this time was the great battle of Caldraeth, which Aneurin sung. From 592 to 616, that is thirteen years beyond the death of Augustine, extends the troubled reign of Ethelfrid. About 598 is the conference between the bishops, and in 607 is the massacre of Bangor. It needs no argument to show that any special activity of missions on the borders of Wales at such a time would have been as unnatural, and as fruitless, as a sermon from our chaplains to the Sepoys during the massacre at Cawnpore. The least consideration of the history of the time settles the whole question.

There can be no better summary of the whole than the words of a poet, Saxon by birth, and papal by allegiance (“semi-Saxo, et Pontificius,” says Whelock). “*Agnovit monachorum dogmata Præsul; cur non ignovit? Quod non cognovit amica Turba sacerdotum, ANTIQUI MODERAMINA REGNI ROMANI IMPERIO SUBMITTERE, ET HOSTIBUS ANGLIS;*” to which is to be added Whelock's note:—“Hoc imprimis notandum, quod noluerint Monachi Bangorenses, Absque suorum consensu ac licentiâ, imo ut rex Aluredus præclare insinuavit, Absque suæ Gentis et Senatorum imprimis suffragio, ab antiquis Ecclesiæ Britannicæ ritibus discedere.”—Whelock's *Bede*, p. 114. That is, the alien prelate, of old as now, first imposes a yoke, and treats resistance to it as a sin; then injures, and justifies his injury by slander.

It only remains to remark that the explanation I have ventured to give of the great warmth with which the Easter controversy was waged is a conjecture of my own. It is built, *First*,—Upon numerous minute hints in Eusebius, which it would be tedious to quote. *Secondly*,—Upon those passages in Bede which lay stress on the



observance of Sunday, urging it rather as a novelty. *Thirdly*,—Upon the great appearance there is of the Eastern custom, which appealed to St. John, having been, as the Jewish one, the most ancient; and, *Fourthly*,—Upon the genius of the Church of Rome, given in those days to innovate and develope, as well as gifted with the strong instinct of order.

ROWLAND WILLIAMS, D.D.

## FURTHER NOTICES OF THE EARLY INSCRIBED STONES OF WALES.

### GWYTHERIN STONES.

PERCEIVING that a correspondent in the last Number of the *Archæologia Cambrensis* has been inquiring about the early inscribed stone at Gwytherin, I have the pleasure to send the Association a drawing and description of it.

Gwytherin is a very small secluded village, in a valley lying among the hills about six or seven miles to the south-east of Llanrwst, in Denbighshire. After ascending the thickly-wooded eastern side of the Vale of Llanrwst, (from the summit of which a magnificent view of the whole range of the Caernarvonshire mountains is obtained,) a tract of high, bleak, and very barren-looking peaty land, destitute of trees, cultivation, and inclosures, is reached, beyond which a little valley is arrived at, nearly at the head of which the village in question is situated. The roads, as may be easily imagined, are of the roughest kind, and walking is far preferable to the jolting I experienced. The church (which was originally built in conjunction with St. Winifred's Nunnery) is small, and destitute of architectural interest, having a small west end bell-gable, and a double light lancet window at the east end. Within the church are preserved two old, rude, wooden chests, in one of which a piece of wood is shown as being a portion of the coffin of St. Winifred. I could hear of no other relics. The font is plain and octagonal. The yew trees in the church-yard

are the largest and finest I have ever seen. In the church-yard, at the north side of the church, are erected four rude upright stones, about two feet high. They are placed in a row, and on the eastern side of the most westernly of them is the inscription represented in the accompanying engraving, which occupies the whole length of the stone, the termination of the upper line being buried in the ground. The inscription is to be read,—

VINNEMAGLI FILI  
SENEMAGLI

*i. e.*, The body or tomb-stone of Vinnemaglus,<sup>1</sup> the son of Senemaglus.

The letters are slightly debased tall Roman capitals, the M and A in both lines conjoined, and the G partaking of a minuscule form without the straight cross-bar at top, common in some of the Welsh inscriptions. The formula, consisting only of the name of the deceased, with that of his father, without the *hic jacet*, is common. The whole exhibits a Romano-British inscription, probably of the sixth century. The stone has been engraved in Gibson and Gough's *Camden*, (pl. 19, fig. 18,) but it is rendered unintelligible from the G in both lines being transformed into S, and the F into K.

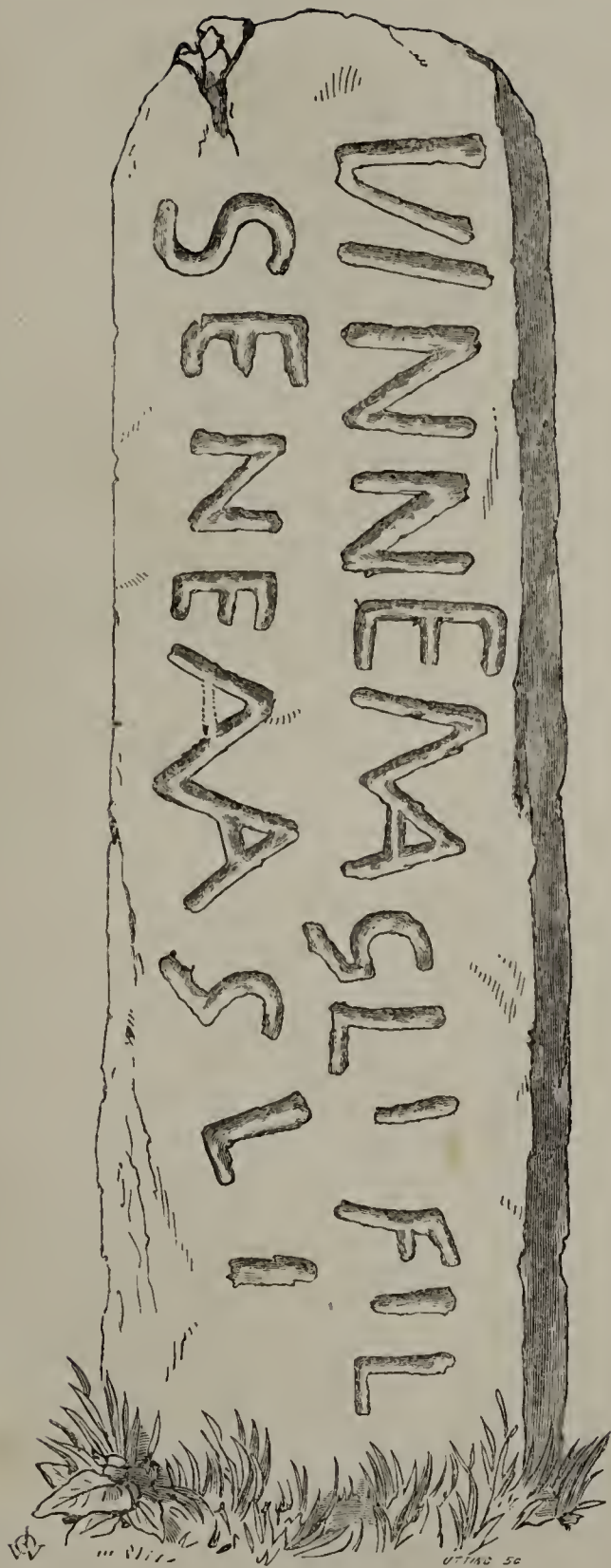
A walk of several miles to the south, over a very bleak, uncultivated tract of country, brought me to Pentrevoelas.

MAEN MADOC.

A strange inscription (as represented in Gough's *Camden*, ii. pl. 14, fig. 3, copied in Jones' *Brecknockshire*, pl. 12, fig. 2, without any attempt at its elucidation) led me to hunt for the Maen Madoc, in one of the bleakest and most unfrequented parts of South Wales, in the month of September, 1846.

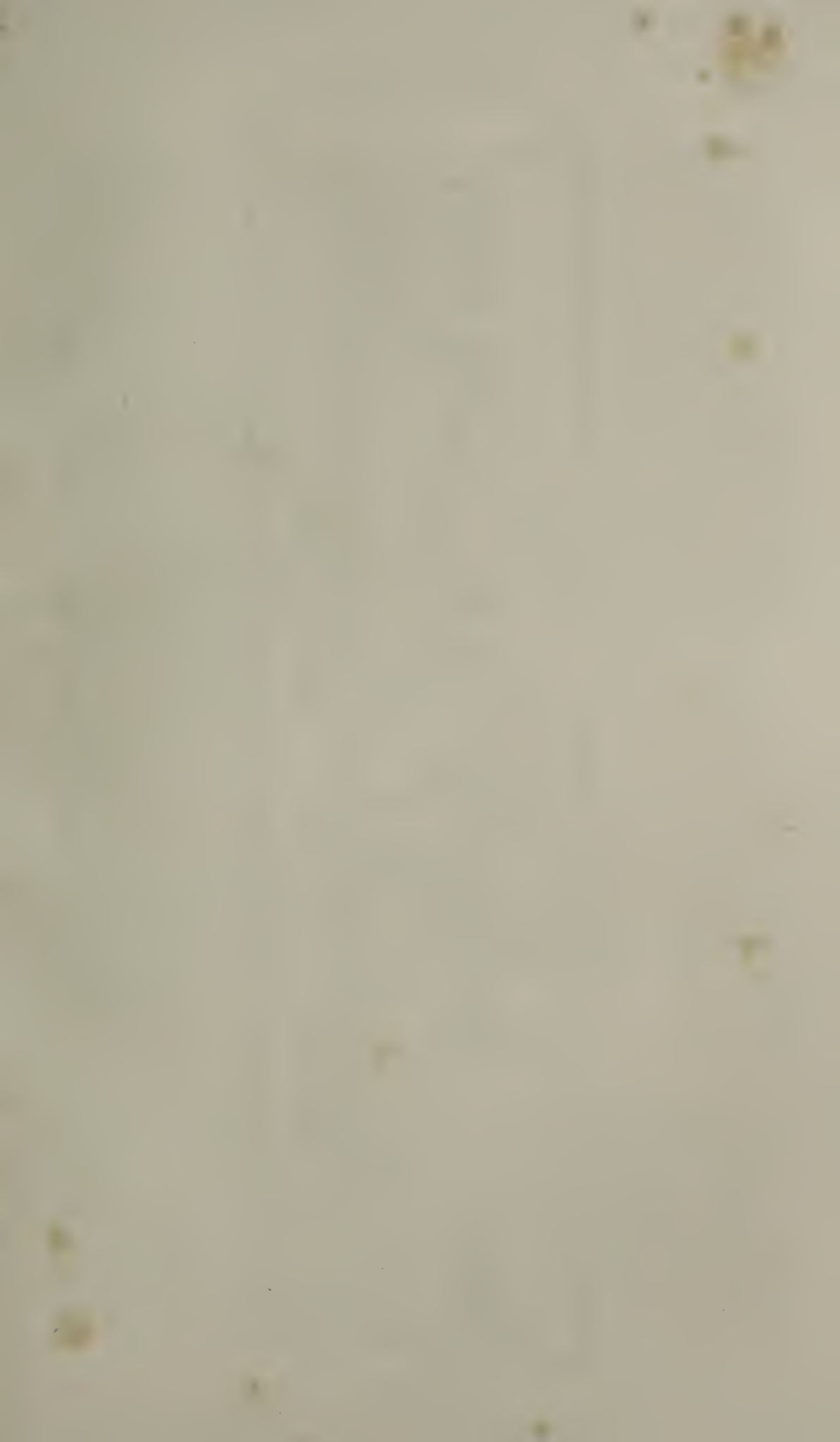
After leaving Devynock I walked southwards, along the east side of the Vale of Devynock, and the northern

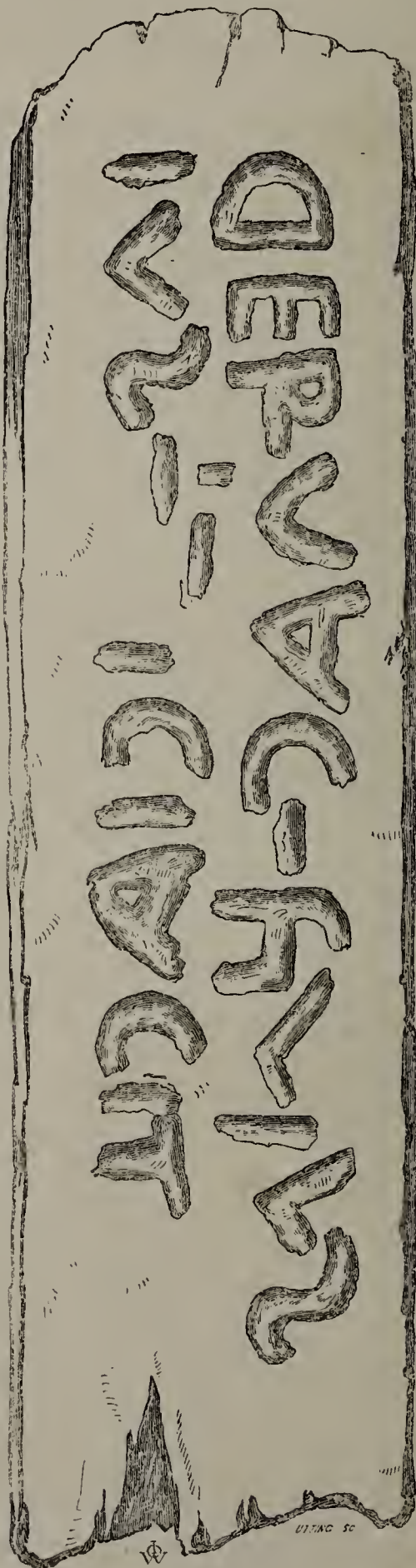
<sup>1</sup> Is it possible that this name may be intended for Finian MacMoil, one of the companions of St. Madoc?—Rees' *Lives of the Cambro-British Saints*, p. 326.



Gwytherin.







Maen Madoc.

face of Van Vryneck, and then crossed over the mountain which separates it from the Llia valley. Here I passed the Maen Llia, a little to the west of the road near Los-coed, and about seven miles from Devynock. This is a great block of rough stone, standing erect, with a conical top, probably of the druidic period. Continuing my route due south along the eastern side of the mountain to the west of the little river Llia, I came to the spot, about a mile and a half beyond the Maen Llia, where the Roman road Sarn Helen, or Leon, joins the road along which I was walking. Its entrance is on the west side of the road, and is closed by a gate; but its structure (paved throughout with small stones) at once distinguishes it. After following this Roman road for half a mile over the brow of the hill to the west, I found the Maen Madoc, close to the road on the south side. It is a tall, rude stone, 11 feet high, by  $2\frac{1}{2}$  wide, and about  $1\frac{1}{4}$  thick, inclining southwards, with the inscription on its western side. The desolate bleakness of the spot was quite overwhelming, and accounted for this memorial of the dead having been inscribed upon such a pillar, serving, as it doubtless did, as a beacon to the companions of Dervac, whose name, inscribed in a ruder manner than is to be found elsewhere in the Principality, still survives, although I believe it has never hitherto been deciphered.

The accompanying engraving is made from a drawing taken on the spot, corrected by my rubbing, which has been reduced by the *camera lucida*. The inscription is to be read,—

D E R V A C I F I L I V S  
I V L I I I C I A C I T

*i. e.*, The body of Dervacus, the son of Julius, lies here.

Here we find some of the letters reversed, and others turned upside down; the usual formula neglected, in which the word FILIVS is retained in the genitive case as well as the name of the deceased; the want of the H in the word HIC, (if indeed it be not implied by one of the short transverse strokes preceding the IC,) and the

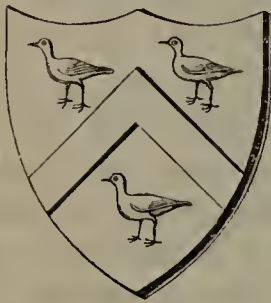
generally bad shape of the letters, all prove that the inscription was executed by a very rude hand.

Returning to the main road, and continuing southwards, I passed Plas y Gors, Aber Llia, and Castel Coch, and soon reached Ystradfellte.

J. O. WESTWOOD, M.A.

Taylor Institute, Oxford,  
August, 1858.

## GENEALOGICAL DESCENT OF THE FLOYD FAMILY.



Arms of Floyd.



Arms of Keranflec'h.

THE following genealogical account of an ancient Welsh family, long since settled in Brittany, may interest members of the Association, as affording an unexpected proof of the connections and sympathies existing between the two countries. Additional information is desired as to the continuation of the Welsh portion of this Line, as well as any corrections of which the following tabular list of descents is susceptible. It may be desirable, also, on some future occasion, to compare the actual armorial bearings of the Breton and the Welsh branches.

I.—YRIEN, dominus RHOYD in Albaniâ, nupsit unam ex filiabus GORLAIS, ducis Cornubiensis.—He bore, as well as all his descendants mentioned in this Genealogy, the following arms:—*Argent*, a chevron *sable* between 3 owlets or ravens of the second, membered, beaked and eyed *gules*. His wife bore,—*Argent* 3 owlets *sable*, membered, beaked and eyed *gules*. They had issue,—



II.—RHEBUS I., dominus YKENNEN, nupsit unam ex filiabus GRIFFINNI domini GRINANY.—His wife bore,—*Sable*, a lion rampant regardant *argent*, armed, langued and eyed *gules*. They had issue,—

III.—LEONARDUS I., nupsit filiam PHILIPPI domini SKYN-FRAITH.—His wife bore,—*Argent*, a face *gules* between 2 chevrons confronted *azure*. They had issue,—

IV.—LEONARDUS II., NIGER, miles Sancti Sepulcri, nupsit filiam SYSSYLLT domini cantreffe SELIFFE.—His wife bore,—*Sable*, 3 virgins' busts *argent*, with hair of *or*, and cravatted of the second. They had issue,—

V.—PHILIPPUS ex LANDILOUARN,<sup>1</sup> armiger, nupsit LEODEAM filiam DAVID LE GROS, armigeri.—His wife bore,—*Argent*, 3 ox heads full front (rencontres de bœuf) *sable*, eyed *gules*, horned *or*. They had issue,—

VI.—GUILLELMUS, armiger, nupsit filiam HENRICI DONNE, armigeri.—His wife bore,—*Azure*, a lion rampant regardant *argent*, langued, armed and eyed *gules*. They had issue,—

VII.—RHEBUS II., armiger, nupsit filiam RHEBI FITZ-THOMAS, armigeri.—His wife bore,—*Gules*, 3 stags' heads full front *or*. They had issue,—

VIII.—MEREDICUS, armiger, nupsit ANCRETAM filiam DAVID FITZ-GRIFFITH, armigeri.—His wife bore,—*Gules*, a castle *argent*, charged with a lion passant *sable*. They had issue,—

IX.—GRIFFINUS FLOYD, armiger, nupsit GWENDOLENAM filiam JUANIS MORGAN, armigeri.—His wife bore,—*Or*, a lion passant *gules*, armed and langued *azure*. They had issue,—

X.—JOANNES FLOYD, armiger, nupsit EUAM filiam DAVID GRIFFITH ex LANGADOC armigeri.—His wife bore,—*Argent*, a lion rampant *sable*, armed, eyed and langued *gules*, the head and fore paws of the first. They had issue,—

XI.—RODORICUS FLOYD armiger, nupsit NESTAM filiam JOANNIS GRIFFITH, armigeri.—His wife bore the same arms as the preceding. They had issue,—

XII.—JOANNES EWAN FLOYD, armiger, nupsit heredem JOHANNIS PRUDHERECH, domini TREGUILBE, armigeri.—She bore the same arms as FLOYD. They had issue,—

XIII.—JOHANNES II., FLOYD, armiger, nupsit JANE filiam DAVID FLOYD, armigeri.—She bore,—*Sable*, 3 horses *argent*, 2 and 1, a fleur-de-lis of the same at the base (*en abyme*), on a chief *gules* a tower of the second. They had issue,—

XIV.—ROLLANDUS FLOYD, armiger, Transiit in Galliam anno 1610: Nat. circa 1584. Ob. 1654.—He married CHARLOTTE

<sup>1</sup> Llandeilo Fawr.

DE KEROMAN, of the parish of PLOUGONVER, in the diocese of TRÉGUIER (now the department of the CÔTES DU NORD).

XV.—JULIEN FLOYD, Esquire, eldest son of the preceding, married CATHERINE ROBIN, demoiselle de MOISANFORH. In 1672 he travelled into England, and brought back the Genealogy from which the portions of the above, written in Latin, have been textually extracted. This Genealogy was written, blazoned and illuminated by DAVID EDWARDES, herald at arms of the Principality of Wales,<sup>2</sup> and certified, signed, and furnished with the seals of several Welsh noblemen and gentlemen. By aid of this document he was declared Noble in FRANCE, by decree of the Council of State, 13th September, 1672.

XVI.—GUILLAUME FLOYD, Esquire, seigneur of ROSNEVEN, eldest son of the preceding, married ANNE DE NOË, dame de LA VILLECADE.

XVII.—GUILLAUME FLOYD, Esquire, seigneur of ROSNEVEN LA VILLECADE, KEMPERIC, &c., only son of the preceding, married FRANÇOISE ROBERTINE DU GARZPERN.

XVIII.—ANNE FRANCOISE FLOYD, dame de LA VILLECADE ROSNEVEN, &c., married PIERRE ALEXANDRE DE KERANFLEC'H, chevalier, seigneur of GWERN, TREUSVERN, chef-de-division of the Catholic and Royal armies of Brittany, officer in the Gardes Francaises. In consequence of the deaths, without issue, of the brothers and sisters of his wife, he became heir to all the possessions of the eldest branch of the FLOYDS of Brittany.

XIX.—GUILLAUME JEAN JOSEPH DE KERANFLEC'H, chevalier of the Royal and Military order of St. Louis, lieutenant-colonel of the Catholic and Royal armies of Brittany, only son of the preceding, married MAURICETTE SAINTE LE MÉTAYER DE COETDYQUEL.

XX.—CHARLES MARIE ARMAND DE KERANFLEC'H, only son of the preceding, married SIDONIE SAINTE ALEXANDRINE DE KERNEZNE, last representative of the House of the Marquesses DE LA ROCHE.

XXI.—CHARLES JOACHIM GUILLAUME MARIE DE KERANFLEC'H, eldest son of the preceding, now living.

C. DE KERANFLEC'H.

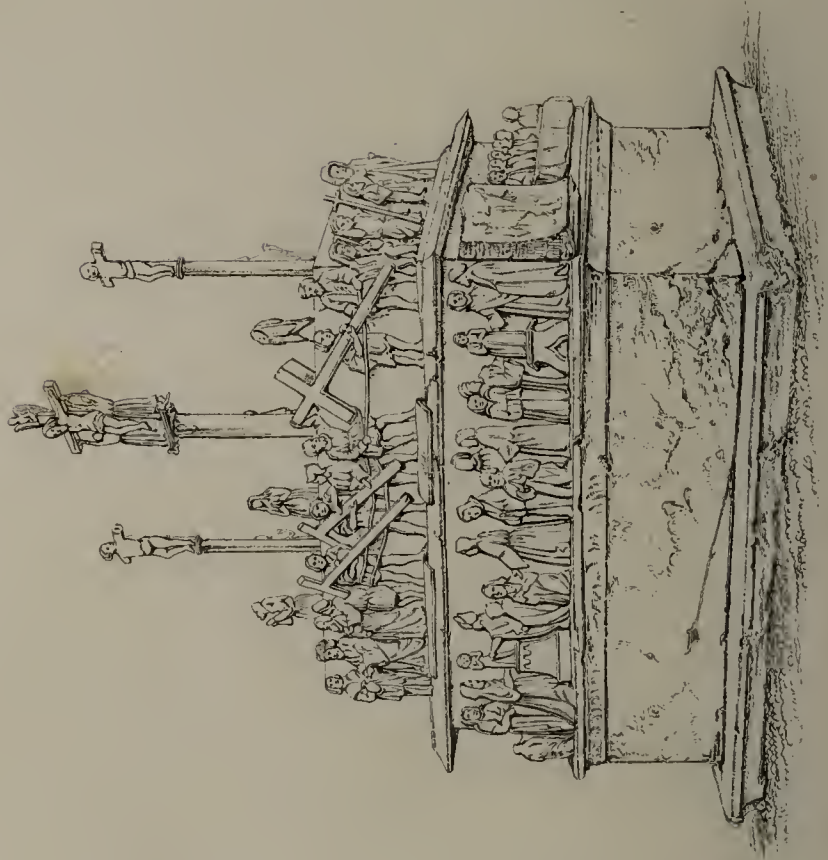
<sup>2</sup> Rouge Dragon ?





Sculptured Stone at Rungler, Brittany.

A. Le Rossel del.



Cabary at Tron-Houarn, Brittany.

A. Le Rossel del.

## SCULPTURED STONE AT RUNGLEO, BRITANNY.

AT Rungleo, in the parish of Logonna, in Brittany, there is still standing a stone, which is called a *Menhir* (or *Maen Hir*), on one of the faces of which certain Christian sculptures of late date occur. This stone was first pointed out to the Breton Archæological Association, and described by M. de Courcy, in 1849; and an accurate delineation of it has since been obtained through the kindness of M. Le Beau.

By the term *menhir* is commonly understood, in Brittany, a rough, generally an unhewn, stone, employed to designate a place of sepulture (perhaps the boundaries of land); and the word *maen-hir* in Wales is its exact equivalent. In this present instance, however, if M. de Courcy's idea is correct as to its having been originally a rough unhewn menhir, it is evident from the engraving that the stone has been subsequently cut and fashioned into a symmetrical form, placed on a base, adorned with sculptured figures, and surmounted by a cross. It was observed to the Breton Association, by M. de Courson, that a system of Christianizing stones, supposed to have been erected in pagan times, had existed in Brittany; and Mr. Basil Jones had previously noticed this circumstance to our own Association, and had described a cross-capped menhir at Tregunc, together with other Breton antiquities, in 1847.—(*Archæologia Cambrensis*, First Series, ii. p. 197, &c.) It is known in fact that Pope Gregory the Great recommended this Christianizing of pagan monuments as much as possible. There are several instances of rude stones bearing incised crosses without inscriptions in Wales, such as in the parish of Llangyndeyrn, Caermarthenshire, and Bridell, Pembrokeshire; and light is thrown on the subject, as far as Wales is concerned, by the following passage from the *Acta Sanctorum* of the Bollandists, in the history of St. Samson, alluded to by M. de Keranflec'h in his paper on Breton

crossed stones (*Archæologia Cambrensis*, Third Series, iii. p. 374):--

“Quâdam autem die, quum per quendam pagum, quem Tricurium vocant, deambularet, audivit (ut verum erat) sinistrâ parte idolum homines bacchantum ritu in quodam fano per imaginarium ludum adorantes; atque ille annuens fratribus ut starent et silerent, et ipse de curru ad terram descendens et ad pedes stans, attendensque in his qui idolum colebant, vidit ante eos in cujusdam vertice montis simulacrum abominabile adsistere. In quo monte et ego fui, signumque erucis, quod sanctus Samson sua manu cum quodam ferro in lapide stante sculpsit, adoravi et meâ manu palpavi.”

It is not impossible but that this stone may be identified as archæological observations become extended; meanwhile, it is desirable that antiquaries should be on the look out for crossed stones of this kind, and should delineate or describe them accurately when found. Another passage occurs in the life of St. Columbanus, who is there stated to have inscribed a cross on a millstone in the east of France.

Upon one of the surfaces of the stone at Rungleo the sculptures represent the Twelve Apostles in three rows, one over the other, each figure standing in a separate niche, and bearing the usual attributes. Above them is a niche much larger than the others, containing two figures. One most probably is intended for the Saviour; the right hand is elevated in the Latin benediction; the left hand holds an orb, though this is more usually an emblem of the First Person of the Holy Trinity; the head is bearded, and *not nimbed*; the robes are long, hiding the feet. The second figure is diminutive in size, and stands apparently upon a sculptured base, or the capital of a shaft. It is enveloped in a robe, and the combination of the two figures is so unusual that it is difficult to interpret their meaning. Perhaps the second figure is that of the ecclesiastical personage who had this sculpture executed, and so dedicated the stone to pious purposes. These figures do not seem to be earlier than the fifteenth century.

H. L. J.

THE MANX SOCIETY, FOR PUBLICATION OF  
NATIONAL DOCUMENTS OF THE  
ISLE OF MAN.

THIS Society has just been organized under the presidency of His Excellency the Honourable Charles Hope, Lieutenant-Governor of the Isle of Man. It numbers among its members the Hon. and Right Rev. Horace, Lord Bishop of Sodor and Man, and all the civil and ecclesiastical authorities of the island. Upwards of 200 subscribing members are already enrolled. The Secretaries are,—Rev. W. Mackenzie, Strathallan Park, and Paul Bridson, Esq., Douglas. The annual subscription is £1 1s. The following are extracts from the preliminary papers issued by this Society:—

“The Chief of ‘the multitude of Isles,’ satellites to Great Britain and Ireland, has local peculiarities of the most interesting and important nature. It is an unexhausted field to the Antiquary and the Statesman,—the man of the past and of the future—of conservatism and of progress. Inhabited by an aboriginal tribe of the great Celtic family, with language, institutions, and laws peculiar to itself,—never united to Scotland, Ireland, or England,—to this day a separate realm, independent of the Imperial Parliament, and under its native and aboriginal Legislature,—with a singular relation between its church and state,—having, as Lord Coke says, ‘such laws the like whereof are not to be found in any other place,’ so that, ‘if the ancient discipline of the Church were lost,’ said Chancellor King, ‘it might be found in all its purity in the Isle of Man,’ surely this Island has peculiar claims to have the light of catholic publicity at length cast upon all its documents and peculiarities. It was not in jest merely that Burke, speaking to Dr. Johnson and Boswell about a visit to this Isle, used the famous line of Pope,—‘The proper study of mankind is Man.’

“The Central Isle of the British Group, connected with Scotland geographically and geologically, with Ireland ethnologically, with England politically, and with the three kingdoms ecclesiastically, merits more attention from the United Kingdom than it has ever received. As during the past it has been, so for the future it promises to be, a beginner of the great central movements of the British Isles. Said to have been the central fane of Druidism in the aboriginal Celtic period, it was certainly the stronghold of the Norsemen long before they took the supremacy of Great Britain and Ireland. They introduced here trial by jury, and modified the old Celtic government by constituting the House of Keys to be a representation of the Island, before the judicial and political systems of jury and representation were known in Britain. The highest order of English chivalry, that of the Garter, began with the King and Queen of Man. The Papacy was subdued in this central Isle a full century before Henry VIII., and thus among the European nations, the Manx, like Wycliffe, was the Morning Star of the Reformation, and for 428 years has been to the most catholic extent anti-papal. The latest reforms of the British fiscal

and legal systems under Peel and Brougham are said to have been modelled after Manx examples. The records of such central movements of the geographic and organic heart of Great Britain and Ireland, must prove in the highest degree interesting to the antiquary, the historian, and the conservative patriot, and may afford data to the patriotic reformer and liberal, for prospects and actings as to future progress. The oldest and first-born dependency of England must be an object of interest to the younger brood of giant nations growing up from the loins of the Anglo-Saxon race. It is a singular spectacle in Europe to see a nation with no debt, with no soldiers of its own, with a heavy claim against the British Treasury, and with the taxing branch of its own Legislature dormant. Having single-handed cut itself free from the Papaey in 1430, at the end of 'the Great Western Schism,' and being the only reformed nation that has not been excommunicated by Rome, it holds towards Papal and Protestant kingdoms a peculiar position in Christendom. Marching in the front rank of European progress, the miniature kingdom of Man preserves with Asiatic immobility the Tynwald government, older far than that throne of the Cæsars on which the Popes have placed their chair of St. Peter. The Protestantism of Mona, so much indebted to Wycliffe, and not impeded by the growing obstacles that stop the progress of the Luther and Calvin reformation, seems to have special preparation for the next era and development of Christianity. A nation whose soil is divided as in France, and whose Sabbath is observed as in Scotland, with a domestic Legislature, and a Bible in every family, is in a normal position for progress, ready to move in the van of Christendom, a pilot engine before the catholic train of mankind.

"On these grounds it is deemed that a Society for the publication of all the valuable documents illustrating the past, and promotive of the future of the Manx people, will have claims of no ordinary strength on the patronage of the Nobility, Commons, and Churches of the British Empire and Colonies, and of all who look to the United Kingdom as the leading and model nation of mankind. This Society will direct for the first time a combined and powerful influence towards the elucidation of the national records and monuments of Man."

"It is proposed,—

"A. To reprint scarce books relative to the Isle of Man, that are really valuable, such as the Council may determine.

"B. To republish the report of the Royal Commissioners of 1792, with some of the more valuable appendices and permanent matters of evidence.

"C. To collect into one volume all the more important notices of the Isle of Man, from that in Cæsar's Commentaries down to the present day.

"D. To collect all that is interesting and important out of the Rolls and Seneschal's Office, the Episcopal and Parochial Registries, and the other public records of the Island.

"E. To give in one volume some of the chief Family Pedigrees and lists of Kings, Bishops, Governors, Deemsters, Keys, and other officials, in chronological order.

"F. To publish collections out of the British Museum, and Harleian MSS., respecting this Island.

"G. To make every possible search after the most ancient records of the Isle alleged to have been carried away to the Tower of London, Drontheim, or elsewhere.

"H. To enquire whether the Stanley and Atholl families, and the Crown offices, have in their repositories papers of moment as to this Island.



“I. To collect and preserve all available remains of the Manx Language.

“J. To collect any interesting and important historical records touching the religious denominations of this Island, without interfering in party disputes, the Monastic and Baronial Church establishments, the connection of this Island with the Abbey of Furness and the Priory of St. Bees, and its relation to Drontheim, Avignon, Canterbury, St. Andrew’s, Dublin, Durham, Chester, and York.

“K. To publish a standard edition of all the Statute Laws of the Island under a responsible Editor, with a complete index to the whole code and series.

“L. To publish collections of Manx native literature.

“It is earnestly hoped that all Members of the Legislature, Registrars, and Officials connected with public Records of the Island, Rectors and Vicars of Parishes, Chaplains, and Ministers of all denominations, Officers of Customs, Captains of Parishes, Moars, Serjeants, and Members of the Setting Quest of the several Parishes, Parochial Schoolmasters, and all others holding any situation, ecclesiastical or temporal, will aid and assist the Society in affording such statistical and general information as they may possess, and such as may be considered important in the furtherance of the objects of the Society. Loans of Books, MSS., rare Tracts, Family History, or Biography, or other works in any way directly or indirectly connected with or relating to this Island, will be thankfully received and duly acknowledged by the Secretaries, to whom it is requested that they should be forwarded, to be returned on demand of the respective lenders.”

The following Questionary has also been issued by the Society to all parishes in the island:—

“Name of the Parish, its length, breadth, acreage, and general Geological character, Celtic remains, such as Rocks or Stones, which are objects of popular tradition or superstition, Altar Stones, Cairns, either simple heaps of stones, or surrounded by circles of stones, Runic Stones or Crosses.

“Have any Axes, Spears, Arrow-heads, Vases, Coins, Rings or other remains been found; in whose possession are they?

“Are there any ruins or remains of ancient Buildings, embracing Roads, Stations, Barrows, Treen Chapels or Yards, Civil, Military, or Ecclesiastical?

“Incumbents, &c., of the Livings from the earliest to the present time, with the dates of their induction, &c. In whose gift are the various Church preferments?

“What benefactions have been given to the parish, particularly since 1827?

“Parochial Registers: their earliest date. Particular information is earnestly requested, and as ample extracts from them as can be given. No subject is of more importance to the Antiquary and Historian, and in no way can clergymen do greater service to the History of the Island than by rendering accessible the valuable documents in their custody.

“The Church, when built, its general plan and dimensions?

“Are there any remarkable Tombs or Monumental Inscriptions? Exact copies of these, with all armorial bearings, are particularly valuable. Earliest date on stones, and remarkable ages.

“Notice any peculiarity in the Fonts, of what materials composed; if any screens or carved works; Communion Plate or Church Relics; if any arms or inscriptions.

“Extent of Parish Clerk’s Glebe; number of Wardens in the Parish, or any peculiar mode of election.

“What Schools are there in the Parish, and how endowed or supported?

“What Chapels of other denominations are there in the Parish,—when built, and how endowed, &c.?”

“Is there any Library connected with the Church or Parish,—by whom given, or how kept up; the number and description of Books.

“Are there any Words or Phrases peculiar to the people of the district?”

“Have they any remarkable Legends, Ballads, Proverbs, or Traditions?”

“Are any Ancient Customs or Games kept up, or any peculiar Customs observed at Funerals, or respecting the Dead, or Marriages, or Christenings?”

“Are there any Mineral or remarkable Springs of Water, or Wells?”

“Natural History. Any information on this subject will be very useful. Appearance of rare Birds, Insects, Mollusca, Shells, &c., thrown on the sea-shore; Plants, &c., that may be considered rare, &c.”

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## Correspondence.

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### ANTIQUITIES IN MERIONETH.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I inclose to you a drawing of a bronze vessel, found in the year 1855, in ploughing a field at Hendreforfydd, near Corwen.



O. JEWITT 54

Bronze Vessel, found at Hendreforfydd.

Perhaps some of your readers may be able to suggest to what purposes it was applied. The body of the vessel is very much the same in form as the altar cruets of mediæval date. Mr. Albert Way supposes it to have been made in the fourteenth century.

In your last Number, at p. 250, “Sir Francis Eure” should be “*Ralph Eure*,” and he was, *at this time*, Lord Eure of Multon.

I must also beg you to correct an important error in my letter relative to Llanaber Church, at p. 315. That letter you will observe is written, at the commencement, in the first person plural, and, towards the end, changes into the first person singular. How this error has arisen, I am quite unable to say. Whether the letter has been compiled by the Editors from a short article written by myself, as speaking in their name, *and* a private letter to one of the Editors, I know not; certain it is, whoever may be the writer, or compiler, it has been very hastily done, and it is necessary that the faults which it contains should be noticed.

I beg to give you a very satisfactory report of the progress of the restorations of Llanaber Church. There are very few faults in the work, and they are the faults of a clever but little practised mason, who promises fair, with some additional instruction, to make a very good workman in church masonry. These faults can, I hope, easily be remedied. As regards the architect, Mr. Boyce, I think I may say there are no mistakes. It is fortunate that the best view of the church is from the turnpike-road to the south-east of it, for it is the spot from whence it is most frequently viewed. I must confess that I am disappointed in the effect of the church from the sea-shore. The pitch of the western gable is not high enough, but this was quite unavoidable, as, independently of cost, no architect would have recommended an alteration of the effective old roof.

I am glad to find that the boarding and ribs remain under the plaster with which the ceiling of the sacarium had been covered; but before the pulling down yesterday of a portion of the plaster, the original bosses, and some longitudinal bands of good oak carving, were visible.—I remain, &c.,

July 23, 1858.

W. W. E. W.

## MARRIAGE OF THE CATHOLIC PRIESTHOOD.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Under the head “Perranzabuloe in Wales,” *Archæologia Cambrensis*, Third Series, ii. p. 262, your correspondent M. N. inquires after examples of the marriage of the Romish clergy. The following instances are taken from *L’Histoire de la Bretagne*, by the learned Benedictine Dom Lobineau. In speaking of Orseand, Bishop of Quimper at the commencement of the eleventh century, he says:—

“This Orseand honoured the episcopacy more by his birth than by his life. His father, named Benedict, was the son of Budic, Comte de Cornouaille, in the time of Alain Barbetorte. Benedict was a bishop at this same time, and continued so all his life, that is to say, until the end of the (tenth) century; although, after the death of his father, he took upon him the quality of comte. There is every appearance that he married being bishop (as well as Guerech, who was Bishop, and afterwards Comte, of Nantes, and who left a son at the time of his death). The wife of Benedict was called Guinoedon, and

he had by her five children, viz., Alain Cagnart, Comte de Cornouaille after him, Orscand, Bishop of Quimper, Guethenue, and Guereeh, with a daughter named Avan, who married Huelin, Seigneur de Hennebont. Orscand followed the example of his father, and was married publicly, and in face of the Church, as will be shown in speaking of Alain Cagnart. . . . .

“He (Orscand) solicited the daughter of Rivelin of Crozon, and the marriage was about to be celebrated . . . . . when Alain Caignart set himself against it. But the opposition ceased, as soon as the prelate had surrendered to the comte some of the lands of his church.

“The daughter of Rivelin de Crozon was called Onwen (or Onwert), and the bishop had three sons by her. Benoit, or Benedict, who succeeded his father, Guigon, Dean of the Cathedral of Quimper, and Conan. The title ‘wife of a bishop’ did not shame Onwen; she even bore her state haughtily, so far as not to condescend to rise up (in the church of St. Corentin) at the presence of the Comtesse Judith (wife of Alain Caignart) . . . . . who wishing to obtain satisfaction for this contempt, it cost the bishop another slice of the land of his church.”

It appears also that Bishop Benedict, the son of Orscand, likewise married. Thus three Bishops of Quimper in succession, grandfather, father, and son, took upon themselves the marriage state, at the end of the tenth, and in the commencement of the eleventh century.

“The *Acts of Brittany*,” says the same author, “acquaint us that, at the same period, the Bishops of Vannes, Nantes, and Rennes (all Gallican bishops), lived openly with their wives, by whom they had many children.”

Elsewhere mention is made of the invasion of the bishopries by the kings, and the gifts of them to laymen, who could not administer them, but confided them to mercenary priests. “These sacrilegious priests married publicly; hence the titles ‘priestesses,’ and ‘ecclesiastical children,’ so common in the eleventh century. The churches themselves were not free from scenes of scandal; many seigneurs placed their children in the priesthood without inquiring whether they were fitted or not. These married in order to preserve their paternal inheritance.”

It would hence appear that, however the law of the Church may have been,—and upon that head there is no doubt,—the laws of the different countries recognized these marriages as legitimate, even in the eleventh century. Indeed, according to Dr. Milner, and his reviewer in the *Quarterly*, it was only after great efforts that Pope Gregory VII. established the change, and not without great opposition, in Italy, Germany, France, and almost all Europe. “The remembrance of a married pope, Adrian II., say they, was yet alive in the minds of many.”—I remain, &c.,

A GLEANER.

BISHOP MORGAN OF LLANDAFF.—MYDDFAI  
CHURCH.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I send you the following inscription from a slab in Myddfai Church, Caermarthenshire, accompanied by a rubbing of the coat of arms at its head. It may perhaps serve to complete the biographical account of our Welsh prelates.—I remain, &c.,

August 1, 1858.

AN ANTIQUARY.



“Here Lyeth the Body of Henry Owen late of Glassalt Esq<sup>r</sup> who Departed this Life y<sup>e</sup> 9<sup>th</sup> day of December 1727 in y<sup>e</sup> 70<sup>th</sup> year of his Age.”

“Here alsoe Lye y<sup>e</sup> Body’s of Morgan Owen of Glassalt aforsaid Esq<sup>r</sup> (Father of the said Henry Owen) who Departed this Life y<sup>e</sup> 2<sup>d</sup> day of March in y<sup>e</sup> year 1667 And of Anne his wife (Mother of y<sup>e</sup> said Henry Owen) who Departed this Life y<sup>e</sup> 25<sup>th</sup> day of December in y<sup>e</sup> year 1683.”

“Here alsoe Lyeth y<sup>e</sup> Body of y<sup>e</sup> Right Reverend Father in God Morgan late Bishop of Landaffe Great Uncle to y<sup>e</sup> said Henry Owen who after haveing suffered much for his Loyalty to his Sovereigne King Charles y<sup>e</sup> first and his pious Zeale for y<sup>e</sup> Established Church Departed this Life the 5<sup>th</sup> day of March in the year of Our Lord 1644.”

DESTRUCTION OF ROMAN TOWNS IN BRITANNY.

*To the Editor of the Archæologia Cambrensis.*

SIR,—In the present position of the discussion concerning the condition of Britain after the Romans, it may not be uninteresting to afford some means of drawing a comparison with the corresponding state of things in Brittany. With this object in view, I send you the following summary of some observations made by one of our members, M. de la Borderie, at the Archæological Congress of France, held at Nantes in 1856. On that occasion M. de la Borderie

drew an ideal line from the mouth of the Couesnon, on the borders of Normandy, to the town of Vannes, and observed that to the westward of this line is the true country of Brittany; but to the eastward, and as far as the frontiers of Normandy, Maine, Anjou, and Poitou, it is Gallo-Frankish Brittany. Westward of the line thus traced, and in Brittany purely so called, the changes of the sites of the centres of population have been very considerable. M. de la Borderie quoted the names of the towns which ancient geographers placed within the limits of the Armorican peninsula. Out of their number, twelve in all, one only, Alette, near St. Servan, maintained till the twelfth century the degree of importance which it had under the Romans, while the others turned into miserable little places, or else so completely disappeared that, at the present day, the search for their sites is a work of almost pure conjecture. On the other hand, several ancient Roman establishments, the ruins of which still lie about our fields, have no names whatever attached to them, so remote is the epoch of their decline and fall.

The principal centres of population in the middle ages, the Episcopal cities, are altogether of Breton and ecclesiastical origin, such as Dol, St. Bricuc, Tréguier, St. Pol de Léon, and Quimper. The latter by its birth destroyed the ancient Gallo-Roman town, *Civitas Aquilonia*, a few remains of which are to be found about three quarters of a mile above the confluence of the Odet and the Steir, in the faubourg of Locmaria. It slightly revived, however, in the eleventh century, by the establishment of a monastery.

As for the secondary centres of population, which were at the same time castles of considerable strength, and chief towns of fiefs of importance, there were to the westward of this line—Josselin, Ploermel, Auray, Quimperlé, Pont-l'Abbé, Châteaulin, Landerneau, Brest, Morlaix, Lannion, Guingamp, Quintin, Lamballe, Dinan, &c. Out of this number there is only Brest where traces are to be found of an establishment of any importance in Gallo-Roman times. A few tiles at Landerneau, a statuette and some coins at Morlaix, have been found; but these are not sufficient to prove the existence of a town. It appears, *First*,—That in the east of Brittany the three capital cities of the Gallo-Roman epoch have retained their importance down to the present time; but the secondary centres of population, and the feudal chief towns, have been formed in the middle ages, without having been preceded by any Roman establishment of importance. *Second*,—That in the western part of the Armorican peninsula, none of the mediæval towns, two only excepted, were built on the sites of Roman ones. And this general displacement of the centres of population in Lower Brittany, M. de la Borderie considers a sign of the preponderance of a Breton immigration into these districts.

I remain, &c.,

August 13, 1858.

A BRETON MEMBER.

## COWBRIDGE CHARTER, NAME, &amp;c.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Among the “Archæological Notes and Queries” in your Number for July last, I observe the following:—“*Query 73.*—PONT FAEN.—Can any member give accurate information as to the earliest date when this name was applied to Cowbridge?”

Now, although I am unable to answer this question precisely, I think that I can satisfy your readers that the name of “COWBRIDGE,” or *Bovium*, is much more ancient than that of “PONT FAEN,” or *Stone Bridge*.

We all know that the principal rivers in this and the adjoining county of Monmouth were originally crossed by *wooden* bridges, and that it has been only in comparatively modern times that these have been superseded by our more commodious and more lasting *stone* erections.

Holinshed, in his *Chronicles*, (book i. p. 74,) speaking of Cardiff, says,—“Certes the Taffe is the greatest River in all Glamorganshire. The course of y<sup>e</sup> water in this River is so swift, and bringeth of such Logs and Bodies from the Woodie Hills, that they do not seldom crush the Bridge in pieeces, but for as much as it is made of *Timber*, it is repaired with Lyttle Cost, whereas if it were made of hard Stone, all the Countrie about would hardly be able to amend it.”

The traditionary account in the locality, with respect to the name of “*Cowbridge*,” is, that an animal of the *bovine* species, whilst drinking in the river under one of the arches of the old wooden bridge, by which the Thaw was formerly crossed in that town, became entangled by the horns, in the net-work of timber, and drowned; and that this circumstance gave to the place the name of *Cow-Bridge*.

I have also heard that Cowbridge was one of the first places in the county in which a stone bridge, of any considerable span, was constructed, and that the Welshmen considered it so remarkable a thing, that they called the place in consequence, *Tre-Pont-Faen*, or the *Stone Bridge Town*.

That “*Cowbridge*” is a name of considerable antiquity is evident from various circumstances.

In the history of the conquest of Glamorganshire, by Sir Robert Fitzhamon, which occurred A.D. 1090, it is stated, that, after dividing the county among the twelve knights who accompanied him, Fitzhamon reserved to himself “the castle of Cardiff, and the manors belonging to it, viz., *Cowbridge*, Kenfig, Tyr-y-Iarll, and the lordship of Boverton.” It also appears, from the records of members returned to Parliament for the Welsh Boroughs, that, in the 33rd year of Henry VIII., (1542,) Sir John Bassett, of the Inner Temple, was returned a member for “Cardiff, and its contributory boroughs of *Cowbridge* and Llantrissant.” Again, in the old charter of the town, which (as constable of the old castle of Robert de St. Quentin, in the manor of Llanblethian, and as such *ex-officio* mayor of Cowbridge) I

have in my possession, and which refers to still more ancient grants, that town is described as “*Nostra Villa de Cowbridge.*” That charter is rather a curious document, and the following are extracts from it:—

“*SECUNDA PARS Paten. de Anno Regni Regis Caroli Secundi TRICESIMO TERTIO.*

“*DE CART. VILL. } REX OMNIBUS ad quos &c. Salutem. CUM  
de Cowbridge. } Villa de Cowbridge in Com. n̄o Glamorgan  
Sit Villa valde antiqua et Populosa, ac Burgenses et Inhabitantes ejus  
ejusdem Villæ per divers separ. nomina, a tempore cujus contrar.  
memoria homin non existit, divers Libertat. Consuetud. Franches.  
- Immunitat. et P.heminent. habuer. Usi et gavisu fuer., tam racone et  
pretextu diversar. Cart. et Litr̄r Paten. per divers Progenitores et  
Antecessores nr̄os nup. Reges et Reginas Angliæ. et per diversos  
Dominos et Dominas de Glamorgan eis ante hac fact. concess. sive  
confirmat., quam r̄nc, et p.textu diversar. p.scripcoñm usund. et  
consuetudin. in eadem Villa ab antiquo usitat. et consuet. . . . .  
Nos igitur VOLENTES quod de certo inper̄pm in eadem Villa con-  
tinuo habeatur un. cert. et indubitat. modus de, et pro, custod. pacis  
n̄re ac pro Regimine et Gubernacõe ejusdem Villæ et populi n̄ri ib̄m  
habitant. et ad illum conflueud. Et quod Villa p.dict. de cetero in  
per̄pm sit et permaneat Villa pacis et quietis, ad formidinem et terro-  
rem malor. delinquen., et in premium bonor., atque eciam ut pax n̄ra  
ceteraq. facta Justiciac, et boni Regiminis, ib̄m melius custodiri pos-  
sint et valeant. . . . .  
Volumus Ordinavimus Constituimus et Concedimus QUOD dict.  
Villa de Cowbridge in Com. n̄o Glamorgan, sit erit permaneat de  
cetero inper̄pm libera Villa de se, Et quod Ballivi Aldermani et  
Burgenses Villæ p.dict. et Successor. sui sint et erunt perpetuis futur.  
temporibus, vigore presencium, unum Corpus Corporat. et Politicum  
per nomen Ballivor. Aldror. et Burgensium Villae de Cowbridge in  
Com. Glamorgan. . . . .  
Et quod Ballivi Aldr̄i. et Burgenses Villæ predict. et Successores sui  
de certo inper̄pm habeant Communc Sigillum pro causis et negotiis  
suis et Successores quibuscunq. agend. . . . .  
Et ulterius volumus et per presentes ordinamus quod Ballivi Villae  
predict. in posterum eligend. et uominand., antequam ad Offic. illud  
Ballivi vel Ballivor exequend. admittantur, aut eor. aliquis admittatur,  
per Constabular. Castell de Lanblethian pro tempore existen. aut per  
ejus Deputat. Approbat et approbati erit et erunt, et Sacrament cor-  
poral coram Constabular Castr. predict sive ejus Deputat. ad Officium  
illud bene et fidelit. exequand. prestabunt et eor. quilic. prestabit Et  
quod post hujus approbaçõn et Sacram. sic ut p.fertur habit. et prestit.  
Officium illud habeant et exerceant pro et duran. tal. tempore quãl  
Ballivi Villæ predict. temporib. retroact. solebant. . . . .  
Et ulterius volumus et per presentes pro nob. hered. et Successor. n̄ris  
concedimus pefat. Ballivis Aldris et Burgens. Villae predict. et suc-  
cessor suis, quod Constabular Castri de Lanblethian predict. pro tem-  
pore existend. ac Ballivi ejusdem Vill. pro tempore existen. perpetuis*



futur. temporibus sint et erunt Justiciar n̄ri et eōr quilt. sit et erit Justic nr. ac hered. et successor. nr. at pacem nr.ãm hered. et suceessor. nr. infra Vill predict. Libertat et pecinet. ejusdem conservand. et eustodiend. (quor. Constabular Castri predict. unum esse volumus.) . . . . .

In Cujus Rei &c, Teste Rege apud Westm. octavo die Augustii.

“ P. br̄e de privato Sigillo.

“ This is a true Copy of the Original Record remaining in the Chappel of the Rolls having been examined by me

“ Hen. Rooke, Clerk of the Rolls.

“ 2<sup>d</sup> June 1753.

Examined this Copy with the Original Record in the Chappel of the Rolls along with M<sup>r</sup> Rooke the proper officer, by me

“ Jo<sup>n</sup> Thomas.”

I remain, yours &c.,

R. C. NICHOLL CARNE.

Nash Manor, near Cowbridge,  
August 5, 1858.

### RUTHIN COLLEGIATE CHURCH.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Passing through Ruthin the other day, I could not fail to perceive the spire now building on the steeple of the church. It is of fourteenth century work, and does credit in its design to the architect; but I think it would have produced a better general effect if the sides of the tower had been pierced with plain loops, or single-light windows, beneath the belfry story, instead of leaving so large a portion of walling quite plain. It must not be forgotten that the original steeple is of one of the most barbarous periods of our history,—the earlier portion of the last century,—when constructional proprieties were unknown to builders; and any architect of the present day is fully justified in treating the works of our great-grandfathers with the most perfect freedom. He can hardly make them worse than they were.

Observing that all the pews and other wooden abominations of the interior of the church have been removed, I hope that the two tombs mentioned by old Churehyard in the following lines from his *Worthines of Wales* may be discovered:—

“ A church there is, in Wrythen at this day,  
Wherein Lord Gray, that once was Earle of Kent,  
In tombe of stone, amid the chauncell lay:  
But since remov'd, as worldly matters went,  
And in a wall, so layd as now he lyes  
Right hand of queere, full playne before your eyes;

An Ankres too, that nere that wall did dwell,  
With trim wrought worke, in wall is büryed well."

This mention of the "Ankress," or female anchorite, is peculiarly interesting.

It was with much regret that I was informed in Ruthin that the new seats of the church are to be made of *deal*—not of oak. If so, then this is a piece of gratuitous barbarism and bad economy, which would make me prefer even the old unsightly pews. Why build a spire if there is not money enough to fill up the interior of the church properly?—why wear a silk hood over a calico surplice? How long will a system of "sham" still be allowed to disfigure what *ought* to be the handsomest edifice in a parish?—I remain, &c.,

AN ANTIQUARY.

September 1, 1858.

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## CHARACTERISTICS OF ANCIENT ROADS IN WALES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—It is well known to the Association that several members are actively engaged in tracing ancient roads, whether British or Roman, in various parts of Wales; and I therefore wish to throw out a suggestion for the purpose of eliciting their opinion upon it.

I believe that Roman roads among our mountains are not always to be distinguished by the marks that characterize them in more level districts. They are not always laid out in straight lines from one station to another, nor are they always paved. On the contrary, they wind about considerably,—not always forced to do so by the configuration of the ground; and they are more commonly found, now at least, as trenches than as raised causeways.

I conceive that under such circumstances—which I believe can be proved to exist—it is difficult to distinguish a Roman road from a British one; at least it appears to me that there are no particular marks whereby it can be positively determined, in ordinary cases, whether a road be Roman or not.

That the Britons had roads contemporaneously with, if not antecedently to, the Romans seems to me certain; and that the Romans adopted the British roads, using and improving them, also seems to me highly probable; but how to distinguish one from the other by appearances only, I confess myself unable to discover.—I remain, &c.,

AN ANTIQUARY.

August 10, 1858.

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## Archæological Notes and Queries.

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*Query 76.*—In the charter granted to the corporation of Cardigan, as quoted by Meyricke, in his *History of Cardiganshire*, occurs the name of a Bishop of *Leicester*. Is not this erroneous? Should it not be Chichester? A. B.

*Q. 77.*—Can any member fix the date of the earliest MS. in which the so-called *bardic* characters are to be found? I suspect them, like some other “*bardic*” matters, to be nothing more than comparatively modern inventions. AN ANTIQUARY.

*Q. 78.*—Has any *cist-vaen* ever been discovered in Wales bearing an inscription? I do not mean any mediæval coffin-lid, but a *cist-vaen*, found in unconsecrated ground. J.

*Q. 79.*—I shall be glad of information, if any can be obtained, as to the earliest record hitherto discovered of ship-building in Wales. Excellent coasting vessels, and others of rather greater burthen, are now constructed in Wales; but it is a question of importance in its bearing on Welsh history, when and where within the Principality ship-building on an extended scale first arose. For instance, can any antiquary discover the earliest recorded date of ships being built in Milford Haven? I do not mean anything about Prince Madoc, but something authentic. R. W. Y. C.

*Q. 80.*—The inquirer, an architect, wishes to obtain a list of ancient churches *with spires*, in any county of Wales except Pembroke. H.

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*Answer to Query 73.*—*Pont-faen*, or rather Pontfôn, is a name probably as old as the town itself; at least it was under that name the Romans found the place; and this goes backwards a good bit. The Romans, it is a known principle, either Latinized or translated the proper names of conquered countries. Pontyfon they found convenient to translate into *Bovio*; *bovis*, and the Celtic *bû*, and *mû*, and *môn*, being synonymous terms, all converging in the Saxon name *cow*. Some old Welshman had thrown some two or three alder trees over the river *Thaw*, and clodded the same to form a *trajectus*, for the purpose of transferring his cattle to the *caedraw* over the river. This bridge, under his hands, grew into immortality, when the less fortunate builder, or rather hewer's name, went off with the stream, and the *Thaw*—to him—in this case acting up to its name, *Taw*—*Sic gloria mundi*. Pontfaen is but a corruption of Pontfôn.

LLWYD O LANGATHEN.

## Miscellaneous Notices.

CHRIST CHURCH, BRECON.—This valuable specimen of the architecture of the thirteenth century is about to be restored, the edifice being intended for the chapel of the new Grammar School, to be erected here by order of the trustees, under the Act of Parliament lately obtained. We intend to engrave complete illustrations of this building, and to publish the history of the conventual institution, in a future Number.

LLANFAES CHURCH, BRECON.—This church, the roof of which fell in some time since, is going to be rebuilt. We hope that the tower will be retained.

LLANDWROG CHURCH, CAERNARVONSHIRE.—This church is now in process of re-edification by H. Kennedy, Esq., of Bangor. We trust that the monuments will be suitably placed in the new building.

PRESERVATION OF EARTHWORKS IN GLAMORGANSHIRE.—A short time since the tenant farmer of a remote spot in the parish of Llangynwyd, belonging to the Countess Dowager of Dunraven, had begun to plough down an encampment called Bwlwarciau, "the bulwarks," on his farm. The subject having been brought under her ladyship's notice, the countess immediately gave directions that no further injury should be done to this ancient earthwork. It gives us great pleasure to record this circumstance, as an excellent example to all landowners how to act under similar circumstances. If general orders for the preservation of earthworks were given to agents and surveyors of estates, much damage might be prevented from being done, more through ignorance of the value of early remains, than from any bad will towards such relics of national history.

INSCRIBED STONE AT HAYLE, ST. ERTH, CORNWALL.—(*Ante*, p. 179.)—J. O. W. (p. 318) considers the fourth line to be a proper name; but as the name of the departed appears to have occupied the second line, now partly effaced, between which and the fourth line is the word *requievit*, I imagined that the letters CVNATDO, forming the fourth line, did not represent a proper name, but the year of the deceased's birth.—R. EDMONDS, Junr.

ROMAN MINES IN WALES.—The subject of the mining operations carried on in Wales by the Romans has been taken in hand by one of our members, Mr. T. Wright, who is carrying on similar researches in various parts of England. Information on this head is sought for by him, and any intelligence as to new discoveries will be duly appreciated. It constitutes a question bearing closely on that of Roman roads in the Principality, and it is one which members will do well to bear in mind, when they are engaged in tracing the marks of Roman progress among our mountains.

**SCULPTURED CROSSES OF IRELAND.**—A magnificent work on this subject has been published in London by Mr. H. O'Neill. It is executed in the best style of tinted lithography, and contains 36 plates, resembling those published by Mr. Chalmers, and Mr. Stuart, in Scotland. The price is rather high, five guineas: but works like these ought to find their way readily into the libraries of noblemen, and other munificent patrons of national archæology.

**LLANDEILO-FAWR AND ITS NEIGHBOURHOOD.** By W. DAVIES.—This is the title of a small guide book to the beautiful neighbourhood of Llandeilo-Fawr, and in it the author has endeavoured to point out the various objects of natural history and antiquity which give peculiar interest to that district. The work is more strictly topographical than antiquarian, and as such lies without the limits of our Association to give an account of. We may say thus much, however, that it contains a summary of what commonly passes for the Welsh history of the Vale of Towy, but which we believe is destined at some future time to suffer so many corrections and alterations from the light of archæological science as will render it almost valueless. Our conviction is, that little is accurately known of the mediæval history of this district; nor can there be until the labour is begun in the right place—in the Record Offices of London. In particular, the author's account of Castell Carreg Cennen, and Carn Goeh, gives us no reliable information whatever; it is merely equivalent to the current tradition of the neighbourhood. The notice of the Meddygon Myddfai is worth reading; but we shall say nothing about the modern (?) inscribed stone removed from the village to Cilgwyn until we have drawn the Maen-hir removed at the same time. We could wish to have seen a list of the antiquities of the district arranged in chronological order; this will be an improvement in the second edition. The account of Golden Grove and Jeremy Taylor is the most interesting part of the book; and the portions that refer to Dyncvor, Aberglasney, and Llandeilo, as it once was, are well worthy of perusal.

**PATRONYMICA BRITANNICA, A DICTIONARY OF FAMILY NAMES.** By MARK ANTONY LOWER, M.A., F.S.A.—This work is the result of a study of British family names extending over more than twenty years. The favourable reception which the author's *English Surnames* obtained, and the many hundreds of communications to which that work gave rise, have occasioned the present one. The author has devoted a large amount of attention to the origin, meaning, and history of our family designations—a subject which, when investigated in the light of ancient records and of modern philology, proves highly illustrative of many habits and customs of our ancestors, and forms a very curious branch of archæology. It is publishing by subscription, and appears to us well worthy of the support of all antiquarian students.

## Reviews.

TOKENS ISSUED IN THE SEVENTEENTH CENTURY IN ENGLAND, WALES, AND IRELAND. By W. BOYNE, F.S.A. London: J. Russell Smith. 1858.

This work will be welcomed by the topographer and the genealogist, as filling up several *lacunæ* in county and municipal history. With its carefully compiled lists, and its excellent plates, it is just what is required for the library of the most exact archæologist. Members will observe that, through the author's kindness, we have been enabled to give them the two plates illustrative of the most notable tokens hitherto found in Wales; and they are good specimens of the contents of the rest of the book. The scope of this work may best be gleaned from the following observations of the author:—

“The series of Tokens described in this Work commences with the year 1648, about the time of the beheading of Charles I., when the Royal prerogative of Coining was set aside, and extends to the year 1672, when the circulation of Coins of this description was cried down by a Proclamation of Charles II. As memorials of a period which was perhaps more important and eventful than any other in English history, these Tokens are acknowledged to be of high value. They circulated in nearly every town in the kingdom (except in Scotland), and they bear on them records of families, companies, buildings, ancient inns, old customs, and many other matters of topographical and antiquarian interest. Many of them were issued by Members of the Long Parliament, by Lords of Manors, Mayors and Sheriffs. The student of Heraldry will find among them numerous coats-of-arms of families, cities, towns, abbeys, trades, etc. Among the most frequent devices are, the Trade Arms; articles of dress, some of them long since obsolete; implements of war, trade, and agriculture; and the various signs by which the shops and inns were distinguished at a time when the houses were not numbered.”

It is highly probable that many of our readers are not fully acquainted with the history of this curious kind of private money; and to such we are doing a service by printing the following extract from the Introduction:—

“The small coinage of England from the earliest times was of silver; transactions requiring money of inferior value were carried on by means of black mail, turneys, Abbey-pieces, crockards, dotkins, staldings, and other base foreign currency, as well as by English leaden Tokens, all of which were illegal, and against the circulation of which many severe laws were enacted by our earlier kings. Silver money was coined as low in value as the penny, three-farthings, halfpenny, and farthing; all these were in common use, but from their small size and weight—the silver halfpenny of Elizabeth weighing only four grains—they were extremely inconvenient and were easily lost. Small change of a more useful size and weight was required, even though it must consist of a baser metal. In the reign of Elizabeth, pattern-pieces were struck, and a proclamation drawn up, legalizing the circulation of copper money; but owing to the difficulties the Queen had experienced in restoring the standard of silver money, which had been much debased during the extravagant reign of Henry VIII., her aversion to a base currency was so great, that the project was abandoned without trial. Pennies and halfpennies of small size, however, were issued in 1601 and 1602 for circulation in











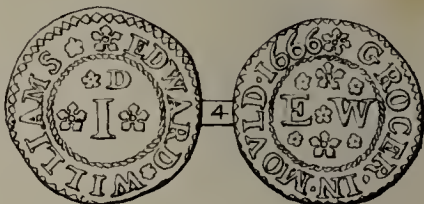
*Llanidloes*



*Llanrost*



*Llanrwst*



*Mold*



*Neath*



*Presteigne*



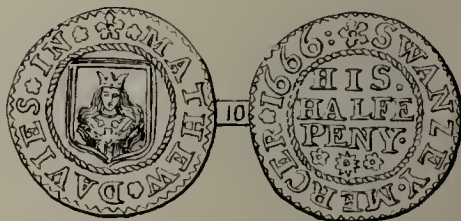
*Puthdy*



*Ruthin*



*Swansea*



*Wreaham*



*Welshpool*



This Plate of  
presented by  
F. S. A. Cor. Mem.  
of Geo. Bailey, Swansea  
to him by



**WELSH TOKENS**  
Geo. Grant Francis, Esq  
Ant. Soc. Scotland  
is respectfully dedicated  
the Author.

*E. P. Bailey & Co. Lewis*

Ireland, and authority was granted by Elizabeth, to the Mayor and Corporation of the City of Bristol, to issue a Corporation farthing token.

“The need for small change being urgent, leaden Tokens, generally of mean workmanship, continued to be issued by tradesmen until 1613, the cleventh year of the reign of James I., who then delegated his prerogative of striking copper money to John Baron Harington, for a money consideration; the patent however was granted for farthings only.

“On the accession of Charles I. to the throne in 1625, the patent for the coinage of farthings was renewed. The privilege was grossly abused by the patentees, who issued them in unreasonable quantities, and of a merely nominal intrinsic value, the coins weighing only six grains each. They encouraged the circulation by giving twenty-one shillings in farthings for twenty shillings in silver; by this means many unprincipled persons were induced to purchase them, and would force five, ten, and even twenty shillings' worth of them at a time on all with whom they had dealings. In a short time, not only the City of London, but the whole kingdom, and especially the counties adjacent to the metropolis—Kent, Essex, Suffolk, and Norfolk—were so burdened with them, that in many places scarcely any silver or gold coin was left, the currency consisting entirely of farthing Tokens. The issue of this patent was one of the many arbitrary acts of the first two Stuart kings, which tended to destroy the attachment of the people to the Royal Family. It is remarkable that among the nearly 9500 Tokens described in this Work, the name of Charles is found on only 44. The numerous families named Smith, who issued above one hundred Tokens, have not a single Charles amongst them. James, being a Scripture name, has been more fortunate, though it is not so common as might have been expected.

“The accumulation of the patent farthings in the hands of small tradesmen, caused the latter so great a loss, from the refusal of the patentees to rechange them, that in 1644, in consequence of the public clamour, they were suppressed by the House of Commons, which ordered that they should be rechanged from money raised on the patentees' estates. Apparently an authorized currency was then intended, as two pattern farthings were struck (described at pages 179 and 180), one of which is dated 1644; the design however was never carried out, men's minds being then too much occupied with the Civil War between the King and the Parliament.

“The death of the King put an end to the exclusive prerogative of coining copper and brass; the Tokens which form the subject of the present Work immediately began to be issued, and were circulated without authority, and, as stated on some of them, for ‘necessary change.’ As they were received again by the issuer when presented, they were far preferable to the patent farthings. The earliest date on the Tokens is 1648. Although those of that year are not numerous, they are found to have been issued in various parts of the country, and occur in sufficient number to lead to the belief that most of them were struck previously to the King's death; for though the year 1648 of the Old Style continued until March 26, 1649, two months would seem too short a time for so many of them to have been designed, struck, and put in circulation.

“During the whole period of the Commonwealth, no copper money was coined by the Government, except a few farthings, which are very rare, and were probably only patterns for an intended coinage. Silver money continued to be issued of the value of twopence, one penny, and halfpenny. That the government of the Commonwealth was as unpopular as that which it had overthrown, is evident from the Tokens, which were undoubtedly an index of public opinion: the Commonwealth Arms are very rarely found on them; whilst after the Restoration the Royal Arms, the King's Head, and other insignia of royalty, are exceedingly common.”

In adverting to the extent which this kind of coinage attained, Mr. Boyne observes,—

“Some discussion took place a few years ago, as to the probable number of Tokens issued during the seventeenth century, when the writer ventured to guess them at forty thousand, and by another person they were estimated at eighty thousand. After an examination of all the principal collections of these pieces, and an extensive correspondence with antiquaries in all parts of the country, the present list of 9466 Tokens has been formed; and the Author is not now disposed to estimate the entire issue as having exceeded twenty thousand. It is not likely that descriptions of even that number will ever be collected; but as there are some counties of which he has not seen special collections or printed lists, further investigation will, no doubt, in those cases lead to a considerable increase.”

The author adds further on,—

“The earliest dates are 1648, 1649, and 1650; but Tokens of these years are scarce; after 1650, until 1660, they are more plentiful, and nearly the whole of them are farthings; halfpennies are few in number; and there are no pennies. Those of a date subsequent to the Restoration of Charles II. are the most abundant; halfpennies are very common among them; and there are a good number of pennies. The years 1665, 1666, 1667, 1668, and 1669 are the most prolific, in particular 1666 (the year of the great Fire of London); whilst in 1670, 1671, and 1672 they again become scarce; of the latter year there are very few.

“The tokens were in circulation exactly a quarter of a century; they originated with a public necessity, but in the end became a nuisance; they were issued by nearly every tradesman as a kind of advertisement, and being only payable at the shop of the issuer, they were very inconvenient. The Government had for some time intended the circulation of royal copper money, as we have pattern-pieces of halfpennies and farthings of the year 1665; but it was not until the year 1672 that the farthings of Charles II., of a similar size to those of the present day, were ready for circulation. Tradesmen’s Tokens were then at once put down by proclamation.”

We have only to add that this book is well printed, and that its general style is highly creditable to the taste and experience of our publisher, Mr. Russell Smith.

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LA MORT D’ARTHURE, &c. (Library of Old Authors.) Compiled by Sir THOMAS MALORY, Knt. Edited by T. WRIGHT, Esq., M.A. 3 vols. 12mo. London: J. Russell Smith. 1858.

We are indebted to our spirited publisher for many archæological works of the greatest interest issued under his auspices, and especially for the series of good and scarce books which he is now bringing out in his “Library of Old Authors.” The last which has appeared is the work now before us; and it does credit to his spirit and discernment, as well as to the Editor’s learning and industry. The very title of the book insures its being noticed by Cambrian Archæologists, for it professes to be no less than the most complete edition hitherto attempted of the mediæval romance of “King Arthur,” who is still believed in—still almost worshipped—by the credulous; and it is valuable as supplying a gap in the shelves of many a learned man, who may look into it, and like it, for the sake of curiosity—or for the higher purpose of tracing certain lines of thought—and for the detecting cer-

tain errors and assumptions which passed for antiquarian knowledge during the Cimmerian darkness of the last century. But no account of the book can be so acceptable as that given by Mr. Wright in his introductory essay:—

“The origin of the cycle of romances, which have for their subject the adventures of King Arthur and his knights, and which were during many ages so popular throughout nearly all the countries of Europe, appears to be involved in impenetrable mystery, and I will not attempt to discuss it on the present occasion. We first become acquainted with the story which forms the groundwork of them in the pretended History of the Britons, published in the year 1147, by Geoffrey of Monmouth, who acknowledges that his materials came from Britany, which country, therefore, we may perhaps safely regard as the cradle of this branch of mediæval literature. Geoffrey’s history was new to everybody in England; but it excited not only great interest, but apparently great admiration, and it was seized upon by the metrical chroniclers in Anglo-Norman and English, such as Gaimar and Wace, who were contemporary with Geoffrey of Monmouth himself, and a little later the Anglo-Saxon Layamon, who turned it into verse with more or less of variation and amplification. It is quite evident, nevertheless, from a comparison of these versions with the original, that the various writers had no knowledge of the romantic stories they tell independent of that original, and that their alterations and amplifications were the mere liberties which they considered themselves authorized as poets to take. Nevertheless, in the course of the second half of the twelfth century the story of King Arthur and his knights took suddenly a great development, and presents us with a multitude of new incidents with which Geoffrey of Monmouth could not have been acquainted. It is impossible now to decide from whence these new incidents were derived, or how much of them were the mere invention of the writers, who seem indeed to have worked into their narrative popular stories then current, and derived from various sources, but which had really no relation to it. I will, therefore, not venture upon any discussion of these questions, but proceed simply to state the known facts of the literary history of the long and curious romance of which an edition is given to the public in the present volumes.

“The first of these romances, which composed this new development of the story—for the series of which we are speaking consists of several separate narratives—is that of the St. Graal, the holy vessel or ‘hanap,’ which had been preserved by Joseph of Arimathea after the death of the Saviour, and which was pretended to have been brought, after many marvellous adventures, into the Isle of Britain. This history has no immediate connection with that of King Arthur, but seems to have been founded on some mysterious religious legend, brought perhaps from the East during the age of the crusades. The next in order of date of these compilations is the history of the prophet and enchanter Merlin, which, composed perhaps partly of Breton legends, was certainly built upon the foundation which had been laid by Geoffrey of Monmouth. We have, however, here the events of King Arthur’s reign, which had been told briefly by Geoffrey, much amplified, and we are introduced to some of the principal knights of the round table. The third of these romances was that of Lancelot du Lae, which is devoted to the adventures of that hero and to his amours with Queen Guenever. This was followed by the Queste du St. Graal, or search of the St. Graal, which had been already partly related in the romance of Lancelot, and which is now conducted more especially by Preeval, Gawaine, Lancelot, and the son of the latter, Galaad or Galahad, who finally succeeds in achieving the adventure. The fifth and last of these romances was that which was more particularly known as the Mort Artus, or Mort d’Arthure, in which Lancelot’s intrigues with the queen and the enmity

of Gawaine's brothers lead to the war which ended in King Arthur's death, and concludes the history of all his adventurous knights.

"These five romances are written in prose, in the Anglo-Norman dialect of the French tongue; and there can be no doubt that they were compiled by two writers of the reign of Henry II. of England, one who names himself Robert de Borron, and the other a celebrated writer who lived at that monarch's court, and is known popularly by the name of Walter Mapes, though his name is usually written Map in the manuscripts. The first of these writers claims the Roman du St. Graal and the History of Merlin, while Mapes was the author of Lancelot, the Queste du St. Graal, and the Mort Artus.

"Subsequently to the appearance of these romances, two new writers of the same stamp came into the field, one of them giving us his name as Lucas de Gast, the other Helie de Borron, said to have been a kinsman of Robert de Borron. The latter appears to have written as late as the reign of Henry III. To these two writers severally we owe the first and second parts of the romance of Tristan, or Tristran, a new hero, unknown to the previous histories of King Arthur and his knights, but who from this time forward assumes a very prominent place among the knights of the round table. For some reason or other—perhaps mere caprice—the two writers of the romance of Tristan take every opportunity of blackening the character of Sir Gawaine, who was represented as one of the purest models of knighthood in the previous romances; and it is to them we owe the history of King Pellinore, and of the great feud between his sons and Sir Gawaine and his brethren. Helic de Borron also compiled a new and very extensive romance, which, under the title of Gyron le Courtois, commemorated a new series of heroes, including Gyron himself, Meliadus of Léonois, and several others.

"This mass of romance soon became popular, as we may judge from the number of manuscripts which still remain, and it formed a sort of code of knight-errantry which exercised, no doubt, a considerable influence on the feudal spirit and sentiments of the thirteenth and fourteenth centuries. A crowd of writers in different languages selected particular incidents from these romances, or abridged the whole, and published them in verse and in more popular forms; and this cycle of romance became thus more and more developed, and in these new forms and editions occupied continually a more important place in the literature of the day. In these metrical forms, the romances of King Arthur and his knights might be chaunted in the baronial hall or chamber in the same manner as the *Chansons de Geste* and the other classes of metrical romances. It would hardly be in place here to give any account of the numerous metrical romances and other poems belonging to this cycle which appeared during the thirteenth and fourteenth centuries. As the feudal manners began to degenerate, and the practice of chaunting the romances was abandoned, the metrical versions, the language of which became sooner obsolete, began also to lose their popularity, and gave way to almost a rage for the romances in prose, which, especially among the great chiefs on the continent, were looked upon with a feeling of reverential respect, as the grand and almost sole repositories of the spirit and principles of feudalism; and such was the state of feeling when the invention of the art of printing came to facilitate the multiplication of copies of books. The French printers of the latter half of the fifteenth century, and of the earlier part of the century following, produced a considerable number of editions, generally in folio, of the long French prose romances relating to the St. Graal, to King Arthur and his knights, and especially to the adventures of Sir Tristran, whose story appears to have become permanently the most popular of them all.

"Although this cycle of romances had, as we have seen, first made its appearance in England, it seems never to have been so popular here as in France; and it held by no means a prominent place in our literature at the

time when so many editions were issuing from the presses of the French printers. A few English metrical romances belonging to this class are found in manuscripts of the fifteenth century, but they are generally unique copies, and I doubt whether they were in any degree of vogue. Even Caxton, who had evidently a taste for French literature, did not think of printing a book on this subject, until he was pressed to do it, as he informs us, by 'many noble and dyvers gentylnen of thys royaume;' and then he seems to have been at a loss to find any book which would suit his purpose, until he was helped out of this difficulty by Sir Thomas Malory, who had compiled a book 'oute of certeyn bookes of Frensshe, and reduced it into Englysshe.' All we seem to know of Sir Thomas Malory is, that he tells us himself, at the conclusion of his book, that he was a knight, and that he completed his compilation in the ninth year of the reign of Edward IV., that is, in the course of the year 1469, or early in 1470, or more than fifteen years before Caxton printed it. The statement of some of the old bibliographers, that he was a Welshman, is probably a mere supposition founded on the character of his book."

All this is exceedingly clear and satisfactory. The Editor then gives an account of the various previous editions, and of the manner in which the actual text now published has been settled. We next come to a *fac-simile* of the title-page of 1634, so rare that we wish we could reprint it as a typographical curiosity; and then to a preface of that date, with which we will not tease our readers. But immediately after come Caxton's "Prologue," and "Preface to the Christian Reader," the former of which, being a gem of a curiosity, we here give entire:—

"After that I had accomplysshed and fynysshed dyvers hystories, as well of contemplacyon as of other hystorial and worldly actes of grete conquerours and prynces, and also certeyn bookes of ensaumples and doctryne, many noble and dyvers gentylnen of thys royaume of Englonde camen and demaunded me many and oftymes wherfore that I have not do make and enprynte the noble hystorie of the saynt greal, and of the moost renommed crysten kyng, fyrst and chyef of the thre best crysten and worthy, kyng Arthur, whyche ought moost to be remembred emonge us Englysshe men tofore al other crysten kynges. For it is notoyrly knowen thorough the unyversal world that there been ix. worthy and the best that ever were, that is to wete, thre paynyms, thre Jewes, and thre crysten men. As for the paynyms, they were tofore the incarnacyon of Cryst, whiche were named, the fyrst Hector of Troye, of whome thystorie is comen bothe in balade and in prose; the second Alysander the grete; and the thyrd Julyus Cezar, emperour of Rome, of whome thystories ben wel kno and had. And as for the thre Jewes, whyche also were tofore thyncarnacyon of our Lord, of whome the fyrst was duc Josue, whyche brought the chyldren of Israhel into the londe of byheste; the second Davyd kyng of Jherusalem; and the thyrd Judas Machabeus; of these thre the Byble rehcereth al theyr noble hystories and actes. And sythe the sayd incarnacyon have ben thre noble crysten men stalled and admytted thorough the unyversal world into the nombre of the ix. beste and worthy, of whome was fyrst the noble Arthur, whos noble actes I purpose to wryte in thys present book here folowyng; the second was Charlemayn, or Charles the grete, of whome thystorie is had in many places bothe in Frensshe and Englysshe; and the thyrd and last was Godefray of Boloyne, of whos actes and lyf I made a book unto the excellent prynce and kyng of noble memorye kyng Edward the fourth. The said noble gentylnen instantly requyred me temprynte thystorie of the sayd noble kyng and conquerour kyng Arthur, and of his knyghtes, wyth thystorie of the saynt greal, and of the deth and

endyng of the sayd Arthur; affermyng that I ouzt rather tenprynte his actes and noble feates, than of Godefroye of Boloyne, or ony of the other eyght, consyderyng that he was a man borne wythin this royaume, and kyng and emperour of the same.

“And that there ben in Frensshe dyvers and many noble volumes of his actes, and also of his knyghtes. To whom I answerd, that dyvers men holde oppynyon that there was no suche Arthur, and that alle suche bookes as been maad of hym, ben but fayned and fables, bycause that somme cronycles make of hym no mencyon ne remembre hym noo thyng ne of his knyghtes. Wherto they answerd, and one in special sayd, that in hym that shold say or thynke that there was never suche a kyng callyd Arthur, myght wel be aretted grete folye and blyndenesse; for he sayd that there were many evydences of the contrarye. Fyrst ye may see his sepulture in the monasterye of Glastyng-burye, and also in Polycronycon, in the v book the syxte chappytre, and in the seventh book the xxiii chappytre, where his body was buryed and after founden and translated into the sayd monasterye. Ye shal se also in thystorye of Bochas in his book *de casu principum*, parte of his noble actes and also of his falle. Also Galfrydus, in his Brutysse book, recounteth his lyf. And in divers places of Englund many remembrances ben yet of hym and shall remayne perpetuelly, and also of his knyghtes. Fyrst, in the abbay of Westmestre at saynt Edwardes shryne remayneth the prynte of his seal in reed waxe closed in beryll, in whych is wryton *Patricius Arthurus, Britannie, Gallie, Germanie, Dacie, imperator*. Item, in the castel of Dover ye may see Gauwayns skulle, and Cradoks mantel; at Wynchester, the rounde table; in other places, Launcelottes swerde, and many other thynges. Thenne al these thynges consydered, there can no man resonably gaynsaye but there was a kyng of thys lande named Arthur. For in al places crysten and hethen he is reputed and taken for one of the ix. worthy, and the fyrst of the thre crysten men. And also he is more spoken of beyonde the see, moo bookes made of his noble actes, than there be in Englund, as wel in Duche, Ytalyen, Spanysse, and Grekysshe, as in Frensshe. And yet of record remayne in wytnesse of hym in Wales, in the toune of Camelot, the grete stones and mervayllous werkys of yron lyeing under the grounde, and ryal vantes, which dyvers now lyvyng hath seen. Wherfor it is a mervayl why he is no more renomd in his owne contreye, sauf onelye it accordeth to the word of God, whyche sayth that no man is accept for a prophete in his owne contreye. Thenne al these thynges forsayd aledged, I coude not wel denye but that there was suche a noble kyng named Arthur, and reputed one of the ix worthy, and fyrst and chyef of the cristen men, and many noble volumes be made of hym and of his noble knyghtes in Frensshe, which I have seen and redde beyonde the see, which been not had in our maternal tongue, but in Walsse ben many, and also in Frensshe, and somme in Englysshe, but no wher nygh alle. Wherfore suche as have late ben drawn oute bryeffly into Englysshe, I have after the symple connyng that God hath sente to me, under the favour and correctyon of al noble lordes and gentylnen, enprysed to enprynte a book of the noble hystories of the sayd kyng Arthur, and of certeyn of his knyghtes, after a cople unto me delyvered, whyche cople syr Thomas Malorye dyd take oute of certeyn bookes of Frensshe and reduced it into Englysshe. And I, accordyng to my cople, have doon sette it in enprynte, to the entente that noble men may see and lerne the noble acts of chyvalrye, the jentyl and vertuous dedes, that somme knyghtes used in tho dayes, by whyche they came to honour, and how they that were vycious were punysshed and often put to shame and rebuke, humbly bysechyng al noble lordes and ladyes, wyth al other estates, of what estate or degree they been of, that shal see and rede in this sayd book and werke, that they take the good and honest actes in their remembraunce, and to folowe the same. Wherin they shalle



fynde many joyous and playsaunt hystories and noble and renommed acts of humanyte, gentylnesse, and chyvalryes. For herein may be seen noble chyvalrye, curtosye, humanyte, frendlynnesse, hardynesse, love, frendshyp, cowardyse, murdre, hate, vertue, synne. Doo after the good, and leve the evyl, and it shal brynge you to good fame and renomnee. And for to passe the tyme, this book shal be plesaunte to rede in, but for to gyve fayth and byleve that al is trewe that is contayned herin, ye be at your lyberte; but al is wryton for our doctryne, and for to beware that we falle not to vyce ne synne, but texereyse and folowe vertu, by whyche we may come and atteyne to good fame and renomme in thys lyf, and after thys shorte and transytorye lyf to come unto everlastyng blysse in heven, the whyche he graunt us that reygne in heven the blessyd Trynyte. Amen.”

We are not going to inflict any portion of the romance itself on our readers; those who are bent on peering into it must really purchase the book for themselves. There is no reason, indeed, why they should not order the whole series of *Old Authors*; money has often been spent with less advantage; we will only add that the learned Editor's notes, which accompany the text, are well worthy of being all perused; they contain much curious information, and are neither long nor dry,—two unusual qualities in a body of annotations.

THE ULSTER JOURNAL OF ARCHÆOLOGY. No. XVIII. London: J. Russell Smith.

We really do not consider ourselves bound to apologize to our readers for again bringing another of our able contemporary's Numbers under their notice. There is so much sound and thoroughly new matter in every one of the Numbers which have hitherto come before us, that we think it of some importance to communicate a small portion of it to our readers. Our more immediate object, however, in adverting to the present Number of that Journal, is to be able to quote observations bearing on the relative antiquity of bronze and stone weapons. Our readers are aware that the Danish theory of the Four Periods, however ingenious, is now widely controverted by those who are well able to pronounce an opinion upon its merits; and that especially, instead of stone weapons having preceded bronze ones, the contrary opinion is now decidedly gaining ground. Illustrative of this circumstance is a paper by Mr. O'Laverty on some stone and metal weapons lately found in the North of Ireland. The author says,—

“The public works, undertaken some years ago, for improving the navigation of the river Bann, at Portglenone, on the borders of Antrim and Derry, presented an excellent opportunity for investigating the relative antiquities of stone and bronze weapons in Ireland, as the river was, in the progress of the operations, in part turned off its natural course. The residence of the writer in the immediate vicinity afforded him ample means of making observations on this subject. The original bed of the Bann, at the place mentioned, consisted principally of a whitish clay, over which, in process of time, a quantity of sand and small stones, rolled down by the water, had formed a stratum, varying in depth from six to fourteen inches; in this were deposited a vast number of ancient weapons and other objects of antiquity, the depths at which they were found corresponding, it may be reasonably concluded, with the relative ages of the classes of antiquities to which they belong.

“Arrow-heads, made of a light-grey flint, were, as a class, found at the

greatest depth. These were of two kinds, the barbed, and the lozenge-shaped ; but each exhibited an equal skill in their manufacture. Specimens of both kinds were found in great abundance : however, I should say that the lozenge-shaped arrow-heads were more numerous. I have mentioned that the grey flint arrow-head was, as a class, found at the greatest depth : to this I saw one very marked exception, where a thin triangular piece of bronze—a javelin-head, or the blade of a knife—having three holes, by which it was secured to the shaft, and weighing half an ounce, was found with a cuneiform weapon of grey flint ; near this, but in a higher stratum, were deposited several barbed arrow-heads, of flint.

“The brass and bronze articles were found in a stratum immediately above that of the flint arrow-heads. They were mostly military weapons, consisting of leaf-shaped swords, and a few swords partaking of the nature of a dagger ; a bronze scabbard, bronze *skians*, and a great number of spear-heads, some of which had lateral loops, and others rivet-holes ; and in the sockets of many of them portions of the wooden shaft still remained, but greatly decayed.

“The black cuneiform stone hatchets, and a kind of rude spear-head of red flint, according to the evidence afforded by their position, must be the most *modern* of all the ancient weapons, previous to the introduction of iron. Many of them were found on the *surface* of the river’s bed, and *none were found below* the bronze articles.

“After a careful investigation of the antiquities found at Portglenone, I am led to believe that the earliest inhabitants of that locality came from some country where the art of making stone arrow-heads had arrived at perfection : hence we find no *progressive* development of the art in the arrow-heads found in the Bann. On the contrary, the most finished article is found at the greatest depth, while the rudely formed arrow-head of red flint is found on the surface of the river’s bed. We may account for the exceptional case of the bronze weapon found at a greater depth than the barbed arrow-heads, by supposing that the chiefs and rich men were armed with metallic weapons at a period when scarcity of metals compelled the clansmen to shoot from their bows stone-headed arrows. From the fact of the stone arrow-heads not being found in such numbers in the same stratum with the bronze weapons, as they were in that immediately below it, we might conclude that the primitive warriors, who used them, were conquered by the people who used the bronze weapons. Yet these latter seem in part to have used arrow-heads of stone, as many such were found among the bronze articles ; but they were not so well formed, and seemed evidently the work of a different people, or of a people abandoning their old arts, in which they had once been well skilled. I am of opinion that while the people fabricated of bronze their swords, *skians*, and other weapons, with which they struck or stabbed their enemies, they continued to make of stone, as a cheaper material, all weapons intended to be thrown from the hand, and therefore exposed to be lost. I also think that, having learned by experience that ornamentation and even barbs were useless,—since a piece of sharp flint pushed into a cleft shaft would effect its deadly purpose equally as well as the most expensive barbed arrow-head,—they adopted the cheaper mode of making them. The arrow-heads differ very much in size : some of them, made of red flint, are not longer than a sixpenny nail, and not much broader ; such arrows probably were used for shooting birds. A chip is taken off each arrow-head in order to allow it more conveniently to be pushed into the shaft, which for that purpose seems to have been slightly cleft. It was then secured with a small cord wound around the end of the shaft and a part of the arrow-head. It is in this way that the savages of the Polynesian Isles still secure their arrows, as may be seen by a visit to the Belfast Museum. In many instances our Irish arrow-heads, when broader than the diameter of the shaft, have indentations on the sides, evidently intended to receive the cords.”

After mentioning the discovery of three stone clubs, the ancient name for which he conjectures to be the *Cateia* of Silius Italicus, and the actual equivalent to be the *Boomerang* of the South Sea Islands, the author gives an engraving of one, which was about 15 inches long, and 6 inches wide, and concludes thus:—

“Considering the beauty of many of our ancient weapons and ornaments, we must be convinced that the state of the Celtic inhabitants of these kingdoms, previous to and at the period of the Roman invasion of England, must have been little understood, or much under-rated, by ancient writers. Historians may describe them as half naked barbarians, roving, plundering, and existing in the lowest grade of savage life; but how can we reconcile this with their fighting in chariots, their expert use of arms, and their military discipline. The chariots tell of an advance in the mechanical sciences, and a knowledge of the working of metals; and when we hear from the Roman writers how the Scotic tribes of North Britain could so systematically keep at bay the trained legionary soldiers, we may be convinced that our ancestors must have then attained a respectable position in the scale of civilization, at least so far as the arts of war are concerned.”

Our readers will judge for themselves about this; but we hasten to call their attention to two letters out of a series entitled “Letters on Irish Antiquities by a Cornishman,” who signs himself “Trevelyan”—models of good sense and sound archæological inference. They are upon the same question of stone weapons. In Letter I. we find the following:—

“Living, as I do, at such a great distance from the several head-quarters of Archæological science, I am debarred from all opportunity of meeting individuals who have devoted themselves to that growing branch of national education, and of asking them questions which I do not find answered in the antiquarian publications of the day to which I have access.

“As my present difficulty lies more particularly in those articles composed of flint, both elegantly formed as well as rudely shaped, which are said to be found so abundantly in Ulster, I trust you and your readers will pardon my curiosity in seeking information respecting them and their origin—their antiquity—their *loci*—and indeed every fact which relates to their discovery.

“Before I ask any questions relating to their antiquity, I should like to know if there be any reason to suspect that the local guides at the Giants’ Causeway ever themselves manufacture flint arrow-heads, knives, or spears? And if they do, what tools or methods they adopt for manipulating the flint, or for preparing it before-hand? I am more curious about this matter, because the London antiquaries appear at present to be divided in opinion as to the genuineness of quantities of articles made of flint which have been recently sold by certain individuals in Yorkshire; who, however, assert that they find the things ready made to their hands in the ground, and that they do not manufacture these articles, not knowing, in fact, how to make them.

“Now comes my question:—Can you or your correspondents give us any exact information of the *loci* where it has been stated large quantities of flint articles have been found in Ulster? and where, from the enormous quantities of chips or spalls of flint found, it would appear that regular manufactories or workshops of flint weapons and implements existed formerly? . . . . .

“The theory which I hold leads me, I confess, to infer the very contrary, and to believe that the flint hatchet and handle, both in one piece, was a marvellous work of art, of the same date with other things of the same finish, and made to imitate the iron hatchet and wooden handle, and thus prove what could be done with flint of first-rate quality by a master-workman in that material.

“The very same line of argument which leads me to infer that the flint

hatchet with a handle, was a copy of an iron hatchet and wooden handle, leads me also to conclude, that some at least, if not all, of the nicely shaped flint arrow-heads found in Ulster, are imitations of iron arrow-heads; which, being composed of a dearer material, went out of use and were replaced with flint arrow-heads made for trade by people who sold them cheap, or at least cheaper than iron arrow-heads of the same size and pattern. Now, I want facts—to help out, to correct, or to deny my inference, so far as flint arrow-heads, &c., are concerned. Some of them which I have seen are perfect master-pieces of the craft, which is from its ingenuity certainly worth the trouble of re-discovery, if this has not already taken place in Antrim and Yorkshire.

“I have spoken to some American travellers, and asked them questions as to the manufacture of flint and obsidian arrow-heads on that continent; but have received little or no information on the subject beyond the inference that copper tools were necessary to form flint arrow-heads. Now, if this could be proved, it would place the flint arrow-heads, found in Ulster, in a later category than copper tools and weapons, as in America.”

This subject is thus pursued in Letter II. :—

“A friend of mine, who visited Ireland a few years since, told me that the question of the absolute antiquity of many things made of stone of different kinds, and sold by the guides to the visitors at the Giant’s Causeway, had been settled definitely by an Irish antiquary, a friend of his: for this gentleman had actually discovered one of the guides hard at work, polishing one of the basalt ‘celts,’ which he would no doubt offer for sale in the course of the same day.

“These celts, or hatchets, generally made of trap-rock in that locality, are of different sizes, and usually shaped like an almond kernel, frequently with the pointed end imperfect. It has been said that the linen weavers in the North of Ireland frequently use these stones for flattening or beetling the threads in a piece of linen, so as to make it look evener in its texture than it really is; and, that when a weaver cannot get a celt ready made to his hand, he manufactures one, so perfectly like an ancient specimen that the most skilful antiquary would be deceived by the imitation.”

And here “Trevelyan” becomes almost personal towards the “patriotic,” or *pseudo*-antiquaries, for he adds,—

“I wish our professed antiquaries would speculate less, and establish or develop facts more. I know of no science, so-called, where facts are more wanted than in British antiquarianism, including in that general title the study of Irish, Scotch, and Welsh antiquities.”

And,—

“If pre-historic antiquities are to be studied scientifically, we must bring all the ancient facts that can be found to bear upon them, each to help out all the others; we must then confront these with the facts and knowledge which belong to our own period, in order to judge the past by the present; and finally come to conclusions, not dogmatically, but problematically, prepared to adopt any new facts that may have been overlooked, or that may not yet have been discovered, although these may disprove or greatly modify the conclusions arrived at. I have heard of professing antiquarians disingenuously hiding and denying facts which told against their speculations. Let us act on different principles. In the present inquiry we want all sorts of facts, both ancient and modern, relating to flint and stone weapons and tools, to be put on record, so that we may hereafter collate them with each other, and draw our own conclusions respecting them.”

All this is so good, and sensible, that we shall probably revert to the subject on another occasion,—space being now deficient.

# Cambrian Archaeological Association.

TWELFTH ANNUAL MEETING, RHYL,

AUGUST 30TH TO SEPTEMBER 4TH, 1858.

President,

THE RIGHT REV. THE LORD BISHOP OF ST. ASAPH.

Local Committee,

Sir STEPHEN R. GLYNNE, Bart., F.S.A., *Chairman*,

The Viscount Fielding, Downing,

Sir John Hanmer, Bart., M.P.,

Sir Piers Mostyn, Bart., Talacre,

The Very Rev. the Dean of St. Asaph,

W. Shipley Conwy, Esq., Bodrhyddan,

Joseph Dickenson, Esq., Rhyl,

Samuel Edwardes, Esq., Denbigh,

Rev. Evan Evans, Dyserth,

Rev. J. Pughe Evans, Rhyl,

Rev. H. Glynne, Hawarden.

Bamford Ll. Hesketh, Esq., Gwrych  
Castle,

Hugh R. Hughes, Esq., Kinmel Park,

Thomas Hughes, Esq., Ystrad,

William Hughes, Esq., Rhyl,

Price Jones, Esq., F.R.C.S., Rhyl,

Price Lloyd, Esq., Rhyl,

Townshend Mainwaring, Esq., M.P.,  
Galltfaenon,

Rev. James Meredith, Abergele,

Colonel Morgan, Golden Grove,

Thomas Oldfield, Esq., Abergele,

Owen Owen, Esq., Rhyl,

P. Pennant Pearson, Esq., Bodfari,

Frederick Theed, Esq., F.R.C.S., Rhyl,

Rev. David Thomas, Rhuddlan,

Edward Williams, Esq., Glanglasfor,

R. E. Williams, Esq., Rhyl,

Thomas Winston, Esq., Rhyl,

Mr. E. Powell Jones, Rhyl,

Mr. Lewis Lloyd, Rhyl,

Mr. E. Williams, Rhyl.

Local Treasurer,

William Hughes, Esq., Rhyl.

Local Secretaries,

Rev. R. H. Jackson, *Local Secretary* for Flintshire, Frederick Theed, Esq., F.R.C.S., Rhyl.

Curators of Museum,

Mr. R. Ready,

Mr. J. Twemlow.

MONDAY, AUGUST 30TH.

The General Committee met, at seven o'clock, in the School-Room of Rhyl, which, with the other room in which the Museum was arranged, had been kindly placed at the disposal of the Association by the Rev. Hugh Morgan. Among other matters of business discussed, the Report was submitted to the Board, and approved of.

At eight o'clock the Rev. Hugh Jones, D.D., Vice-President, took the chair of the General Meeting; and, having read a letter from Octavius S. Morgan,

Esq., M.P., the late President, expressing his regret at being unable to attend, invited the Bishop of St. Asaph to occupy the President's chair.

In his address to the Meeting his Lordship alluded to the evident advantage derived from meetings similar to the present one, where strangers were collected from all parts of the country to examine the principal antiquities of the neighbourhood of the place of meeting,—to compare them with similar remains that existed in other districts,—so that, where doubts existed as to the character of any such remains, an amount of learning and experience was brought together which generally settled the question. Not unfrequently, the residents themselves were unacquainted with the existence of remains in their own locality, or at least attached little value to objects which were really of great interest. In such cases the operations of such a Society as that over which he had the honour of acting as President were extremely advantageous. For his own part, he had uniformly encouraged his clergy to write histories of their parishes, and in more than one instance he had received memoirs of great interest and value, such as that of Pentrevoelas, contributed by the present incumbent of Machynlleth. His Lordship briefly alluded to the various Celtic, Roman, and Mediæval remains of Flintshire, and hoped that the attention of the Society would be devoted to tracing the Roman line of road from Deva to Conovium, expressing his own opinion that Varæ was to be identified with Bodfari. In conclusion, his Lordship drew a parallel between the time when a long line of Border Castles was indispensable for the protection of life and property and the present age of security.

The President brought under the notice of the Meeting the question of the Welsh nomenclature of certain places in England, particularizing that of Caer Gwent, or Winchester.

Mr. Barnwell apologized for alluding to any portion of the President's observations; but, as he had the pleasure of seeing Mr. Wright present, he would avail himself of that opportunity of asking his opinion as to how far the common name of Venta might be connected with the Veneti of Armorica, for, in case of any such connection, it would, to a certain extent, throw some light upon the question of Armorican invasions in parts of England and Wales.

Mr. Wright, in answer to this question, said that he really was not then prepared to hazard an opinion with regard to the connection of the name of Venta with that of the Veneti. He had no doubt that the Roman name Venta was the origin both of the English Winchester and the Welsh Caer Gwent, both of which names might possibly have been formed independently, though he was inclined to believe that the Welsh name was only a translation of the English one. It was his opinion that the Welsh names of towns in England, where they differed from the English names, were in most cases translations of the Anglo-Saxon name.

Mr. Freeman said that Mr. Barnwell's remarks as to the possible connection between Venta and Veneti opened a much wider question, as to the possible connection not only between those names, but between them and numerous others of similar sound, as Venedi, Vindelici, Vandali, perhaps Gwynedd and

Connaught. With regard to *Caer Gwent*, it should be remembered that Winchester was not the only place of that name in Britain; there was a *Venta Silurum*, as well as a *Venta Belgarum*, which still retained its name as *Caerwent*, in Monmouthshire. It was evident that *Caerwent* and Winchester were the same name, the Welsh *Caer* and the English *Ceaster* translating one another. Exactly the same analogy would be found between the names of *Caerleon* and *Leicester*, each expressing the *Civitas Legionum*. Probably, had the English conquest of Monmouthshire taken place as early as that of Hampshire, both *Caer Gwents* might now be equally known by the name of Winchester. With regard to Welsh names of places in England, it would be worth while inquiring whether they might not be found to resolve themselves into two classes,—cases of retention of ancient British and Roman names, and mere translations of the later English names, which certainly occurred in some cases. These two would probably coincide with the two classes of towns,—those which have existed uninterruptedly through British, Roman, and English times, and whose English names frequently retain traces of their old British designations, and those which are of English foundation, and therefore have purely English names.

The Rev. E. L. Barnwell then read the

#### REPORT OF THE COMMITTEE FOR THE YEAR 1857-8.

“In presenting to the Association the Report of their proceedings during the past year, your Committee congratulate the Members on the continued success of the operations of the Society, and its future prospects. The number of Members still continues to increase, while the contributions received by the Editorial Committee have been so numerous, that it has been found necessary to increase the size of the Quarterly Numbers of the Journal, so that the Members will have received, during the past year, five, instead of four, Numbers.

“During the spring of the present year, notice has been given to the Printer to terminate the present contract. It will be therefore necessary, during the course of the present Meeting, to come to some determination as to future arrangements.

“In the Report of last year, intimation was given that communications had been opened with the kindred Societies of Brittany and Cornwall. During the present summer two of your officers have visited the former country, and have availed themselves of that opportunity of making more clearly understood, than appears to have hitherto been the case, the nature and objects of this Society. Great interest was expressed as to the proceedings of the Association, and promises of active co-operation were made by some distinguished Members of the Breton Society. In the Volume of the *Archæologia Cambrensis*, issued during the year, will be found a valuable paper on the incised stones of Brittany, the distinguished author of which has since become a Member of this Association.

“Countries so closely connected with each other as Wales, Brittany, and Cornwall, must necessarily present striking points of similarity between their

earliest remains. As the means of a careful and exact comparison between the antiquities of each country are indispensable to the arriving at satisfactory conclusions on points not yet determined, a friendly intercourse between the antiquaries in each country is necessarily of great importance.

“Your Committee therefore recommend that a deputation of Members should attend the Annual Meeting of the Archæological Section of the Breton Association, which commences in the early part of October. An impression exists among the leading Members of that Society that some such visit is probable; and, on this account, Quimper has, somewhat out of the ordinary rule of proceeding, been selected as a place more likely to interest and gratify such of your Members as may wish to attend.

“Your Committee avail themselves of this opportunity to express their sense of the serious loss sustained by the Association in the death of the Rev. H. Hey Knight, which melancholy event occurred almost immediately after the Members had separated, on the termination of the Monmouth Meeting. Mr. Knight had been one of the earliest, and certainly one of the most zealous, of the friends of the Association, which is deeply indebted to him, not only for that assistance which his accurate and varied learning enabled him to render, but also for the munificence with which, on more than one occasion, he has defrayed the cost of expensive illustrations.

“Hitherto some difficulty has been felt as to the keeping of the books and drawings of the Association. Arrangements have, however, lately been made with the Governors of the Royal Institution of South Wales, in Swansea, who have kindly consented to take charge of the books, &c., of the Association, and to keep them distinct in their collection. They are to be returned when demanded, and are not to be allowed to be taken out of the building by readers. This plan appears to be the best that could be adopted, until such time as the Association is provided with suitable accommodation of its own.

“It will be remembered that, on the occasion of the Association visiting Denbigh Castle, in 1854, the dangerous condition of the principal gate-way—a fine specimen of the Decorated style—attracted much attention. Nothing has been since done as to propping up the portion most in danger, although the necessary outlay would be inconsiderable. The property belongs to the Commissioners of Woods and Forests. Your Committee think that the Association should adopt a memorial to the Commissioners of Woods and Forests, requesting them to give their aid towards the exertions of the inhabitants, who are about to take a lease of the property, and who would raise, among themselves, a portion of the necessary funds.

“Your Committee recommend that the Right Hon. the Earl of Ilchester, who has many years been a Member of the Association, be placed on the list of Patrons.

“They have also added the name of M. Pol de Courci, of St. Pol de Léon, to the Honorary Members. This gentleman, who is the author of a treatise on *Breton Heraldry*, and several other works, has lately purchased, at his own expense, to save it from destruction and desecration, the chapel built at Roscoff by Mary Queen of Scots, in gratitude for her escape from the English



ships waiting to intercept her passage to France. Two centuries afterwards, Charles Edward Stuart, on his landing not far from the same spot, repaired to this same chapel, to return thanks for his having reached a land of safety from his enemies. This chapel having been lately advertised for sale, M. Pol de Courci made strong representations to the French government to secure it from destruction, but without effect; on which this gentleman purchased it at his own expense, and has taken precautions against any further mutilation.

“Your Committee also recommend that Viscount Fielding, and Edward L. Pryse, Esq., Lord-Lieutenant of Cardiganshire, be placed on the list of Vice-Presidents.

“The retiring members of the Committee are, Messrs Talbot Bury, John Powell, and Thomas Allen; and your Committee would recommend Messrs Talbot Bury, Matthew Dawes, Thomas Turner, and Joseph Mayer, be nominated as members of the Committee.

“The number of copies of the Journal issued in July last was 320. The amount received since 31st January, 1858, to the 30th of August, is £325 16s. 2d., including the balance of £84 1s. 1d.; that of the expenditure is £230 0s. 8d.; leaving in the hands of the Treasurer, £95 15s. 6d.

“The following are the names of noblemen and gentleman admitted since the Meeting at Monmouth, in 1857, and now await the formal confirmation and approvement of the Meeting:—His Grace the Duke of Beaufort; Edward J. Pryse, Esq., Lord-Lieutenant of Cardigan; Sir John Hay Williams, Bart., Bodlywydden; The Rev. William Henry Wentworth Bowyer, Clapham; Arthur Samuel Davies, Esq., Pentre, Newcastle-Emlyn; Miss Davies, Ffosrhyd-ygaled; The Rev. James Davies, Moor Court, Kington; The Rev. John Davies, Llanhowell; Charles Dawson, Esq., St. James' Terrace, Park Hill, Clapham; Thomas Dyke, Esq., Monmouth; R. Edmonds, Junr., Esq., Penzance; Rev. E. T. Edwards, Nantglyn, Denbigh; Mr. Farrar, Monmouth; Mr. Gibbon, Tremanhir, Solva; T. T. Griffiths, Esq., Wrexham; B. W. Goode, Esq., Birmingham; Francis Thomas Goode, Esq., Greenford Lodge, Hanwell, Middlesex; H. M. Hawkins, Esq., Tredunnoek, Usk; F. Hindmarsh, Esq., 17, Bucklersbury, London; William Hughes, Esq., Rhyl; Thomas Jones, Esq., Blaenos, Llandovery; John James, Esq., Wrexham; M. de Keranfle'h, Nantes, France; Rev. Edward Knight, Nottage Court, Neath; Edward Lloyd, Esq., Aberpergwm, Neath; Francis Johnston Mitchell, Esq., Newport; Rev. R. R. Parry Mealy, Beaumaris; Rev. James Meredith, Abergele; Joseph Mayer, Esq., Liverpool; Rev. B. Morgan, Aberdovey; Rev. J. Williames Mason, Llandyrnog, Denbigh; Thomas William Oakley, Esq., Monmouth; Philip Pennant Pearson, Esq., Bodfari; William Prichard, Esq., Bangor; Rev. J. H. A. Phillips, Pieton Castle, Haverfordwest; R. Perrott, Esq., Nantes, France; David Pughe, Esq., M.P., Manoravon, Llandeilo; J. Lloyd Price, Esq., Glangwili, Caermarthen; David Randall, Esq., Neath; E. J. Salisbury, Esq., M.P., Chester; Basset Smith, Esq., Temple, London; Frederick Theed, Esq., Rhyl; G. Montgomery Traherne, Esq., St. Hilary's, Cowbridge; J. King Watts, Esq., St. Ives, Huntingdon; David Williams, Esq., Bron Eryri, Portmadoc; E. Williamson, Esq., Ramsdell Hall, Chester.”

Mr. Barnwell, at the summons of the President, read some extracts from a manuscript of the seventeenth century, communicated to him by Mr. Wright, concerning the genealogical history of the district of Penmaen Mawr, and Dwygyfylehi, as well as of the early remains there, as existing at that period.

The first extract was a description of the inundation that covered a large portion of the Caernarvonshire northern coast, now known as the Lavan (Lamentation) Sands, in which traces of submarine forests still exist.

Another extract was an anecdote of Bosworth Field, where Richard is said to have drank his last draught of wine to Rees Vaehan, his Esquier of the Body. "When the King saw that Stanley was become a turn cote, and that all the Welshmen had revolted from hym, he called for a bowl of wyne, sittynge on horse back, in his compleate armour, and when the wyne was brought hym, he called unto Rees Vaehan and dranke unto hym in these words, Here Vaehan, I will drinke to thee the truest Welshman that ever I ffound in Wales, and havynge drunke, threwe the bowle over his head, and made towardes his enemies whereupon he was immediately slayne."

The other extracts read gave account of the ancient road made by Seiriol, the stone camps, and other similar remains on Penmon Mawr, with some singular conjectures as to their intended uses, as well as of the history of three stones in Dwygyfylehi, into which three women had been converted, for winnowing their eorn upon the Sunday.

Mr. Barnwell added some remarks, on the fact that there were other instances of similar groups of three stones in Wales. The Members who had visited Trellech last year would remember one, and there were other examples in Monmouthshire and Anglesey, and probably there might be similar instances not yet noticed.

Mr. Price Jones made some observations on the general subject of stone pillars. From the fact of these being found in so many different parts of the world, and dating even from the times of sacred history, he expressed his conviction that they were to be considered only as a portion of some religious system. He further alluded to three remarkable upright stones, standing in a group, near Llanfechell, Anglesey.

Mr. Longueville Jones said that, in the present state of our knowledge concerning meini hirion, it was better not to dogmatize too much on the nature of their destination; but he certainly did not agree with Mr. Price Jones' view of the subject. As far as observation went, it would appear that they were sepulchral monuments, though in some cases they might be boundary marks. He was well acquainted with the three upright stones near Llanfechell; they were each about eight feet high, and stood at the corners of a triangle, about eight feet from each other. They have no inscriptions upon their surfaces. He took that opportunity of stating, that the cromlech on a neighbouring field, now thrown down, but which might still be easily made out, was in imminent danger of being broken up for walling purposes.

The Meeting then adjourned.

TUESDAY, AUGUST 31ST.

## EXCURSION.

The first place visited by the majority of the excursionists was Ty-yn-Rhyl, the house of Miss Lloyd, part of which was built in the latter portion of the seventeenth century, and, within the memory of the present generation, the only dwelling-house in the place. One feature of great interest was the carved wood-work of the mantel-piece in the entrance-hall, made out of the bedstead of Griffith, the Gentleman Usher of Catharine of Aragon. When the old house of the Griffiths family was pulled down, some years ago, the remains of the bedstead came into the possession of Miss Lloyd, and was placed in its present position. Some valuable manuscripts, pedigrees, &c., were also inspected, after which the visitors were regaled with genuine metheglyn of both kinds, dark and pale. On reaching Rhuddlan, the church was first visited. It is one of the ordinary Clwydian type, but decidedly inferior to some others in the Vale. It has, however, a massive north-western tower, and a western triplet, which are worth notice, as also a large five-light window with late Decorated tracery. At the two principal entrances are three incised coffin-slabs, probably of the fourteenth century, one much smaller than the others. A correspondent of the Association has already directed attention to their unfortunate position, where they must be trampled on by every person entering the church. As might be expected, they have already suffered considerably, and a general feeling was expressed as to the desirability of their being removed from their present position, and placed elsewhere. A similar slab lies in another part of the church-yard, which should be also removed.

After taking a brief survey of the remains of what is called the Parliament-House, and also of those of the Court-House, both retaining slight traces of fourteenth century work, an adjournment was made to the castle, where Mr. William Hughes pointed out the more remarkable features. The moat, both sides of which are lined with masonry, gave rise to some discussion whether it was a later addition to the defences or not. The moat itself, however, is coeval with the castle, but may have received later modifications, perhaps as late as the seventeenth century. The castle itself is closely connected with the history of the reign of Edward I., and still retains the main walls nearly perfect, though every fragment of detail has vanished. The ground-plan is simple but singular. The structure is quadrangular, having at two opposite angles merely a round tower, while the other two are occupied by gate-ways, flanked by two towers each. Within the quadrangle there is absolutely nothing but the external walls, showing that, except the principal dwelling-rooms, which were doubtless in the round towers, all the internal erections must have been of wood. Consequently there is no chapel, hall, or other grand architectural feature. The general outline, however, is extremely effective; but it must be seen to take in its full perfection from the opposite side of the Clwyd.

The Twt Hill, a large artificial mound to the south of the castle, was visited by the President and some of the Members. This is said, and perhaps with

good grounds, to have been the site of the original castle, built, in 1015, by Llewelyn ap Sytysyllt, King of North Wales, and destroyed by Harold in the time of the Confessor. The English and Welsh alternately held a castle at Rhuddlan till the time of Edward I.; but whether this castle was on the site of Twt Hill, or that of the present Edwardan structure, has not, we believe, been settled.

On the road to the abbey, a small house of the seventeenth century was erected. It appears to have been very badly adapted as a banqueting hall, by which name it is known.

Of the abbey, or rather priory, no traces are left but the site of the cloisters, vestiges of the foundation of the east end of the church, a few narrow, square-headed lights, and two single-light pointed arches, without mouldings or tracery, of the Early Decorated period. There are some monuments built into the walls, and a flight of steps. The most important of these have been illustrated in the *Archæologia Cambrensis*, First Series. The slabs in the church-yard are said to have been brought from the abbey. It would be very desirable if these, and the ones remaining at the abbey, were removed from their present position, and the whole placed where they would be saved from further destruction.

The next place visited was Bodrhyddan House, which stands on the site of a much earlier edifice.

Here the visitors were received most courteously by Mr. Shipley Conwy. Having examined with much interest the fine collection of arms in the entrance hall, collected from all parts of the world, and of various dates, and inspected the carved woodwork in the principal rooms, and some Eastern relics, they proceeded to cross the hills, first stopping at Henfryn, where they were met by Colonel Morgan, who pointed out the traces of earthworks, the exact nature of which was not very easily determined. Lines of embankments extending into the cultivated lower grounds, where they were lost, ran up the side of the hill, turning to the left. On the top of the hill are traces of a tumulus, and a circular inclosure, formed by a low bank of earth, and which may have been the site of an early native habitation. The names of several places in the locality indicate some bloody battle. The pass is one of the principal entries into Wales between the coast and the higher ground, so that it is not improbable that the traces of works now remaining may be the remains of the military works connected with the pass.

The next object examined was a richly ornamented cross in the church-yard of Newmarket, of the fourteenth century, after which the Gop tumulus, situated on the top of a considerable hill, was scaled. From its enormous size, doubts were started as to its being the work of man or nature; but, on examining the construction of earth and stones, and the slopes of the sides, it was almost unanimously declared to be a genuine tumulus, but whether sepulchral, or military, or intended for a beacon, was not so easily determined. As there are in the neighbourhood hills of a considerable height, it seems unlikely that such an amount of labour would have been used to construct a mere beacon; it has not the appearance of a military defence, and therefore the balance of

probability is that it is the burial-place of some distinguished chieftain. It is popularly called *Copa 'r Leni*, or *Gop Paulini*, and is pretended to have been erected by the conqueror of the Ordovices, and, according to local authorities, to have the honour of covering the remains of *Boadicea*, whose name is connected by the peasants with other remains in the neighbourhood. The exploration of the tumulus would be very desirable, though it would be a very costly operation. On pursuing their route, the excursionists drove for some way parallel to *Offa's Dyke*, which, although nearly effaced by the effect of cultivation, is very easily traced for some distance. Particular interest, however, attaches to this portion, it being the last part that can clearly be traced, before it turns round to the north, and terminates in the sea somewhere near *Prestatyn*.

*Sarn Hwlkin* was, according to the programme, to have been examined; but, as the day was well advanced, the carriages drove direct towards *Maen Achwynfan*,—a fine cross, standing in a field, covered with the usual ornamentation assigned to a period extending from the ninth to the twelfth centuries. Whether it was a memorial or boundary stone was disputed. It is most probably the former. The so-called *Pharos* on *Garreg* mountain was also to have been visited. This is erroneously stated by the industrious *Pennant* to have been a Roman *Pharos*, to conduct sailors to and from *Deva*, along the channel leading to the *Sebreia Portus*. The building, however, is evidently, from its style, built in the sixteenth century, and is devoid of all architectural interest. It was not visited, as time would not allow it, it being already past the time when the visitors were expected at *Golden Grove*, where they had been invited by its gallant and hospitable owner, *Colonel Morgan*.

After discussing, with no little satisfaction, the the magnificent entertainment prepared for them, and having drunk the healths of *Colonel* and *Mrs. Morgan* with the customary honours, given in good earnest, the excursionists proceeded homewards, taking *Dyserth Castle* and *Church* in their way. The castle, one of early Norman character, has been so completely destroyed that no traces of its internal arrangements could be made out. The entrance, with the narrow path on the eastern side of the mountain, was the only part of it clearly determined. No traces of a central keep could be made out. The defences, on the eastern side, were more strongly defended, by a deep fosse cut through the solid rock, than on the opposite side. It was destroyed by the Welsh about 1260, and never rebuilt, although, from its situation, it must have been a very desirable situation for a strong castle. A little below it is a ruin called *Siambre Wen* (*White Chamber*). The term "*Siambre*," as applied to certain ancient structures, is not uncommon in Wales. In the present instance, however, some doubts exist as to the true character of the building, which has been illustrated and described in the *Archæologia Cambrensis*, First Series, ii. It may have been a religious edifice built on the site of an older one, in connection with the castle, as the present ruins do not appear to be as old as the fourteenth century. It has been stated to have been the house of *Sir Robert Ponderling*, a constable of the castle; but there are no traces of a domestic edifice to be detected, even did dates permit such a supposition. The most

probable conjecture is that of Mr. Longueville Jones (see *Archæologia Cambrensis*, First Series, ii.), namely, that it was a building erected over a holy well, as in the well known cases of Holywell and Wigfair; for within the memory of the present generation there was, in the interior of the building, a well six feet square, with a plentiful supply of water.

Except the remains of a Jesse window at the east end of the church of Dyserth, there is nothing deserving notice. There are some tombstones of Italian design, and others with a curious arrangement of pendants from the shield, as well as a coffin-slab, similar in design and age to those noticed at Rhuddlan, in the church-yard. The last mentioned serves as a threshold at one of the entrance gates, and is exposed to the same destructive operations as those at Rhuddlan. If it could be removed, and placed in some safer position, it would be very desirable. The principal object, however, of interest, is the mutilated cross on the south side of the church. It was taken from a site at no great distance, and converted into one of the church-yard stiles, and subsequently removed to its present position. It is said to have been erected on the spot where Eion, son of Ririd Vlaidd, was slain by an arrow, at the time the castle was destroyed by Llewelyn ap Gruffydd, about 1260. The ornamentation, however, is certainly of a much earlier date, and was referred by some to the eighth century, which, however, appears to be somewhat too early. We are glad to state that a gentleman connected with the parish has promised to have this stone carefully removed from its present situation, where it now offers a tempting mark for the projectiles of mischievous boys, to a place of security within the church.

At the Evening Meeting Mr. Stuart, in introducing the subject of "The Sculptured Stone Monuments of Scotland," said, that he had been induced to put together some remarks on the peculiarities of the Scotch inscribed stones, partly in the hope of directing attention to a curious and interesting subject, but especially to mark the respect and sympathy entertained by him, and the antiquaries of Scotland, for the valuable and successful labours of their Cambrian brethren. He proceeded to state generally the character of the Scotch inscribed stones, from which it appeared that they consisted of two classes. The one is composed of rough unhewn pillars, on which are incised strange figures, or symbols, of various kinds. Those of most frequent occurrence consist of—*First*,—Two circles connected by cross lines, and sometimes traversed by a figure resembling the letter Z. *Second*,—Serpents, sometimes alone, and at other times pierced by a figure the same as that last mentioned. *Third*,—A crescent. *Fourth*,—An animal resembling an elephant. *Fifth*,—A mirror and comb. *Sixth*,—A fish. The other class of monuments consists of dressed slabs, on the faces of which are cut elaborate crosses, along with scenes of warfare and the chase, giving many pictures of the dresses and armour of those who created them. The symbols which are found on the first class of pillars are occasionally to be found on the crosses, but with little prominence, and with a great amount of elaboration and ornament. It appeared that while the same symbols perpetually occurred on different stones, yet on no two stones was the arrangement the same, which seemed to imply a meaning and intention in it.

The geographical distribution of the stones was adverted to, from which it appeared that by far the greater number, and with very slight exceptions *all* the symbolical stones, were found in the country lying north of the Forth, being the region of the Pictish monarchy. There are four stones with literal inscriptions, in characters hitherto undeciphered. One at Newton, in Aberdeenshire, was pronounced by the late Dr. Mill, of Cambridge, to be in the Phœnician character. This stone has also an Ogham inscription. Mr. Stuart then pointed out various points of analogy and difference between the Scotch crosses and those in Ireland, Wales, and the Isle of Man. As to the history of the Scotch stones nothing was known. The earliest notices furnished by the national historians, serve only to show that their purpose and meaning had been quite forgotten before the time when they wrote. According to Boece (the friend and correspondent of Erasmus), the hieroglyphic figures on them were borrowed from the Egyptians, and were used by the natives in place of letters; and both he and subsequent historians have assigned a Danish origin to many of them, an idea which is quite repudiated by the present race of Danish antiquaries. It was remarkable that no instance of the symbols had been found in other countries, and the only inference which remained was, that most of them were peculiar to a people on the north-east coast of Scotland; that the early missionaries from Ireland found them in use on their arrival, and adopted them for a time in a more elaborate shape on their Christian monuments. Mr. Stuart's observations were illustrated by drawings of the symbols, both in their simple form as they appear on the rude pillars, and also in their more elaborate shape on the sculptured crosses; and drawings of both classes of the stones, which were distributed among the Members. In conclusion, Mr. Stuart said that he wished to take the present opportunity of making some remarks on those unsculptured pillars which occur singly, and in circular groups, both in Wales and Scotland. The circles were commonly called "druidical," but, so far as he could discover, without any authority whatever. The little information which we had about the Druids, in classical authors, rather connected their rites with groves; and it was only in modern times that the stones were associated with these Children of the Mist. It was unfortunate that so much speculation had been indulged in on the subject of the circles, without any examination which could lead to their real meaning. Mr. Stuart then proceeded to detail the result of many diggings, in circles, and under single pillars, which had been recently made in Scotland, with almost one uniform result, viz., the discovery of sepulchral remains. He especially instanced a circle at Criche, in Aberdeenshire, which is surrounded by a deep trench, with two entrances leading through it, and which originally consisted of six stones, with a seventh in the centre. Sepulchral deposits were found near the site of all the stones. Urns, a stone celt, and deposits of bones occurred; and, under the central stone, a cairn covering a cist was discovered. Long ago the learned Montfaucon classed Stonehenge with the funereal monuments of the northern nations, and Mr. Stuart believed that careful diggings would prove the correctness of this opinion. He was anxious, at all events, that the Welsh and English antiquaries would unite in the careful

investigation of these remains, so that the results might be added to those already arrived at by the diggings in Scotland.

In reply to a question put by Mr. Barnwell as to whether he found deposits under all the stones of the circle he alluded to, Mr. Stuart stated that the remains had been found close to the other stones, and *under* the centre stone; and the conversation was continued on the general question of these megalithic structures, until Mr. Longueville Jones was summoned by the President to read a paper on a part of Offa's Dyke, by Dr. Guest, the Master of Caius College, Cambridge.

Mr. Barnwell read an account of St. Germanus, by Miss Emily Williams, of Rhûal Issa, Mold. These two papers will appear in the *Journal*.

Mr. Longueville Jones read some extracts from the Rolls connected with the building of Rhuddlan Castle (Edward I., 1281-2), with a running comment on the more remarkable details,—as the inequalities of prices, some of which seemed difficult to explain, the number of troops, as well as of the precautions taken to avoid the pilfering of property, especially the hay.

Mr. Wright pointed out the interest of these entries of expenses connected with the building of the castle. The great expense of the carriage of wine, in comparison with that of other articles, which had been remarked by Mr. Longueville Jones, was easily accounted for by the circumstance that the wine had been brought, no doubt, direct from Bordeaux, in a ship hired for the purpose. In regard to the moving of such large bodies of troops, it must be borne in mind that, while the building of the castle was in progress, the workmen were exposed to the attacks of the Welsh, and therefore required a little army to protect them. The considerable bodies of archers and horsemen, therefore, mentioned in these Rolls, were more for the purpose of guarding against these attacks, than to form the regular garrison of the castle. The employment of so many men to watch the hay might probably be explained in the same manner.

### WEDNESDAY, SEPTEMBER 1ST.

#### EXCURSION.

The party first proceeded by railway to Holywell Station, near which lie the remains of Basingwerk Abbey, which have been more than once mentioned in the *Archæologia Cambrensis*. Mr. Freeman here pointed out the features of the building. Of the church only a small part remains, the south transept alone retaining any important portions. There is, however, enough to show that it was a large cross church, with aisles to the nave. The springing of the lantern arches from corbels seems to show that the ritual choir was under the crossing, extending, perhaps, some way down the constructive nave. The eastern limb is a mere mass of ruins, and its arrangements could hardly be made out without excavations. The conventual buildings are attached to the south side. What seems to have been the chapter-house, near the south transept, is small, approached by two arches, and has had a vaulted roof. The dormitory and other buildings extend to a considerable distance in this direction. The style of the church, and of the buildings immediately adjoining it, is an



early form of Early English, with a slight trace of Romanesque still visible in the occasional use of the round arch. In those farther to the south, some later tamperings may be discerned. Perhaps, however, the most remarkable building at Basingwerk is a very elegant Early English structure of rather more advanced style than the church, and running north and south. This is absurdly called by Pennant the chapel of the Knight Templars; by others it has been called the Refectory. Mr. Freeman thought this doubtful, because it does not occupy the common position of a refectory, parallel to the church, and also because there is no sign of the reader's pulpit usually seen in such buildings. The occurrence of an ambry at the northern end, in a building closely adjoining to it, and now thrown into it, together with the general air of the building, suggested to some members that it might be a *guæsten hall*, or the private hall of the abbot. The work, though not very rich, is extremely good, especially the arcade along the west side, partly of lancet windows, and partly of constructive arches. Some portions, though greatly disfigured, still exist of the monastic barn, built of plaster, within a framework of timber.

The party thence proceeded to the town of Holywell, on their way to the Well, where they admired the beautiful structure raised by Margaret, Countess of Richmond, and well known as one of the best specimens of Late Perpendicular.

Mr. Freeman pointed out some of its peculiarities, as well as the chapel over it, consisting of a nave, a north aisle, and an apsidal chancel; mentioning occurrence of other instances in this neighbourhood of this rare form, as at Wrexham, where an apse was added in a most singular way after the original erection, and at Mold, where one had been just now added in conformity with the original design.

On leaving the Well, the excursionists mounted their respective carriages, visiting one or two places before arriving at Downing. The first stoppage was made at two tumuli at Gorsedd, situated near the probable course of Offa's Dyke. They are evidently sepulchral. The remains of two *meini hirion*, which had stood on the site of the new church at Gorsedd, were found in a farm-yard—one broken to pieces, and the other prepared for a gate-post. This last may be easily rescued from destruction, and should be replaced in the church-yard. After visiting the modern churches of Gorsedd and Pantasa, the carriages proceeded to Downing, where a most courteous and hospitable reception, by Lord Fielding, awaited the visitors. The shortness of the time prevented any careful examination of the manuscripts, books, paintings, &c., or even the miscellaneous assemblage of curiosities laid out in the hall, the greater part of which were portions of the Pennant Collection. Among the stone celts were two which Lord Fielding had procured from a place near Amiens, where an immense mass of them had been found, at some depth beneath the gravel. These were of a very rude kind, and of the earliest type of this class. The collection embraced also specimens of the bronze celt and *paalstab*, swords, and other objects of the same period. Among the more modern weapons was one of great interest, the gun carried by Captain Cook at the time of his murder. Many other curious objects were examined; but the

collection of chrystal balls, from the Vaults of St. Denis, purchased by the late Mr. Pennant, at the Duke of Portland's sale, were the principal objects of attraction. These are the well-known Frankish and Anglo-Saxon badges of authority. After examining a stone coffin of Late Decorated work, brought from Rhuddlan Marsh, and the inscribed stone which has been illustrated in the Journal of the Association, and enjoying the fine prospect from the more elevated portions of the park, the Members proceeded on their way to Mostyn Hall, stopping a short time at Whitford Church, which possesses no features of architectural interest. On arriving at the ancient seat of the Mostyns, the party were very graciously received by Lady Mostyn, in the absence of Lord Mostyn. The fine tapestry in Lady Mostyn's morning room was much admired. The shortness of the time, however, as at Downing, did not permit more than the hastiest survey of the contents of the celebrated library. The famous Harlech torc, and the silver harp of Elizabeth, were exhibited. The great hall has received the addition of a gallery, and other considerable alterations have been made in the house, so that some of the older features of the original house have been partially done away with. After thanking Lady Mostyn for her kindness, the Members made the best of their way to the Mostyn Station, whence they were soon conveyed to Rhyl.

At the Evening Meeting, which commenced at eight o'clock, Mr. Longueville Jones, in giving an account of the day's excursion, expressed his regret that no wall or hedge protected the ruins of Basingwerk Abbey. Every year he visited that place he noticed that the work of destruction was steadily going on, and that some portion had vanished since the preceding visit. He believed it was the property of Sir Pyers Mostyn, who, he hoped, might be induced to erect some defence around it, to keep out mischievous idlers. Although some account of the abbey had appeared in the Society's Journal, yet it was well deserving another notice. He had heard a report that a ground-plan of the abbey, in its original state, was in the possession of Sir Pyers Mostyn. If this was true, that gentleman would, no doubt, allow the Association to make use of it. He had himself, in the First Series of the *Archæologia Cambrensis*, given some account of the remains of Rhuddlan Priory; since, however, the publication of those papers, no further attempt had been made to ascertain the name of the archbishop whose coffin-lid had been examined too cursorily the previous morning. It was, however, most desirable that all the monumental remains of the priory should be removed from their present position of danger and degradation, and that the coffin-lids in Rhuddlan church-yard, as well as the one at Dyserth, should be protected from farther damage.

Mr. Wright next gave an account of Anglo-Saxon antiquities discovered near Scarborough. He thought that even at a meeting of the Cambrian Archæological Association, an account of these relics would not be altogether out of place, if it were only for contrast and comparison. There was a striking difference between Anglo-Saxon and other barrows. In the latter the contents of the grave were usually found in the mound; the Anglo-Saxons placed the corpse, and the articles accompanying it, in a pit, or grave, sunk into the

ground, the mound serving only to cover the pit,—in fact their interments were the exact prototypes of the common graves in the church-yards of the present time. The Anglo-Saxon barrows are sometimes found singly, and sometimes of tolerably large dimensions; but they much more frequently occur in groups of several graves, arranged like those of our own cemeteries. Hence, in many cases, they are accidentally discovered in draining, or other agricultural processes, while a whole field was sometimes scattered over with the remains of human skeletons. Mr. Wright was anxious to impress this on the minds of antiquaries now assembled, as he still hoped they might meet with Anglo-Saxon cemeteries on the Welsh borders, where the Anglo-Saxons appeared to have established themselves at an earlier period than is generally imagined. He then proceeded to read an account of the circumstances of the discovery of some Anglo-Saxon graves on the property of Lord Londesborough, at Seamer, near Scarborough. They included a considerable number of ornaments in gold and silver, set with stones. They were thus remarkable, as he thought this was the only instance of the discovery of gold ornaments of this period in interments to the north of the Thames. They are common in Kent, but those found at Seamer have more the character of Frankish than of Kentish manufacture. The personal ornaments found in Anglian graves, whether of East Angles, Middle Angles, Mercians, or Northumbrians, were usually of bronze or copper, thickly gilt.

Mr. Barnwell gave an account of some of the peculiarities of the primeval remains in Brittany. The accounts that have been published were not only very meagre, but also very incorrect; nor were even the statements of French writers free altogether from the same charge. There were difficulties to contend with, such as the language and character of the Breton peasants, who are by no means communicative to a stranger, as well as the remote situations of many of them, far from practicable roads. The country had by no means been properly examined; and he hoped that the connection now so happily established between the Cambrian and Breton Archæological Associations would tend to urge on a systematic and careful investigation. Mr. Barnwell stated that great care was particularly necessary in a country where even experienced eyes might be deceived, and see Celtic monuments in those extraordinary freaks of nature. Such is the case for miles, commencing from Tregunc down to the coast to the west of Pontaven. In the Journal of the Association may be found a description of the Tregunc monuments, by one of the most distinguished and able of our members, who, although he does not particularize above two or three, yet, from his description, seems to have believed many of the granite masses around him to be the remains of such monuments. Mr. Barnwell lately had, in company with a Breton antiquary of great ability, and a guide, in the person of one of the officials of the place, examined all that was pointed out as dolmens, &c.; but with the exception of two fine menhirs, (and even one of these the Breton archæologist doubted as genuine,) not a single cromlech, dolmen, or circle, was to be seen. Those that were pointed out as such by the guide, and the peasants of the district, were, in reality, piled up by nature in such a way as to give at first sight the appearance of artificial

structures. Two rocking stones were also carefully examined, and placed in the same list of natural productions. The rocking powers indeed of the larger one, which was of enormous proportions, were only discovered a few years ago by an accident. He seriously questioned whether the doctrine of the rocking stones and its uses must not be given up entirely. All that he had ever seen certainly did not answer to the supposed qualifications, and were all natural accidents, and he very much questioned whether the Druids had ever heard of them. At any rate, judging from those that existed, they could have been of very little use as divining stones, as it required extremely keen eyes to detect the least vibration. Oscillation there was none. Another myth also had received much more credit than it deserved, viz., that of the artificial basins and channels, the *diversaires* and *rigoles* of MM. de Fréminville, Delandre, and others, who saw specimens of Druidical work in the natural effect of the atmosphere on the softer portions of granite. There are, even at the present day, advocates of the sacrificial theory of some of these stones, which are in fact only the covering stones of the dolmen, cromlech, and parts of gigantic kist-vaens.

One circumstance of importance, Mr. Barnwell said, had not, he thought, attracted sufficient attention, namely, the fact that all the more important and numerous monuments of this class are always near the sea-coast. If a solitary specimen is found here and there more inland, it forms an exception to the rule. Speaking generally, they are almost exclusively found at no great distance from the sea. Commencing from Paimpol in *Côtes du Nord*, all round the sea-board of *Finistère*, and the western portion of *Morbihan*, these monuments are found, more or less thickly spread, through the whole extent. They may, perhaps, be traced as far as the mouths of the *Loire*; but he could not speak from personal observation, except that he saw two or three, of no great size, near *St. Nazaire*. But, at any rate, the grand terminus of the system—if it may be called such—is at *Locmariaker*, or *Carnac*. One particularity to be observed in the Breton monuments is, the constant repetition of the alignment, where the *meini hirion*, which are sometimes huge cubical masses, are ranged in parallel rows, of which eleven seems to be the normal number. Such are the arrangements on the peninsula of *Crozon*, although the exact number of lines cannot be determined, as many of the stones have been removed; nor is it by any means certain that they always consisted of eleven lines. There are alignments at *Pennarch*, and near *Quimper*, in the parish of *Plomelen*. Some may exist near the sea, in *Plobannec* parish, where long lines of sepulchral monuments may be seen, consisting not always of single pillar stones, but groups of dolmens, of a smaller character than usual. It is, however, as we draw near *Carnac*, that the grand and more perfect lines are to be found, as in *Plouhinec*, near *Port Louis*, where, although the work of destruction has been carried on with great vigour, and is still doing so, long lines may be seen rearing their heads over the standing corn. The stones of *Ardevern*, second only to *Carnac*—by some considered equal—next succeed. In the adjoining parishes of *St. Barbe* and *Ploubarnel*, it is said that lines did exist. There are still traces left. We

then arrive at Carnac. It has been said, but without sufficient reasons, that this gigantic system had continued for some seven or eight miles longer to Loemariaker, where the most gigantic and magnificent monuments are all clustered together within a very narrow space. As all these alignments seem to have been accompanied by dolmens of greater or less proportions, they, and Carnac among them, may be set down as sepulchral memorials. There is little doubt, if the great tumulus at the latter place was explored, but that there would be found dolmens equal in size to those of Plouharnel, and in magnificence to those of Gavv' Inis, and Loemariaker. Examples of sculptured stones were rare, being almost confined to the vicinity of Loemariaker, and in these cases the details of ornament are very dissimilar to what we have in these countries. Written characters are also almost unknown. Some exist on the interior of a covering stone of a dolmen at Loemariaker, according to M. de Fréminville; but prior and subsequent observers have not mentioned them. The same author mentions an instance of written characters in the northern part of Finistère; but his statements must be received with unusual caution. No Oghams are known. Mr. Barnwell went on to object to the use of the word *Cromlech*, as an unmeaning and ill-applied epithet, as well as being a modern invention, and unknown out of this country in the sense we attach to it. The French understand by it a circle of stones; but, according to the usual interpretation of the term, they do not appear to be more happy in the use of it. There was also a very serious objection to the use of the word *Druidical*, as applied to all early monuments of this class. The large majority of them are certainly not connected with druidic rites, nor has it ever been shown that any of them have. A great deal of absurd nonsense had been written on these monuments, and the promiscuous use of the term only tended to encourage the continuance of error. Of the probable age of these stone structures it was difficult to give an opinion. There was, however, he thought, a tendency to ascribe them to times too remote. Some were of course earlier than others; but he saw no reason why the more magnificent, especially those which were ornamented in any way, might not have been erected in times long after the withdrawal of the Romans. At what period Brittany was completely Christianized it was hard to tell. Missionaries were very active there even in the seventeenth century; and, considering the tenacity with which the Bretons cling to ancient customs, there is no reason why they might not have continued to erect these megalithic structures until comparatively a late period. Mr. Barnwell remarked that Brittany was not rich in churches. They had a few of the twelfth—fewer of the thirteenth; the great majority seem to have been rebuilt in the fifteenth and sixteenth centuries. There were, however, two very singular edifices. The church of Llanleff, of the eleventh or twelfth century, now in ruins, composed of two concentric circles, the present addition being of much later date. Perhaps the interior circle was the choir. The other is that of St. Croix, at Quimperlé, which appears to have been a circular church, with four arms, each originally terminated by a circular apse. The northern and western

limbs have been rebuilt, and have no apse. The details are Romanesque, of a character later than that of Llanleff.

Mr. Freeman said that, with regard to the so-called "Druidical" monuments, as a former school of antiquaries had run into one extreme, we had now perhaps something of a tendency to fall into another. Many things were called "Druidical," with which it was clear that Druids had nothing whatever to do, but it might not perhaps be safe to infer that nothing Druidical could be in existence. Many myths had been told about the Druids, but the Druids themselves were not a myth, and it was quite possible that they might have left some monuments behind them. But the Druidical origin of this or that object was to be proved and not merely assumed. Regarding the Druids as the priests of a particular age and race, it was requisite, in order to entitle a thing to be called Druidical to show, first, that it belonged to that age and race, and secondly that it was of a religious character; whereas nothing was more common than to apply the name to all objects supposed to belong to the times when Druidism existed, whether there was any reason or not to suppose that they were applied to sacred uses. While highly complimenting Mr. Barnwell on the zeal, energy, and independence displayed in his Breton researches, Mr. Freeman said that he, as one of the school which had always maintained the high antiquity of cromlechs and similar structures, felt somewhat alarmed at the tendency of that part of his speculations which seemed to assign to them a comparatively recent date. This led him to another subject. He had been long a supporter of the theory which held the existence of a præ-Cymrian population in this island, and he thought an argument in favour of that view might be derived from the local nomenclature of many ancient objects in Wales. Thus one of the places just visited by the Association was *Henfryn*, the *Old Bank*; near Monmouth they had seen *Trelech*, the *Three Stones*, or *Stone Town*; near Cardiff was a considerable camp, giving its name to a parish, and known simply as *Caerau*. Purely descriptive names of this sort would hardly be given them by their original authors; they rather seem to point to them as works of an earlier race, whose use and history were already forgotten. Similarly in England we find *Aldbrough*, *Oldbury*, *Castor*, and similar names, which almost always denote places not of English origin, but which were found in existence by the first English settlers. Dr. Wilson had argued in a similar manner from the word *cromlech*—the date of which, as a Welsh word, Mr. Freeman wished to know—a term merely descriptive, and implying no knowledge of the use or origin of the object, that it was a work of an earlier race, which the Cymrian settlers found already existing. Mr. Freeman concluded by some remarks on the architectural antiquities mentioned by Mr. Barnwell. The round church he imagined to be the same as one known as "*Le Temple des Faux Dieux*," which, it could hardly be doubted, was a church of the Templars—the latter part of the name being probably owing to the strange charges—he might say calumnies, brought against the order at the time of their suppression. Mr. Barnwell's suggestion that the inner circle formed the choir was well worthy of attention, as the oblong choirs attached to most of the existing round churches seemed generally to be later additions.

Mr. Turnor hesitated to accede to Mr. Freeman's pre-Celtic race in Britain until it was supported by evidence more satisfactory to him than had yet been brought forward. He thought that such a race, had it existed, would have left traces of their language in the names of rivers, mountains, &c.; that the Welsh language was simple, without any admixture of arbitrary names, untranslatable, and drawn from other languages. Neither history or tradition said anything on the subject, so far as he was aware.

Mr. Wright objected to the line of argument in favour of a pre-Celtic population, which Mr. Freeman based on names like Henfryn, because it implied the belief that all names of places were given at the first occupation of the land by the race to whose language they belonged. It is more than probable that the greater part of these names had been given at a comparatively late period. As Mr. Freeman had remarked, such names as Aldborough, and others, composed of the word "old," were common in England, and generally, if not always, referred to some ancient remains in existence, or marked an ancient site; but he had little doubt that a great number had been given since the period of the Norman Conquest, and that the remains to which they were given were sometimes of the Anglo-Saxon period. Mr. Wright went on to express his satisfaction at the efforts of Mr. Barnwell, to make them better acquainted with the antiquities of Brittany, which presented so much interest in connection with the antiquities of Wales. He was quite of the same opinion as that gentleman on the expediency of getting rid of such terms as druidical, cromlech, &c., which conveyed either no meaning, or an erroneous one. His objection to the first of these arose from no hostility to the Druids, but from a belief that, as a general designation, it was commonly applied to things which had not the most remote connection with druidism, and was calculated to produce very false impressions. He had long made up his mind that the rocking-stones were mere works of nature, and that the hand of man had nothing to do with them. The rocking-stone, called the Buckstone, in the Meend Wood, near Monmouth, was evidently a natural production, and any one who could grope his way through the thick woods which clothed the side of the hill, might see there other rocking-stones in the progress of formation. The instances in Brittany, which Mr. Barnwell had given, of stones being placed by natural causes, might be paralleled in our own island. He believed that in the neighbourhood of Ripon, in Yorkshire, there were rocks which were long considered to be what was called druidical, but which were now acknowledged to be the mere effects of nature. On the highest point of the Titterstone Clee Hill, near Ludlow, in Shropshire, there is a heap of enormous stones, no doubt remaining as they were placed by natural causes, but which have the appearance of great cromlechs in a state of ruin. He believed that they had sometimes been taken for such.

Mr. Babington remarked that, although no Celtic monuments in Wales had sculptured stones, similar to those found in Brittany, yet such existed in Ireland. He gave a short account of the historical notices of the tumuli of New Grange, and Dowth, tending to prove that they are the tombs of early pagan kings of Ireland, and stated that the Danes had opened them early in

the tenth century. As to the one at New Grange, it differed materially from the megalithic chambers in Brittany, and Wales, and most parts even of Ireland, by having a series of stones placed horizontally upon the tops of the upright stones forming the lower part of the walls, in such a manner as to form a lofty dome-shaped chamber. These upper stones are so arranged, that each projects rather more towards the centre of the chamber than that upon which it is placed. As to the sculptures, which were, he thought, not very unlike those of the chamber at Gavv' Inis, they were proved to be as old as the building itself, and not simply made for ornament, by the fact that they exist upon parts of the stones which could not have been seen before some dilapidations had taken place.

- Mr. Longueville Jones expressed his doubts as to whether sufficient facts had been established as to these Celtic monuments—and more especially with reference to the meini-hirion—to admit of any satisfactory theory being laid down with confidence. For his own part, he thought most probably it would be found, that these last-mentioned monuments were either memorial or boundary stones; but that, for the present, it would be much safer to devote more time and attention to careful observation, than to unsatisfactory theories.

THURSDAY, SEPTEMBER 2ND.

EXCURSION.

As some of the Members wished to visit Llandudno, the Members formed themselves into two parties. Those who started earlier for Llandudno had not, however, time to visit the early remains on the mountain. The great majority went no further than Conway.

Conway Church is a large irregular building, with very little of Welsh character about it, except in the upper part of the tower, which is, as usual, of late Perpendicular date, with a battlement and square staircase-turret, the latter continued from the west wall, which is therefore of extraordinary breadth. The west window and doorway however are vestiges of an earlier building, being Early English; the window is a respectable triplet. Both are unluckily blocked. The shape of the church is an imperfect cross, there being, at present at least, only a south transept. The nave has aisles, the northern one running only to the point of crossing. The style is Decorated, with some peculiarities. The chancel, except the large inserted Perpendicular East window, is of earlier date, exhibiting in its windows some curious examples of the very first beginnings of tracery. The church is however perhaps more remarkable for its furniture than for its architecture, as it retains a fine roodloft and stalls in the chancel, as also a grand Perpendicular font. The roofs of the porches may also be noticed for some examples of the always effective form of foliation cut in the solid.

Several monumental slabs, some of early date, form the pavement of the chancel and south aisle. An effigy, said to be that of the mother of Archbishop Williams, lies near the altar rails, and has been already greatly damaged by being trod on. A new slab might replace the effigy, at a small



expense, so as to enable the monument to be removed, and placed in a situation of safety, and a request was made to that effect to the Vicar.

Some curious lace, formerly the furniture of the altar, was exhibited by Mrs. Morgan; nothing was known of its history, nor could any one present say anything about its date. After visiting the church the Members proceeded to the castle; but as this splendid building is so well known, and has been so often described, further mention of it is not here necessary. They then went to Plas Mawr, a curious specimen of the house of a great man in the seventeenth century; and afterwards perambulated three sides of the town walls. These walls, as it is well known, are the most perfect specimens of their kind now existing. Several of the finest and oldest specimens of domestic architecture have, within the last few years, been removed from the streets. It is to be hoped the present improvements will not render the destruction of the few remaining ones necessary.

In the evening the General Committee met for business, Mr. Babington in the chair.

After a long discussion, it was found impossible to organize a proper deputation of the members to Brittany for this year, and the Secretaries were ordered to communicate the same to the Secretary of the Breton Association.

Mr. Banks proposed that John Jones, Esq., of Cefnfaes, be requested to accept the office of additional Local Secretary for Radnorshire.

Mr. Lloyd Phillips proposed that Cardigan should be the place of meeting for 1859.

Mr. Longueville Jones proposed that the Bishop of St. David's should be requested to act as President.

Mr. Barnwell announced that the present contract for printing would terminate in December next. After some discussion, it was resolved that a Sub-Committee should be appointed to consider the question of carrying on the printing, of which Sub-Committee none of the Officers of the Association should be members. The Sub-Committee was appointed.

Mathew D. Williams, Esq., of Cwmcynfelin, and John Hughes, Esq., of Lluestgwyllim, were nominated Auditors for 1858.

Permission was given to the Editorial Sub-Committee to print the remainder of the "History of Radnorshire" as a Supplementary Number of the *Archæologia Cambrensis*.

A resolution was passed that Mr. John Stuart, of Scotland, Dr. Graves, of Trinity College, Dublin, and M. de Keranflec'h, of Nantes, should be requested to accept the office of Corresponding Secretaries for Scotland, Ireland and Brittany.

A Sub-Committee was formed to consider the question of establishing a club for the printing of Welsh Records

The General Meeting was then held, Sir Stephen Glynne in the chair.

The foregoing resolutions were submitted to the Members present, and unanimously adopted.

FRIDAY, SEPTEMBER 3RD.

## EXCURSION.

The programme stated that some Roman mines and hill camps, above Abergele, were to be visited; but as there was some difficulty in ascertaining whether such mines were Roman, the intended excursion was not made. The Members then broke up into separate parties. Mr. Dearden, Vice-President, headed one section, which visited Flint and Euloe Castles, and the scene of the battle in which Henry II. was nearly sustaining a defeat from the Welsh, but was rescued by the bravery of some archers under the command of the direct ancestor of the Rev. T. F. More, of Linley Hall.

Another party, under the guidance of Sir Stephen Glynne, visited St. Asaph Cathedral and Palace, where they were most hospitably received by the bishop. The parish church of Llanelwy, which was visited by the Association in 1854, was inspected. There is a good Perpendicular roof. Thence the carriages drove to Ffynnon Fair, which is described in the First Series of the Journal. The chapel is in a very ruinous state. The bath, however, remains perfect, and is almost a *fac-simile*, though on a smaller scale, of the bath at Holywell.

A visit to the caves in the limestone rocks at Cefn completed the day's work. These caves were discovered a few years ago, when a large quantity of bones of various animals were found under the alluvial drift.

In the evening, the President in the chair, Mr. T. O. Morgan read a paper on the "Boundaries of Caermarthenshire," which appears in the present Number.

Mr. Longueville Jones, in obedience to the President's summons, gave an account of his visit to Flint and Euloe Castles, and stated that he thought Flint Castle, like that of Rhuddlan, was one of the most instructive of the Edwardian constructions. It consists of a square court, abutting on the sea, with round towers at three corners; but in the fourth corner, towards the south, is a very large similar tower, detached, forming the keep. The fosse of this castle, towards the town, had been covered with masonry on its scarp, but not on its counterescarp. Fragments of brick are found abundantly throughout the mortar used in the construction of the walls. The historical interest of the ruins, as the scene of Richard II.'s personal surrender to Bolingbroke, is well known. Euloe Castle, and the thickly wooded ravine in which it is situated, had been visited, in order to verify the site of a repulse given by the Welsh forces, under Owen Gwynedd, to the English, led by Henry II.; the ravine was probably in early days traversed by a road leading down to some ferry over the Dee. The description given of the spot, in Lord Lyttleton's *History of Henry II.*, exactly agreed with the circumstances of the locality, and so far verified the account there found. The castle at the upper end of the ravine is of later date, being of the thirteenth century. There are but few remains,—a semicircular tower, a square tower, and some connecting buildings; but the ruin is one of great beauty, and is well worthy more careful examination. It will most probably form the subject of a paper in the Journal. The site of the other repulse of Henry II., at Coleshill, or Countsyllt, near Flint, has not yet been visited archaeologically.

Mr. Barnwell also gave a short account of the visit paid by himself, and others, to Wigfair and St. Asaph. He was struck by the similarity of the arrangements of the wells at Wigfair and Holywell, although the latter was much superior in extent and elaborate work. He did not recollect any similar instances of wells with these five angular recesses, as at Holywell and Wigfair. The arrangement of Wigfair had apparently been copied from Holywell.

The President thought that these five angular recesses were intended to represent the five porches of the Pool of Bethesda.

Mr. Longueville Jones gave an account, illustrated with numerous drawings, of some Ogham inscriptions lately discovered by him in Wales. He drew attention to the fact that Mr. Westwood was the first who called public attention to inscriptions of this kind in Wales, and that his discoveries had all been commemorated in the *Archæologia Cambrensis*. Since that time, however, he had found several in the northern parts of Pembrokeshire, one of which was considered by Professor Graves, the first authority on the subject, to be as valuable a key to this mode of writing as the Rosetta stone was with reference to Egyptian hieroglyphics, for there is inscribed on the stone at St. Dogmael's Priory, near Cardigan, the name of a British chief, in the usual debased Roman characters; while, on the edge of the stone, were Ogham characters, which, according to the alphabetic signification given to them long previously by Professor Graves, read off nearly to the same effect. The Latin inscription in fact ran,—

SAGRANI  
FILI CVNOTAMI;

while the Ogham inscription read,—

SAGRAMNI  
MAQI CUNATANI.

Allowing for the use of the Irish form, MAQI for FILI, (a parallel instance of which occurred at Cilgerran, in the same county,) the two readings might be considered as exact interpretations one of the other. Cunotamus was considered by the Rev. Robert Williams, one of the officers of the Association, and certainly the most learned Welsh scholar of the day, to have been correctly interpreted by Edward Lhwyd as the Latinized form of Cunedda; and, as the date of this chieftain had been nearly ascertained, viz., the fifth century, an approximation was thus made to the age of the stone itself. Another Ogham inscription had been found by Mr. Longueville Jones, on a Roman altar, at Loughor, in Glamorganshire. This stone had probably been used as a funereal memorial after the Roman period, and had had the Ogham characters cut upon it at some later time, perhaps by Irish settlers. He then went at some length into the question of ancient alphabets found on the inscribed stones in Wales, and observed that monuments of this kind were far more important than manuscripts of comparatively recent date, and of doubtful authority. He dwelt also on the importance of the study of Palæography, and regretted that so few Welsh antiquaries understood anything about it. At the present day there were very few persons indeed capable of transcribing

the Welsh MSS. in the Record Office, and other collections—still fewer capable of passing a critical judgment upon their comparative values.

The President, in thanking Mr. Longueville Jones for his very able lecture on a subject of such interest, could not but express his fears that, at present, they were not yet masters of their “first letters,” and doubted whether the readings given could be relied on. During his residence in the Isle of Man, the Runic inscriptions there had attracted his attention; but he understood that one learned decipherer had pronounced the true meaning of some to be so and so; another, equally as learned, gave a very different version.

Mr. Longueville Jones replied, in answer to the President, that he thought that the Danish antiquaries had satisfactorily read the Runic inscriptions referred to.

Mr. Longueville Jones then proposed a vote of thanks to the noblemen, gentlemen, and ladies, who had kindly opened their houses to the Members of the Association, during the present Meeting, and had received them with such kindness and hospitality. He believed the Association to have deserved well of the country, and he trusted it would continue to do so for many years to come. They had always been received, wherever they met, with kindness and attention by the gentry of the neighbourhood, and nowhere, he thought, more so than by the noblemen and gentlemen, and, he would add, the ladies, of Flintshire.

Mr. Wright in moving a vote of thanks to the contributors to the Local Museum, pointed out the importance of such collections of antiquities, especially local ones. There were a great many interesting objects of antiquity scattered about the country in private collections, which were hardly known, and perhaps in many cases never examined by persons capable of making them available to archæological and historical science. It was one very useful result of meetings like the present, that ladies and gentlemen of the neighbourhood, and even many who attended from a distance, brought together, in a Temporary Museum, such articles of this description as they possessed, to be examined by the archæologists assembled on such occasions. He had himself derived much instruction from the Temporary Museum formed at Rhyl, which, although not very large, contained many objects of very great antiquarian interest; among others, he specified those of Miss Angharad Lloyd. He had great satisfaction in moving that the hearty thanks of the Meeting be given to the contributors to the Temporary Museum.

Mr. Dawes moved a vote of thanks to Sir Stephen Glynne, and the Local Committee, for their efficient services on this occasion. At these Meetings many preliminary preparations were indispensable, which could be made only by gentlemen resident on the spot. The pleasure and success of such Meetings as the present depended very much on the manner in which these previous details had been arranged, and, therefore, he begged leave to propose a vote of thanks to those gentlemen who had contributed so much to the pleasure of the Members on the present occasion.

Sir Stephen Glynne, on behalf of himself and his colleagues, returned thanks. He feared, however, that he was entitled to a very small part of

them, as he had himself personally done so little, and it was indeed with reluctance he had undertaken the duties of the chairmanship, as he was unable to give his personal attendance. Sir Stephen dwelt at considerable length on the progress and success of the Association, of which he had been one of the earliest Members; and he was extremely glad to see that it was still labouring with such zeal and effect in promoting a taste for the study, and directing public attention to the preservation, of our national antiquities.

Mr. Freeman proposed a vote of thanks to the officers of the Association, in behalf of such Members as were not in office. Each, in their respective positions, discharged their duties to the great advantage of the Association. The pleasantness of the excursions was much enhanced by their being allowed sufficient time at each place; yet still, he thought, if Mr. Barnwell used his authority a little more strictly, less time would be lost in summoning the scattered visitors to prepare for a fresh start. To assist that gentleman in his duties, he took this opportunity of presenting to him, in the name of the Association, with a horn, which he hoped he would use effectively at their future Meetings. (Loud laughter.)

Mr. Barnwell, in thanking Mr. Freeman, stated that he thought, as long as he had the advantage of having that gentleman as his trumpeter, he had no occasion for such an instrument. As to the remarks Mr. Freeman had made about the officers of the Association, he thought that it was well known by all the Members that there was one among them to whom was really due the flourishing state of the Association. (Applause.)

Mr. Babington proposed a vote of thanks to his Lordship for his services in the chair during the Meeting.

The President, in returning thanks, took that opportunity of reminding the company present of what he had stated to them on the first night of the Meeting. He was extremely sorry that the arrangements of the Society had prevented his formally receiving the Members at the Palace, as he wished to have done. He still thought that they were only at the very commencement of the question of these Ogham characters, and he was afraid no real steps had been effected towards their undoubted interpretation. He trusted that the Association would turn their attention to the investigation of the Roman roads in the Principality, about which so little was positively known; and he thought that, if careful observations were made by gentlemen residing in the separate districts through which they might be supposed to pass, some satisfactory results might be obtained. His Lordship, after a few more observations, dissolved the Meeting.

His Lordship has presented £5 towards the expenses of the Local Committee.

## CATALOGUE OF THE CONTENTS OF THE MUSEUM.

## PRIMÆVAL.

Five stone celts.—J. Dearden, Esq.

A stone celt.—Rev. E. L. Barnwell.

Funereal urn found at Nantglyn, near Denbigh.—Thomas Hughes, Esq.

A collection of beads found in 1792, at Erwr Castle, near Caerwys, Ystrad ;  
Paalstab from a tumulus at Rhos Goch, near Caerwys.

Miss A. Lloyd, Rhyl.

Paalstab.—Hon. T. Price Lloyd, Pengwern.

Two bronze axe-heads ;

A bronze knife ;

Two bronze celts.

Rev. E. L. Barnwell.

Cast of a torque found in a railway cutting, Lincolnshire.—Matthew Dawes, Esq.

## ROMAN.

Bronze armlet, late Roman.—Hon. T. Price Lloyd, Pengwern.

Fac-simile in silver of a silver arm of Victory, found in Lancashire.—J. Dearden, Esq., Rochdale.

Bronze strigil, said to have been found in Somersetshire ;

Bronze ligula, and tweezers in case.

Rev. E. L. Barnwell.

Vase found in a tomb in the Nun's Garden, Chester ;

Terra cotta lamp from the same tomb ;

Fragments of Roman tiles with the stamp of the Twentieth Legion, " VALERIA VICTRIX ;"

Fragments of Samian ware and other pottery, and of glass.

From the Nun's Garden, Chester.

(It is a question whether the glass is Roman.)

Vase, found in 1853, on the site of the New Savings Bank, Chester ;

Bell (*query*, Roman ?) found on the site of the White Friars' Monastery, Chester.

J. Peacock, Esq.

## MEDIÆVAL AND MISCELLANEOUS.

Highland fibula with Niello work, fifteenth century ;

Priming horn, carved in buckhorn, sixteenth century : subject—" David and Bathsheba."

Matthew Dawes, Esq.

Pewter chalice found in Chester Cathedral.—G. Peacock, Esq.

Oaken vessel. This curious article was found in a bog, near Dinas Mowddwy, in Merionethshire, and has " ATHRYWYN " cut upon it in rude letters. There is also some foliage, which may be intended for the mistletoe. It has been exhibited at the Archæological Institute, and pronounced to have been an ancient font ; and, as " Athrywyn " is said to imply happiness, conciliation, &c., the word may be thought to confirm this supposition. It has, however, been conjectured by others to have been a wassail bowl, in which case the word " Athrywyn " is equally applicable ;

Iron arrow-head found at Rhuddlan Castle ;

Spur, seventeenth century, found near Rhuddlan ;

A collection of encaustic tiles from Rhuddlan Priory.

Hon. T. Price Lloyd, Pengwern.

Cannon ball found near Harlech.—Wentworth Davies, Esq.

Mangonel from Rhuddlan Castle ;  
Cannon ball from Flodden field.

Rev. E. L. Barnwell.

Cannon ball found in the wall of Plas Captain ;  
Key of Denbigh Castle.

Miss A. Lloyd.

Two keys with elaborately worked handles, but modern wards.—Matthew Dawes, Esq.

Key of Cemmaes Church.—The Bishop of St. Asaph.

The keys of St. Peter, Congleton, seventeenth century.—Rev. J. Hughes.

Key found at Rhuddlan Priory.—Hon. T. Price Lloyd, Pengwern.

Wooden boss from Rochdale Church.—James Dearden, Esq.

Sword of the seventeenth century, found deep in the ground on the summit of Moel-y-Gaer, in Llanganhafal parish.—Rev. E. L. Barnwell.

Sword found at Castle Dinas Bran ;

A sword, said to have been borne at Bosworth by an ancestor of Miss A. Lloyd, in whose family it has been constantly preserved.

Miss A. Lloyd.

Basket-hilted sword.—Price Jones, Esq., Rhyl.

A double-bladed sword from Constantinople ;

Sword and spurs found in a vault at Rhuddlan Church.

(These last are imitations for funereal purposes.)

W. Shipley Conwy, Esq.

An iron spiked collar, an instrument of punishment.—W. Shipley Conwy, Esq.

An instrument of torture, probably for breaking and cutting off the fingers ;

Another instrument of torture, with a chain.

Mrs. Bateman, Congleton.

Alabaster figure of the Baptist, of the fourteenth century, found inside the pavement of the old house of Bodrhyddan ;

Fragment of a bronze vessel found at Rhuddlan Castle ;

A collection of articles found in the same castle ;

Chain armour found in Abyssinia, said to be ancient, but its antiquity is more than doubtful ;

Box containing wooden counters, found in a ruin in Hampshire, and formerly in the Strawberry Hill Collection. They are apparently of the sixteenth century, and seem to have been intended for some game.

W. Shipley Conwy, Esq.

A set of bells, said to be used for ringing chimes at St. Peter ad Vincula, at Congleton. Some of them are much more ancient than others, and are at present attached to horse collars.—The Rev. J. Hughes, Congleton.

Peithynen. This bardic instrument is constructed after certain rules, said to be as old as the fourteenth century. The ode engraved upon this one is that addressed by Lewis Cothi to Henry VII.—Rev. J. James, Netherthong.

Dorsal of altar from Denbigh Church, sixteenth century ;

Rude millstones (unfinished) found near Whitchurch, Denbigh.

The Rev. L. Lewis, Rector of Denbigh.

Ancient silver spoon found in pulling down an old wall at Cwm Bychan, when eleven others were found. A very early specimen of the apostle spoon ;

Salver of fine brass, *tempore* Charles II., with the Tower mark ;

Leaden porringer ;

Ancient jugs found in the moat of Rhuddlan Castle in 1843 ;

Stoneware bottle, sixteenth century ;

Tig of blackware ;

A curious vessel of crockery, used formerly among the Welsh. It is of a circular form, and intended to be placed on the head of a young girl, lighted candles are placed on the rim, and the drinker of the bragget (a mixture of ale, spice and sugar) is required to drink without extinguishing the candle, or burning himself ;

A vessel of crockery, divided into compartments, by which the proper proportions

of ingredients for mince pies or puddings are determined. This was in common use in the last century in parts of Flintshire ;

Brass casket ;

A collection of snuff-boxes ;

A snood of a lady, Christened in 1666 ;

A Roman Catholic medalet.

Miss Angharad Lloyd.

Two tigs, or tankards, found in Chester.—John Peacock, Esq., Chester.

A brank, or scold's bridle.—Corporation of Congleton.

Mexican mask ornament.—Hon. Miss Lloyd, Pengwern.

Two wooden props for the arms. The larger one was found in a mummy pit near Thebes ;

Steel rings with sharp edges, used by the Affghans as projectiles in war ;

Paintings on alabaster found under the pavement in the old part of Bodrhyddan House.

W. Shipley Conwy, Esq.

Greek paintings on panel.—Sir Stephen Glynne.

Damask tablecloth representing the accession of William III.—Rev. Benjamin Winston, Rhyl.

Agate vase from Sebastopol.—Miss Griffiths, Ruthin.

Small brass cross, taken from a Russian soldier.—E. B. Parker, Esq., Pembroke College, Oxford.

A silver ring, Roman.—Rev. E. L. Barnwell.

Ring found near Ephesus (a crab) ;

Ring found at Pompeii ;

Etruscan ring ;

Cameo ring ;

Ring found at Rome ;

Ancient rings found in the Rhone ;

Ring worn by Nautch girl ;

Ring given to pilgrims at Sinai.

W. Shipley Conwy, Esq.

Thumb ring : inscription—" Idem ;"

Wedding ring—" Godlie love cannot remove ;"

Mourning and betrothal rings.

Miss A. Lloyd.

Brooch of crystals found in a field at Cyffylliog, near Ruthin.—Mrs. Davies.

The seal of Walter Marshall, who died at Goodrich Castle, 1245, found in the ruins.—Miss A. Lloyd.

Seal of William of Montacute, Lord of Denbigh ;

A set of seals of the Mortimers.

Rev. E. L. Barnwell.

Royal, baronial, episcopal, conventual, and corporate seals,—a large collection ;

Nine intaglios, by Wedgwood.

Mr. R. Ready.

## COINS.

Gaulish coin (silver), found at Marseilles ;

Two Gaulish coins (copper), found in Brittany ;

Greek silver—Corinth, Tarentum (Didrachm), Calchis Siphnis, Lysimachus ;

Greek copper—Athens, Epirus, Ephesus, Carthage, Melita, Herod Agrippa,

Antiochus Epiphanes ;

Phœnician coin (copper) ;

Denarii of the families of Calpurnius, Antonicus, Memmius, Lœca, and others ;

Base denarii of Valerian and Pomponian families, and one, silver-washed, of Valerianus II., all found at Abergele, with a large quantity of similar kind ;

A collection of first brass of Vespasian, Hadrian, Trajan, Antoninus Pius, Aurelius, and Commodus ;



A collection of second brass from Augustus to Hadrian ;  
Aureus (Valentian II.)

Rev. E. L. Barnwell.

Denarius of Vespasian, found at Twn-y-Rogo.—Mr. Nott, Rhyl.

Denarius of Tiberius.—Dr. Jenkins, Ruthin.

Ten second and third Roman brass of the Lower Empire, found on Moel Enlli, near Ruthin ;

Second brass of Sabina, found 1831, near Bodfari.

Miss Angharad Lloyd.

Second brass of Cáracalla and Constantius Chlorus, found at Chester.—Mr. Twemlow, Rhyl.

Second brass of Domitian, found at Chester.—J. Peacock, Esq.

Second brass of Nero and Alexander.—T. O. Morgan, Esq.

Græco-Egyptian brass, Berenice.—Rev. E. L. Barnwell.

Skeatta.—Mr. R. Ready.

Pennies of Canute, Edward the Confessor, Henry II. (one found at Rhuddlan Castle), Henry III., Edward I., II., III., Henry V., Commonwealth ;

Deniers of Charles the Bald, Alan IV., and Jean II. of Brittany ;

Sovereign, James I. ;

Ormond and Newark shillings ;

Touch-piece of Charles II. ;

Gold Dutch picce, 1654.

Rev. E. L. Barnwell.

Groat of David II., Scotland.—Mr. R. Ready.

Groat of Edward IV., found at Rhuddlan Priory ;

Groats and half-groats of Henry V. (Calais), Henry VIII., Elizabeth, and Charles ;

Shilling of Edward VI. ;

Penny of Elizabeth ;

Half-crown of Charles I. ;

Shillings of James I., Charles I.

Miss Angharad Lloyd.

Half-crown of William and Mary ;

Spade guinea and half-guinea, George III. ;

Shillings and sixpences of William III., Anne, George II., and III.

Dr. Jenkins, Ruthin.

Crowns of Charles II., and William and Mary ;

Pillar dollars, Charles IV. ;

Half-guinea (spade), George II. ;

Shillings and sixpences of George II. and III. ;

A collection of foreign silver coins.

Rev. Hugh Morgan.

#### MEDALS.

A collection of fourteen medals (bronze), commemorating the battle of Culloden ;

Three medals of James III. and Charles Edward, the Old and Young Pretenders ;

A collection of Bourbon medals—Marie Antoinette, the Princess Elizabeth, Louis XVII. and his sister, Dukes d'Enghien, Berry, and various of Louis XVI. and Charles IX. ;

Medal of the Return to the Tuileries, and others, struck by the Republic ;

Medals of Suvarrow ;

Medals of Edward IV., Richard II., Edward VI., Charles I., Anne, Mary, George I. ;

Medals of Calvin, Gesner, Gluck, D'Estael, Marot, Boileau, Destouches, Piron.

Rev. E. L. Barnwell.

Prize medal given at the Eisteddfod at Rhuddlan, 1850.—Mr. Prydderch Williams.

#### RUBBINGS.

Seven rubbings from brasses in Dartmouth Church.—E. Williamson, Esq., Ramsdell Hall, near Congleton.

Rubbing from the brass of Bishop Gooderich, from Ely Cathedral.—Matthew Dawes, Esq.

Rubbings from coffin-lids, from Flint.—Sir Stephen Glynne.

MANUSCRIPTS, DEEDS, BOOKS, &c.

Illustrated MS. missal, fifteenth century ;

Church services, 1689, in silver thread binding ;

Stereoscopic views of chandeliers in Llandegla, and Llanarmon yn Yâl.

Sir Stephen Glynne.

Pedigree on vellum roll.—J. Peacock, Esq., Chester.

Grant of lands from Edward the Black Prince, with the seal of the Exchequer of Chester, 1352, 26 Edward III. ;

Charter from Richard II. enfranchising the burgesses of Queen's Hope, dated 28th February, 1399 ;

Grant from the burgesses of Rothelan, of a third part of a messuage in Rothelan, to John Roper, 12 Henry VI. The municipal seal is well preserved ;

Rent rolls of lands and tenements in Rhuddlan, with a rental of the lands of the Blessed Mary, 1457 ;

Faculty under ecclesiastical seals, apparently as to a pew in Eston Church (Eccleston), 29 Henry VIII. ;

Lease of twenty years, from Peter Conway, of London, to Richard Dryhurst, of London, of certain lands in Rhuddlan, formerly belonging to the Chapel of the Virgin, lately dissolved, 27th October, 1552 ;

Administration, with episcopal seal (William Hughes, Bishop), granted to Guen Yonge of the goods of her sister Catharine, at Llanelwy, 5th November, 1594 ;

Conveyance, from Edward, Earl of Derby, of lands in the lordship of Mold, 12 Elizabeth ;

A deed of 31 Charles II., in which the custom of taking for his surname the Christian name of his father is exemplified, the wife also signing in her maiden name.

W. Shipley Conwy, Esq.

Old French Bible ;

Black-letter Bible.

Mr. E. J. Rickman, Rhyl.

“ Breeches ” Bible ;

Discourse of rare inventions, 1585.

Mr. Twemlow, Rhyl.





*Mynachtry near Knighton, W side.*



*Mynachtry near Knighton, E side.*

*H. Longueville Jones, del.*

*J. H. L. Rees, sc.*

*Mynachtry.*

# Archæologia Cambrensis.

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THIRD SERIES.—SUPPLEMENT TO VOL. IV.

DECEMBER, 1858.

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## HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

(Continued from page 368.)

### HUNDRED OF KNIGHTON.

THE territory now denominated the hundred of Knighton was in ancient times included in those portions of Cantref Moelynaidd, and Cantref-y-clawdd, which embraced the two mesne manors of Knighton, and Swydd-y-wgre, and a small portion of that of Swydd-wynogion, and contained the three cwmwds of Dyffryn Tafediad; Is-mynydd and Uwch-mynydd; and Swydd-wynogion. It is situated on the north-eastern extremity of this county, and is bounded on the east by the river Tame and Shropshire, on the west by the hundred of Rhayader, on the south by the hundreds of Cefn-y-llys and Radnor, and on the north by the line that separates the two counties of Radnor and Montgomery. It contains seven parishes, including one market-town, two contributory boroughs, and one independent lordship, viz., Bugaildu, Cnwclâs, Heyope, Knighton, Llanana, Llanbadarn-fynydd, Llanbister, Llanddewi-ystrad-ennau, and Stanage. Heyope, Knighton, and Stanage, are Saxon names, the rest Welsh. The reason why this hundred was denominated Knighton

is obvious, because the important borough and market-town of Knighton are situated within it.

#### BUGAILDU.

This name signifies "The Shepherd's House," and alludes to the occupation of the inhabitants in ancient times, who, in common with the rest of their countrymen, chiefly led a pastoral life. This parish remains to this day distinguished by its healthy and extensive sheepwalks, and for its superior breed of that most useful and profitable animal. It is situated near the source of the river Tame, and is bounded on the north and east by that river, on the south-east by the parishes of Knighton and Heyope, on the south by Llangunllo, on the south-west by Llanbister, and on the west by Llanbadarnfynydd, and on the north-west by the parish of Cerri, in the county of Montgomery. It contains four townships, viz., Bugaildu, Pennant, Crug-bydder, and Madwalled, or Buddwalledd, and extends in length fourteen miles, and two miles in breadth, including an area of about 18,000 acres of which one third remains uninclosed and common,—thus constituting the largest parish in this county. In assessing and collecting the parochial rates it is divided into two divisions, viz., the upper and the lower; but each division pays its own taxes separately. Situated in the crown lordship of Cantref Moelynaidd, and in the cwmwd of Uwch-mynydd, the manorial rights of this parish are vested in the Earl of Oxford, the lessee, and part of the borough of Cnwclâs is comprehended within its limits.

The use of the Welsh language in this parish has been totally superseded by the universal adoption of the English tongue. The names of hills, fields, and houses still remain evidences of the original speech of the country. As recently as the year 1730, the service of the church was performed in the Welsh language monthly, since which time it has invariably been done in English. An increased intercourse with England, a more general interchange of the commodities and produce of these

two countries respectively, and, above all, the introduction of that jurisprudence with which the inhabitants of Wales found it necessary to be familiarized, as well as the diction in which all legal pleadings, deeds, conveyances, processes, &c., are executed, soon undermined that predilection for their mother tongue which was before their distinguishing character, and rendered the study and acquisition of the English language necessary, not only as an accomplishment, but also as a matter of indispensable interest.

With respect to the population of this parish, very little difference can be perceived within the last century. The number of persons baptized and buried at the two periods is nearly equal.

#### *Ecclesiastical Account.*

The church of Bugaildu is situated in the deanery of Moelynaidd, archdeaconry of Brecon, and dioecese of St. David's, on a gentle eminence contiguous to the river Tame, and distant from Knighton eight miles north-west, from the church of Heyope five miles north-west, from Llangunllo seven miles north, from Llanbister seven miles north-east, and from Llanbadarn-fynydd six miles east. It is a small structure, consisting of one aisle, and a tower, the roof of which terminates in a point. The interior is decent, and becoming a place of worship. At the west end thereof a handsome and commodious gallery has recently been erected. It contains no sepulchral monuments, and but one, yet pious, inscription, "Remember the Poor." It is dedicated to St. Michael. Its external length is thirty-seven yards. The tower contains three bells, on which are the following inscriptions:—

I.—"Edward ab Evan, Edward Whettall. 1664."—Diameter at the mouth, 2ft. 8in.

II.—"All praise and glory be to God for ever. 1664."—Diameter, 2ft. 5in.

III.—"God save the King. Vive ut post vivas. 1661."—Diameter, 2ft. 2in.

No inscription on the chalice, which is silver. On the flagon is the following,—"Long live the Prince and Princess of Orange."

This benefice is a vicarage, estimated in *Liber Regis* at the clear yearly value of £7 15s. 7½d. Improved value, £35 per annum. The total emoluments at present amount to the annual sum of £143 9s. 6d. The yearly tenths are 15s. 6¾d. The patron is the Bishop of St. David's. All the tithes of the township of Bugaildu, that of Hay excepted, are the property of the vicar. In lieu of the tithe of Hay a penny modus is paid. The tithes of the other three townships belong to the Dean and Chapter of St. David's, and Penry Powell, Esq., holds them, by virtue of a lease renewable every seven years.

The feast is holden on the first Sunday after St. Michael's-day, O.S., and observed with the customary festivities, sometimes perverted to purposes of intemperance and excess.

The vicarage house is an old and inconvenient habitation, to which are attached a barn, stable, and beast-house; likewise about twelve acres of glebe-land, situated between the village and the river Tame, and contiguous to the house.

*List of Incumbents.*

	A.D.		A.D.
Elias Owens .....	1665	Richard Beeston .....	1740
— Watkins.....	1700	John Prichard, Junr. ....	1765
John Prichard, Senr. ....	1738	Samuel Newland Evans .....	1776

*Charitable Donations.*

In the year 1741, the Rev. John Davies, D.D., devised by will the principal sum of £100, vested in the vicar and churchwardens, and now secured on an estate called the Graig, in this parish, the interest whereof is duly distributed among poor householders not receiving parochial relief, on St. Thomas'-day, annually.

In the year 1741, Vavasor Griffiths, Esq., left by will the sum of £20, vested in the minister and churchwardens, and now secured on the above-mentioned estate, the interest whereof is duly distributed among poor householders not chargeable to the parish, on St. Thomas'-day, yearly.

In a year unknown, and whether by will or deed also unknown, Philip, or Robert, Lord Wharton, left the annual sum of £10, or, as tradition says, £20, secured on an estate called Maesgwin, in this parish, for the purpose of teaching the poor children of this parish, and also of the parishes of Llanbister and Llanbadarn-fynydd, now vested in the Earl of Oxford. The number of scholars on the foundation is unlimited, yet they never exceed ten.

In this parish was born the learned Joan Du, *Anglice* Black Jack, who for his surprising attainments in astronomy and mathematical science, far surpassing the expectations of the age in which he lived, was deemed by the common people a conjurer. He was the counterpart of the celebrated Roger Bacon. Isaac Casaubon, prebendary of Canterbury, satirized John Du in a doggerel poem, entitled "A Dialogue between John Du and the Devil," which Du answered, and completely silenced his opponent. He lived highly respected in the court of Queen Elizabeth, of whom he was the mathematical instructor.

## CNWCLAS CASTLE AND BOROUGH.

This place is invariably denominated by the common people "the Cnwclâs," as if by way of eminence; being at present a contributory borough, and having been in ancient times a formidable castle. Its name signifies "the green hillock," an interpretation truly descriptive of the feature of the situation. Our account of it will be divided into two parts: first, the castle; second, the borough.

Of this hillock, so formed by nature, and placed in so



commanding a situation, that little doubt can be entertained of its having attracted the notice of the Silurian commanders, no recorded account exists prior to the era of the Norman conquest. But though the precise date of its original appropriation to military purposes it is impossible at this remote period, through want of documents, to ascertain, yet it does not seem improbable, from the circumstance of its vicinity to *Caer Caradoc*, its impregnable nature, and its situation on the bank of the river *Tame*, that its use, as an important fortification, was coeval with that last scene of the patriotic struggle of the brave *Caractacus*; that in subsequent times it protected the vale of the *Tame* from the hostile incursions of the Saxons and Normans, advancing from *Cheshire* and *Salop*; and that the possession of so important a post was an object of frequent contention. After signal success, obtained chiefly through the fatal dissensions which reigned among the native *reguli*, this hillock was seized upon, and fortified with a castle, by *Roger Mortimer*, Earl of *Wigmore* and *Marche*, and the Norman Lord of *Moelynaidd* and *Elfael*. Few or no remains of this formidable fortress have survived the combined ravages and spoliations of war and time. The site, and some low foundations of walls only, are at present discernible. The hillock rises by a steep ascent from the bank of the river *Tame*, on which it is situated, to the height of one hundred yards. Its summit, which is distant about three hundred yards from the bed of that river, is of an oval or elliptical form, and of considerable extent, and is encompassed by a double intrenchment; commanding a view of the river, the vale through which it flows, and the opposite hills of *Shropshire*, at the distance of about a mile. At the foot of this castle hill is a piece of pasture land, which, from time immemorial, has sustained the denomination of "the bloody field," or "meadow." Hence it is conjectured that, on this piece of land, a severe battle had once been fought, but whether prior or posterior to the erection of the castle cannot be ascertained. In confirmation of this traditional report, it

has been urged that, on the opposite side of the river, on a farm called Monachtu, was discovered a small tumulus, which, on its being opened some years ago, presented to view a stone of astonishing dimensions, weighing several tons, and of a quality very different from the stones of this country, and covering an entrance into a vault, which was divided into five compartments. In each of these recesses were deposited human skeletons, arranged side by side in complete regularity, and having teeth as white as ivory, and containing bones of a large size. It is conjectured that these skeletons composed the remains of those warriors who fell in the battle of "the bloody field" above mentioned. The discovery of this sepulchral repository furnishes a clue to ascertain the country of the interred, and the date of the interment. The interred were natives of Wales, the whiteness of whose teeth is remarked by every historian. The interment, viz., in a tumulus, or barrow, was prior to the introduction and establishment of Christianity in this part of the kingdom, for by that happy event the ancient manner of burial was superseded. Hence may be inferred, that the slaughter committed in "the bloody field," supposing these bones to have belonged to the slain in that action, preceded, in point of time, many centuries, the construction of the castle of Cnwclâs. To what era, therefore, can it be so justly assigned as to that which has been signalized by the long and vigorous resistance maintained by the brave Silures to the all-conquering Romans? A traditionary remembrance of several other battles fought in this vicinity, at different times, is still preserved by the inhabitants.

It has already been observed that this important post, the castle of Cnwclâs, was an object of frequent contest. Its possession was also secured by much art and ingenuity; for water, for the use and comfort of the garrison, was conducted into it by means of leaden pipes from a well or spring upon an opposite eminence, toward the west, called Gifron. It must be confessed that the ingenuity of this contrivance bespeaks a more modern and

refined era than that which distinguished the ancient Britons, and must in justice be referred to the times of the Mortimers, Lords of Moelynaidd, in whose possession it remained, with little interruption, till it finally merged in the crown, by the accession of the Duke of York—who, by his maternal line, was descended from that powerful house—to the throne of England, under the title of King Edward IV., when the restoration of internal peace to the distracted kingdom superseded the use of its military designation, and its walls, no longer wanted to repel the assailing foe, supplied materials for constructing the more tranquil and friendly habitations of social man. In the reign of Richard III., Philip ab Howel was Lord of Cnwclâs, and assisted Henry, Earl of Richmond, in defeating the tyrant and usurper in the battle of Bosworth field, and in obtaining the English crown.

The town, or rather village, of Cnwclâs consists of a few scattered houses, situated at the foot of the hillock on the bank of the River Tame, mean and inconsiderable in appearance, having a small garden, and perhaps a meadow, attached to each. At the public house, in this village, was born a man who made a considerable figure in his time; for he was a radical reformer. This person was the noted Valvasor Powel, a sturdy republican, and a violent impugner of the doctrine and discipline of the Established Church, to whom was committed, during the anarchy of the Long Parliament, and the usurpation of Oliver Cromwell, the whole of the ecclesiastical government of this and some of the adjoining counties. Armed with the authority of Parliament, and assisted by Sir Robert Harley, President of the Radnorshire Committee, this associate and coadjutor of the famous Hugh Peters, chaplain to the Protector, succeeded in sequestrating the tithes in every parish in this county, stripping the churches of their ornaments, and ejecting the regularly ordained ministers.

The original establishment of English boroughs, howsoever distinguished, by prescription, or by charter, was a political favour conferred either in return for obligations

already received from the inhabitants, or as a means of securing future ones. The proximity of the borough of Cnwclâs to that of Knighton, being distant only two miles and a half west-by-south, seems to evince a strong desire in the Norman impropriators of procuring and meriting the good will and affections of the ancient inhabitants of this part of the county of Radnor, by investing them with privileges and civil distinctions, which, however intensely coveted, and highly appreciated in the present times, were, in the infancy of the British constitution, deemed as generally a burden as an honour, if we may reason from the numerous and voluntary petitions for being exonerated; whilst the continuance of Cnwclâs as a contributory borough, from its first institution to the present era, not only contradicts the insignificance which the first view of this village presents, but also bespeaks an absence of those causes which have operated to the disfranchisements of similar establishments, both in England and Wales.

Cnwclâs having been a baronial and royal castle, and the seat of baronial judicature, was deemed competent, in the reign of King Henry VIII., to be made one of the contributory boroughs of New Radnor; and all such persons as are duly elected burgesses at its several courts holden for that purpose, possess the right of parliamentary suffrage. The manner of conferring this privilege is as follows:—By prescription, court-leets are occasionally holden by the steward, or deputy-steward, presiding over this and the other contributory boroughs. At these courts the jury, who have been previously summoned, and who ought to be burgesses of this particular borough, are impannelled, and present the name of such persons, whether inhabitants or not, whom they think proper to select as fit and proper persons to be made burgesses. This presentment being accepted by the steward, the persons so presented are elected burgesses, and generally sworn in immediately, if they be present in court, but if not, at a subsequent court.

The borough of Cnwclâs is extensive: it reaches into

the two parishes of Bugaildu and Heyope. The court-house, in which the burgesses are elected, is situated in that of the former. Its boundaries were ascertained on the 2nd day of November, 1787, by the oldest inhabitants then living, viz., William Matthews, Richard Matthews, John Morris, William Jones, William Jones, Junr., Thomas Griffiths, Richard Davies, and many others, who signed the following descripton thereof, viz.:—"From the bridge near the Pound follow the course of the brook upwards to a piece of land belonging to Lower-hall Farm called the White-leasow, about one acre of the east side of which is within the borough; follow the hedge on the north side of White-leasow, to a piece of land lately inclosed to Lower-hall Farm, about two acres of which are within the borough; proceed up to the east hedge about twenty-two yards above the corner of the Upper Bwlch, belonging to Lower-hall Farm, and cross that field straight to an old ditch on the Gifron Hill, south of the Gifron Well, leaving about four acres of the Upper Bwlch within the borough; follow that old ditch, which appears to have been thrown up as a landmark, through the middle of the Goitrey Birches to the lower hedge, about three acres of which are within the borough; follow the said hedge to the bottom of the piece below Goitrey House, then cross to an oak tree in the lane hedge, following the lane hedge to the bottom of the Goitrey Farm, about four acres; then over the edge of the rock to John Wood's tenement, turning down between the house and the garden to the water that comes from the mill, following that to the river Tame, below the Llwyneu; cross the river into the Graig cow pasture, and follow it on the north side to a meadow belonging to the Graig Farm, called the Dôl, about two acres of which are within the borough, as also another piece of excellent pasture about five acres adjoining to the river Tame, belonging also to the Graig; follow an old bed of the river across the Graig lands to the wear in Dôl-fawr belonging to Monachtu Farm; thence follow the water-course through the fold at Monachtu, cross the corners of two meadows, including about one

acre and a half to the north side of the Charity land, and down the Long-leasow to an old bed of the river, following that to the bottom of Monachtu Farm, leaving about twelve acres below the house within the borough; thence down to an old bed of the river in Skyborreu Farm, leaving about two acres on the north side of the river within the borough; then cross the river to the hedge on the sluice leasow, down that straight hedge almost to a corner on the north side of the Barn Meadow, and thence across to the lane hedge, which follow to Graig-y-swydd, or Swydd.”

A considerable portion of this hamlet remains to this day a part of the royal patrimony of the Kings of England. The site of Cnwclâs Castle, the herbage of Cnwclâs forest, Whittersley land, within the borough of Cnwclâs, are all three the property of the crown of England, and now leased by the Earl of Oxford, or by the representatives of the Right Rev. Dr. Harley, late Bishop of Hereford; the former at 1s., the second at 13s. 4d., and the latter at 6s. 8d., being the gross annual rent. Whittersley land originally consisted of seventy acres, and was holden by Thomas Price, in the reign of Queen Elizabeth, at the yearly rent of £14, and latterly by Mr. Philip Gouch, Gent.; likewise a piece of land called Lord's Mead, leased by the late Bishop Harley, at 3s. 4d. gross annual rent. Also Cnwclâs mill, leased by the late Rev. J. W. Davies, at the gross annual rent of £1 2s., being in the year 1784 three years in arrears. Likewise Cnwclâs borough, leased by the bailiff thereof, at the gross annual rent of £5 6s. 5½d., being in the year 1784 two years in arrears. Also Gwartuissa land, leased by the late Bishop Harley, at the gross annual amount of 6d. Likewise four acres of land called Brynrhiwgwith, and Llwyneugoden, leased by the late Bishop Harley, at the gross annual rent of 6d. Also two parcels of concealed land, called Wyr-glodd-gam, and Blackmead, leased by the late Bishop Harley, at the gross annual rent of 3s. 8d.

## KNIGHTON.

The town of Knighton is beautifully situated at the head of a deep and narrow vale, on the southern bank of the river Tame, urging its winding course under a stone bridge, between high hills and wooded knolls, and leaving on each side a breadth of land rich and fertile. It consists of several streets, some narrow, but all upon a descent, and therefore clean, and unobstructed with that filth which is generally suffered to accumulate in small country towns. They are also all paved, and contain several good houses, which, viewed at a distance, as towering one above another, and contrasted with the romantic scenery of the vale, present to the traveller many picturesque objects. It is a place of trade and business, and of considerable resort. Its shops furnish the town and neighbourhood with every article of general use and consumption. Its market is on Thursday, and was, before the pursuit of agriculture became so general as at present, wont to supply many of the inhabitants of Cantref Moelynaidd with grain; and its fairs, which are on Saturday before the second Sunday in March, 17th May, 2nd of October, and 9th of November, are well served with cattle, sheep, horses, pigs, corn, iron-ware, hops, salt, linen and woollen cloth, and various other commodities. It is governed by a bailiff, the manner of whose election and appointment shall be described hereafter, and is distant from the town of New Radnor ten miles north-east, and from London one hundred and fifty-five miles north-west. In short, Knighton ranks among those neat, clean, lively and well-supplied little towns, for which the Principality of Wales is distinguished.

Nearly in the centre of the town still remains an old mansion, once occupied by a branch of the Chandos family, of the name of Brydges. To this habitation was attached, in former times, on the side next to the street, an open terrace walk, which was entered from the second story. To this balcony the family often resorted for the purpose of inhaling the refreshing breeze, enjoying the distant prospect, and contemplating the busy and care-

worn faces of those who resorted to the fairs and markets, without incurring the risk of compromising their personal dignity by a nearer and more familiar association.

At the east end of the town stands the mansion formerly inhabited by the Crowther family, who once possessed considerable property in this parish, and in the neighbourhood. It has usually been denominated the "Great House." It appears to have been originally built in the form of the letter H, and in the construction of its roof, and of its chimneys, bears a strong resemblance to the style of architecture which prevailed in the reign of James I. The grand entrance was at the east end, guarded by a very large door, and a porch; this end, which composed at least one half of the mansion, has been taken down; and the present entrance placed on the north side, next to the public road. Adjoining to this house stood the barn, in which the republican marauders received from the hands of Mr. Legge, of Willey, and his servants, the death which their villainous and outrageous excesses deserved.

Farrington, the old stone mansion of an ancient family of the name of Cutler, stands upon an eminence on the south-east side of the town of Knighton, and at the distance of a mile from it. The initial letters, R. C., and the figures 1666, mark the era of the building, and testify the name of its original proprietor, viz., Robert Cutler. The south wing is in a dilapidated state, and the remaining part of the house has been converted into the residence of a farmer.

It was no uncommon thing, two centuries ago, for gentlemen of large fortunes to occupy mansion-houses situated either in the centre, or at one end, of small towns, in which beauty of situation, or fine views, were circumstances little attended to. The probable inducement to a custom so different from that which prevails at present, seems to have been suggested by that assurance of protection and security holden out by an obliged and devoted population in times when sudden commotion and lawless outrage were frequent, which a solitary and



insulated residence could not satisfactorily promise. The tranquil and respectful obedience that is now paid to the laws, and the perfect security in which every subject enjoys his own property, render the contiguity of a numerous population no longer necessary to the safety of a rich individual; yet the good old custom of a landed proprietor expending his income in the midst of his tenants still distinguishes the town of Knighton, the inhabitants of which derive many and great advantages from the constant residence of the worthy representative of the borough of New Radnor, during the time he is relieved from his parliamentary duties. This gentleman's house is situated opposite the Town-Hall, commands a full view of the principal street and adjacent country, and possesses every suitable accommodation.

The foundation of the wealth and influence which the two families of Cutler and Crowther acquired in this part of the county of Radnor was wisely laid in the profession of the law, which leads its votaries more directly than any other profession to the temple of affluence, dignity, and fame. Robert Cutler, Esq., served the office of high sheriff for this county in the year 1694. He afterwards removed his residence to Street Court, in the parish of Yerdiland, and county of Hereford, having succeeded to the possession of that mansion, estate, and manor. The office of high sheriff for this county was filled by Brian Crowther, Esq., in the years 1639 and 1645. He was a gentleman of unblemished respectability and honour: many arbitration cases were referred to his decision, and, particularly, a tedious and prolonged litigation between Smallman and John Crowther, his relative, at the instance of the Archbishop of Canterbury. He strenuously supported the royal cause, and consequently was fined by the rebellious parliament for his delinquency.

The castle was situated at the upper end of the town, near where the Butter Cross at present stands—a situation overlooking and commanding the whole place. The mount, now called the “Castle Mount,” was the keep or citadel; and this, with the area inclosed by the ditch,

occupies the space of an acre and a quarter of land. It was well adapted to purposes of defence before the invention of artillery, and guarded from surprize by the grounds rapidly falling on each side, excepting on the north and north-west, on which points it was strongly fortified by a wide and deep trench. That on the north side has been filled up in the course of time; but that towards the west may still be traced. A strong wall appears to have stood on the inside of the trench, and there were probably, within this wall, some low structures formed for the accommodation of the troops of the garrison. From what can at present be collected of the ancient state of this castle, it seems that it can only be ranked among the inferior fortresses in this part of the kingdom. But as persons of some distinction, in the Saxon and Norman times, resided in castles of little note, so it is probable that some petty lord or chieftain held this fortress as a fief under the Mortimers, and subject to their control in the wars and factions of those ages. Each baron of the realm, as Roger Mortimer, on receiving the royal summons, was obliged to bring into the field a certain number of *milites*, or knights, who held lands, &c., under him, on the favourite tenure of knight-service. To one of these knights did Roger Mortimer, to whom the King of England had granted the lordships of Moelynaidd and Elfael to be holden *in capite*, commit the custody of this castle, and the government of this town, which from this circumstance derives its present name, "Knighton," or the town of the knight.

The justness of this derivation is doubted by some, who allege in opposition to it that Knighton was an inhabited place, not only prior to the era of the invasion of this district by Roger Mortimer, and recognized as such by Roderic Mawr about the year 840, and by that prince denominated Tref-y-Clawdd, or the town on the dyke; but that even this appellation was a modern one, suggested by the recent formation of the dyke, and that it succeeded its pristine denomination, which was Cnuch-din. All that ridge of mountains extending from the parish of Llan-

gunllo to and above the town of Knighton was formerly designated by the general term *Cnuch*: now the word *Cnuch* signifies a joint or copula that connects,—a term apparently descriptive of the site of this town, which joins together or connects two opposite hills, on its south and south-east quarter; and *din* means a fortification: so that *Cnuch-din*, now converted to Knighton, signifies a fortified juncture.

The reader is to bear in remembrance that the word is not to be met with in *Domesday Book*, where it certainly would have been inserted, had it been of Saxon or Norman origin. On this silence of the authoritative register of England is grounded the probable inference that the name Knighton is of Welsh extraction.

The last Lord of Cantref Moelynaidd, which included the town and castle of Knighton, and considerable tracts of land in this parish, was Edmund, the last Earl of Marche and Wigmore. By his death, which happened in the beginning of the reign of Henry VI., the male line became extinct, and all his possessions devolved to Richard, Earl of Cambridge, who had married his sister Anne. Upon the attainder of this last mentioned nobleman, for being implicated in Jack Cade's conspiracy, Cantref Moelynaidd, and all the castles and lands annexed to it, merged in the crown; and, by the accession of the Duke of York to the throne, by the title of Edward IV., they have ever since formed a part of the royal patrimony of the Kings of England. For some years past they have been leased out by the crown to the Earl of Oxford.

The town of Knighton was endowed, like the other towns appendant to the castles of Norman barons, with the privilege of being corporate, and of exercising a peculiar civil jurisdiction within itself. This approached, as nearly as possible, to the forms of English jurisprudence. It was not, however, till the reign of Henry VIII. made one of the five contributory boroughs, which conjointly return one member to the British Parliament. The constitution of this borough in the article of creating burgesses differs in some particulars from that of the other boroughs; for, if

any of the burgesses living within the said borough die, his eldest son is of course and by custom to be admitted and sworn burges in the said borough at any court-baron he shall require the same, paying a penny to the crier for the same. And the burgesses have the power to nominate and elect any person to be a free burges, whether freeholder, tenant, foreigner, or otherwise, the same being approved with general consent. But if two of the said burgesses then present in court do oppose any person to be a burges, then the same person is not to be admitted or sworn a burges of the said borough. The other customs are,—

I.—The borough to have a bailiff and burgesses. A court-baron to be holden in the Town-Hall upon a Friday once in every three weeks, and upon a Wednesday once in every three weeks, and likewise two leets to be holden, the one a month after Michaelmas, the other a month after Easter, in the Town-Hall aforesaid, where the bailiff and burgesses do their suit and services; and that one shilling is paid yearly to His Majesty, the lord of the borough, for the ground whereon the said Town-Hall was built.

II.—The bailiff and burgesses have the benefit of the butchers' and other standings belonging to the said hall, and all the tolls of corn and grain exposed there for sale upon fairs and market days, and to let or lease the said standings for a term of years.

III.—The bailiff, upon every Lord's-day next before Michaelmas yearly, between the hours of eleven and twelve o'clock in the morning, is to return and put in writing three names of the burgesses then inhabiting in the said town or borough, at the usual and accustomed place, to be approved by the burgesses then present; but, if disliked, then some of the burgesses then present inhabiting within the said borough are immediately to nominate and return three other burgesses inhabiting within the said borough; which said several returns are to be presented at the next court-leet after Michaelmas yearly, after the calling of any action to the steward, who is to order a trial

by poll of the two returns, and out of that return which has the majority of voices, to swear one of the three bailiff for the year ensuing, wherein no foreign burgess is to have any voice. But if no dislike against the bailiff's return be expressed, then his nomination to stand good, and one of the three burgesses so presented to be sworn bailiff, and no other. A foreign candidate for the bailiwick must be resident within the borough at least a month before the election day. The steward to be sworn a burgess thereof. Burgesses are exempted from toll.

IV.—The bailiff to return all jurors to be impannelled at every court, who must be burgesses, and to choose a serjeant for delivering summonses; but he must in his person summon burgesses; and he, or his deputy, to execute distringases, warrants, precepts, issuing forth of the said court; and to collect and receive the lord's chief rents, and perquisites of the said courts; all waifs, estrays; and at Michaelmas yearly account for the same.

V.—The bailiff to have the profit accruing from the wool weights in the Town-Hall upon fairs and market days; and also one half of the pitching due at fairs and markets; and all profits for sealing of leather with the town seal.

VI.—Four constables out of the company of burgesses to be sworn; two of whom to be appointed by the bailiff, and two by the steward.

VII.—The bailiff and burgesses stand seized of one parcel of wood ground, called Garth Wood, lying within the said borough, and have right to cut and dispose of it to their own use and uses, and none else.

VIII.—The burgesses and tenants have a right to license any poor, old, or decayed person to build cottages for habitation upon any part of the waste land or commons belonging to the borough; which commons are purtenances to the several messuages or tenements of the burgesses and freeholders.

IX.—The chief rents due from the burgesses and tenants to His Majesty, who is lord and owner of the borough, amount to the sum of £8 4s. 4½d., and the

herriot upon the decease of any tenant of the said borough is 2s. 6d. No herriot due from a tenement not being a messuage place.

X.—The extent of the said borough is from an elder tree or bush growing on the back side of Francis Mason's house, who is now deceased; thence to an ash, late of one Meredith Edwards, barber, deceased; and thence to the further side of the Black Meadow, beyond the river Tame, and so over Tame to Cappero Meadow, late in the possession of Jeremiah Bayliss; thence to a stone bridge in the highway leading from the town of Knighton to Presteigne; thence to an oak in a parcel of land of Mr. Barbley; thence to the top of the Frieth Wood; thence to a crab tree near St. Edward's Well; so over a common, called the Garth, unto a gutter near Whitterley, with the compass of the Lord's Meadow, late in the possession of Richard Evans, deceased; and so to the farther side of a meadow called Clâsby; thence over the river Tame; and so to a house wherein Thomas Hodges now deceased, formerly dwelled; and so to the elder bush aforesaid.

The author of this work has been informed, that the borough lands above detailed have long since become private property, excepting the part which belongs to the crown; and that the courts formerly holden by the bailiffs and burgesses, for the recovery of small debts, are now discontinued.

Some of the inhabitants of this borough had once a license to coin halfpence. There is one of them still to be seen, with this inscription,—front side, “James Mason, of Knighton, his halfpenny” in the border; in the centre is a “Maiden's head” within a shield, being the arms of the Mercers' Company; reverse, 1668.

The parish, which includes the townships of the borough, and Cwmgelau, together with the lordship of Farrington, is small, not exceeding two miles in extent. It is supposed that two-thirds of it, and more, are in a state of cultivation, the remainder being woods and hills. The parochial assessments amounted to £377 9s. 9d., at 2s. 3d. in the pound on the rack rental, in 1803.

The lordship of Farrington, within this parish, is a mesne manor, within Cantref Moelynaidd. The King of England is lord of it, and the Earl of Oxford under him, as steward of Cantref Moelynaidd. The rest of the parish, as a manor, is part of the great lordship of Moelynaidd.

There is in this parish, in a field a little below the town, a mount called Bryn-y-castell. It is a very large tumulus, of an oblong square form, fortified on the east, south, and west sides with a very deep fosse and rampart, and on the north by an abrupt precipice, which terminates below, near the river Tame. The summit of the tumulus is somewhat excavated, and it has much the appearance of having once contained some temporary structure. It does not appear to have been the keep of a castle, or at all appendant to a fortification of larger extent, as no traces of any such are to be found near it.

The country around Knighton abounds in military vestiges of past times. Studded with British and Roman camps, and containing fragmented pieces of ancient weapons, both defensive and offensive, together with human bones frequently turned up by the spade and by the plough, it indicates a scene marked by bloody hostility, and which bears honourable testimony to the bravery of the inhabitants, and to their obstinate resistance to the yoke of their invaders. Whether the Romans penetrated so far into this district, or whether the line of the Tame was the boundary of their conquests on its north-east quarter, as the line of the Ieithon was on its south-west, are questions at present indeterminable; but there is presumptive proof, which cannot be controverted, that Caractacus, if he did not make the vale of the Tame the scene of one of his campaigns, certainly drew much of his resources from its vicinity; and, as Knighton is of very short distance from Caer Caradoc, it would seem almost unpardonable to omit the mention of so celebrated a position of that great general,—not for the purpose of swelling this work with a detailed description of a place not included within the limits of its

subject, but of submitting to the consideration of the candid reader what appears, to the mind of the author, an additional argument, which corroborates the general conjecture that, on this very spot, terminated the high spirited, long continued, and well supported struggle which the intrepid Caractacus, and his brave Silurians, maintained for the space of nine successive years, for the preservation of the independence of their country against the conquerors of the world. No traveller, who shall have arrived in Knighton, can possibly refrain from extending his visits to a camp which he will find to have been fortified as well by art as by nature, and which incontestibly demonstrates the discrimination and judgment of its constructors. It is surrounded by a triple belt of ramparts, accommodated with a well of fresh water in the centre, approached by two entrances, east and west, and occupies an almost inaccessible eminence, containing twelve acres of land. Lastly, it constituted the third angle, Coxwall Knoll and Stretton being the first and second, of the last series of triangular positions which this great commander had formed for the defence of his country. When to these circumstances we add its appropriate name, Caer Caradoc, can we entertain a doubt of the superior claims which this celebrated position has to the honour of having been the site of the last conflict of Caractacus? Vain and fruitless is the opposition urged by Coxwall Knoll, which has so many military positions of the same commander considerably in the rear of its line. The stone of large rotundity which was lately found within it, and supposed to have been flung thither by a Roman balista from the opposite camp at Brandon, affords no argument in favour of its pretensions. Stones were often the only instruments of offence which the ill-equipped Silurians possessed; and the rotundity of their figure was an artificial effect, not for the purpose of adapting such missiles to the strings of a balista, which would have been worse than useless labour, but for capacitating them for rolling down the precipice with accumulated force against the Roman



cohorts. This stone, then, appears to be rather of British than of Roman application; and, consequently, the argument founded upon it falls to the ground. Nor is the alleged claim of Rhyd Esgyn, in the parish of Guilsfield, in the county of Montgomery, recommended to our acceptance by stronger pretensions. A thousand other similar situations are equally entitled to prefer the same claim, some of which possess features more commensurate to the description given by the Roman historian, Tacitus, than the Montgomeryshire encampment; whilst the appropriate and significative appellation, *Caer Caradoc*, implying at once a fortification, a battle, and the hero's name, together with its local situation, and other accompaniments, cannot fail of striking conviction into the mind of every impartial investigator, that this, and no other, was the identical spot on which the brave defender of *Siluria* received his final overthrow. It is no invalidation of this inference to urge that two other intrenchments bear the same appellation; for only one of them has any plea to stand in competition; and that one, viz., at Church Stretton, has already been attributed to *Caractacus*, and included in his plan of the campaign within the territory of the *Ordovices*; whilst the other, in the parish of Sellack, in the county of Hereford, is excluded from all pretensions of being considered as a camp of the *Silurian* commander; having been constructed eleven centuries posterior to his era, by *Caradoc*, a prince of South Wales, in the reign of *William the Conqueror*. The preference here given to *Caer Caradoc* being the site of this last conflict, rather than the encampment of the same name at Church Stretton, is grounded on this circumstance, little attended to by historians: The *Silurian* general was disappointed in his expectations of the effectual succours stipulated to be supplied by the *Ordovices*, and found himself under the necessity of retreating. The execution of the new plan which he in consequence adopted, of carrying on the future operations of the war through the mountains of *Radnorshire* and *Brecknockshire* into *Monmouth-*

shire, where was the capital and the principal seat of the Silurian government, was prevented only by being forced by the enemy to a battle at Caer Caradoc, and there totally defeated.

The last piece of curious antiquity that remains to be noticed, is the remarkable dyke, constructed in the reign of Offa, the eleventh King of Mercia, by the united labours of Saxons and Welsh, and destined to perpetuate the discriminating boundary between their respective countries. It enters this parish from the hundred of Clun, in the county of Salop, and, skirting the west side of this town by a garden wall belonging to Richard Price, Esq., M.P., it passes along the ridge of Friedd Hill, leaving Jenkin Allis to the east; thence proceeds along Reeves' Hill in a straight line from north to south, into the parish of Norton. Many outrages, bloody frays, and cruel violences, were committed on each side of this boundary line by the two contending nations.

It would be improper to conclude this article with omitting to notice a place in this parish, once venerated by antiquity, and continued till lately to be honoured and respected by the youth of the town of Knighton, of both sexes, but which modern refinement has doomed to neglect and oblivion. This place is called Craig Donna, situated about a mile from the town, in a wooded declivity, on the left side of the road leading to the borough of Cnwclâs. It consists of a huge, stupendous rock, containing a very capacious chasm, and watered by a limpid and murmuring stream. Hither the young people of Knighton were wont, till of late years, to resort on Sunday evenings, to drink the water of this pellucid spring, sweetened with sugar, and to hold social and friendly converse with one another. This custom undoubtedly originated in the veneration which was anciently paid to the occupier of this rock, whose name was *Donna*, a sainted recluse. He lived in the seventh century; the chasm in the rock was his bed; the spring supplied his beverage; and the roots that grew nigh and spontaneously were his food.

In the third year of King James II., on the 13th day of January, 1688, Francis Haynes, of the city of Worcester, obtained a crown lease of lands, tolls, herriots, and other premises in this borough and parish to a considerable amount, viz :—

Tolls of Knighton of the yearly value of . . . .	£13	6	8
6 acres Stubble Close, called Skill Garth . . . .	2	10	0
Jenkin Hales, 26 acres . . . . .	1	10	0
Friedd, being woodlands, 70 acres . . . . .	10	10	0
Cwmbigel, 18 acres waste land . . . . .	4	10	0

by letters patent for the term of thirty-one years; likewise all herriots, and also two small closes of concealed land, of the yearly value of 2s. Two other small closes of concealed land, of the yearly value of 1s. 2d. He was to have all arrears due. There is also in Cefnferfin a parcel of concealed land, of the yearly value of 2s., and also concealed land called Tir Gwillim, of the yearly value of 1s. 5d. All these lands are now leased to the representatives of the late Bishop Harley.

The following is a list or catalogue of the crown property within the town, borough, and parish of Knighton, as it stands at present, viz :—

Knighton borough, £8 4s. 4½d., in arrears, in 1784, one year. This is leased by the bailiff.

Tolls of Knighton, £3 6s. 8d., leased by the Earl of Oxford.

Lord's Mead in ditto, 7s. 4d., leased by R. Wright, Esq. In arrears two years in 1784.

Two parcels of concealed land in Knighton, 2s.

Two small closes in ditto, 1s. 2d. A parcel of concealed land in Cefnferfin, 2s.

Concealed land called Tir Gwillim, 1s. 5d. All leased to the representatives of the late Bishop Harley.

Two sheds, in Knighton borough, 6d., leased to Edward Allen, Esq.

The crown rents of Haynes' lease, were for the tolls, £3 6s. 8d.; for the lands, £2 4s. 8d.; for the woods, &c., rented at £10 10s., a crown rent of 3s. 1d.

#### *Ecclesiastical Account.*

The church of Knighton is a plain, modern structure, erected in 1752, and uniformly pewed. The tower, which is square and ancient, had originally a roof of lead, but now slated. It contains six bells. The church is dedicated

to St. Michael, and an ancient festival in commemoration of its consecration was annually observed on the 1st of October, which of late years has grown into disuse.

This benefice is a perpetual curacy, not in charge, stated in *Liber Regis* to be of the certified value of £10 per annum. It is situated in the deanery of Clun and Wenlock, in the archdeaconry of Salop, and in the diocese of Hereford. The warden of Clun Hospital is the patron. It has been twice augmented by Queen Anne's bounty, and there is a glebe annexed to it. A handsome parsonage house was lately built near the church, on a very picturesque and well chosen spot. The great tithes of this parish, which, prior to the dissolution of religious houses in the reign of Henry VIII., belonged to the monastery of Malvern, in the county of Worcester, were purchased in the reign of James I. from Sir Francis Maurice, Knight, and Francis Philips, Esq., by Henry Howard, Earl of Northampton, for the endowment of his hospital at Clun. Out of the annual rent of these tithes a certain proportion is reserved and allotted for the service of the church. The occupier of the tithes was the late Thomas Johnes, Esq., Cwmgwillau, leased to Mr. J. Brown. In the church-yard is a plain tomb,

In  
Memory of MARY, Wife of  
HENRY BARNSLEY, Gent.,  
ob. the 12th day of Feb. 1774.  
Aged 80.

The Barnsleys of Knighton were a younger branch of the Barnsleys of Yerdisle Castle, in the county of Hereford. They possessed a considerable property in and near this town, the greater part of which passed into the family of Price, by the marriage of John Price, Esq., with the daughter and heiress of Henry Barnsley, Esq., the last gentleman of the family of that name that resided in this neighbourhood.

On the outside of the church, adjoining the chancel, is the cemetery belonging to the respectable family of Price.

#### *Charitable Donations.*

Mr. Thomas Meyrick left by will, date unknown, a rent-charge on land, now vested in Job Strangward, of £2, for teaching poor children.

In the year 1769, Lieutenant-Colonel Winwood bequeathed a free gift in land, of the yearly value of £2, now vested in Job Strangward, for teaching poor children.

In the year 1774, Mrs. Mary Barnsley bequeathed, by will, the sum of £50, the annual interest of which to be expended in teaching poor children. This money is now vested in Henry Price, Esq.

In the year 1774, Judith Price, and John Price, gave a rent-charge of £4 5s., secured by deed upon land, now vested in Richard Price, Esq., to be laid out in purchasing bread for the poor.

In the year 1752, Andrew Clarke left, by will, the yearly sum of £2 10s., secured upon land, and now vested in John Lewis, for the benefit of the poor.

#### *List of Incumbents.*

Roger Powell .....	1600	Edward Davies .....	1731
Robert Milward .....	1603	Robert Davies .....	1761
William Sneade .....	1717	Robert Morris .....	1813
Vaughan Davies .....	1719		

The most remarkable article inserted in the parish register is the following list of persons who did penance, and were excommunicated :—

*“ Excommunicated.*

Barnaby Lloyd did penance.  
Richard Young did penance.  
Catherine Hodges did penance.

Elizabeth Felton did penance.  
Dorothy Penson did penance.”  
No dates to the preceding.

“ 1763.

Obadiah Dower did penance, and was excommunicated.

1778.

Excommunicated, James Cartwright and Robert Lewis.”

LLANBADARN FYNYDD.

It is bounded on the south by the parish of Llanbister, on the south-west by Llanano, on the east by Llanfihangel-Bugaildu, and on the north by the brook Nantu, and the line that divides the two counties of Radnor and Montgomery. It consists of one township only, but contains two divisions, viz., the lordship of Ywgre, and the lordship of Golon. The part belonging to the latter lordship includes two-thirds of the whole parish, and contains double the number of inhabitants; yet it serves the overseership of the poor but alternately with the part included in the lordship of Ywgre. The present lords of the mesne manor of Golon are C. Severn, Esq., of Penybont, who married the heiress of the late John Price, Esq., banker, of that place, and D. Fields, Esq., of Cae-bach. In former times this manor and lordship were vested in the ancient family of the Fowlers, of Abbey Cwmhir, in this county, and were alienated forty years ago. The manor of Ywgre, as part of the paramount manor of Cantref Moelynaidd, belongs to the King of Great Britain, and is very extensive, including several parishes and townships. Some years ago, a litigation happened between the freeholders and the cottagers resident in this manor, respecting the right of common. The former felt themselves aggrieved by the encroachments made on their sheep-walks by the latter, and, taking the law into their own hands, levelled their inclosures, and pulled down their cottages. The latter, presuming upon the illegality, or at least the informality, of these proceedings, not having

been authorized by an order issued from a court-leet, as that form it seems was requisite, brought an action against the trespassers, and obtained a verdict. The freeholders have never been able to set aside this decision, no court-leet, of which the Earl of Oxford is the steward, having ever since been holden. This policy of countenancing and sanctioning private inclosures has invariably been pursued by the Oxford family, ever since its first appointment to the stewardship of Cantref Moelynaidd. In the reign of Charles I. the scheme was defeated by the spirited resistance of the freeholders; but the renewal of it in the the reign of George III. seemed to have been attended with that success which the chicanery of law, and the withholding of the legal means of redress, usually afford; or at least, through want of courage on the part of the plaintiffs to lay the grievance before His Majesty in council, as their ancestors had done.

The principal landed proprietors are Sir David Dundas, Knight, William Fields, Evan Stephens, Davies, and Cheese, and Arthur Hague, Esqrs.; Mr. Richard Griffiths, of Gwainlâs, and Mr. George Oliver, of Dôl. Only the two last mentioned gentlemen reside in the parish.

This mountainous region, forming a chain of natural fortifications, superseded the necessity of constructing for its defence artificial mounds, or tumuli. There is, however, one large tumulus, bearing at present the denomination of Castell-y-Blaidd, *i. e.*, the castle of Blaidd, the original proprietor, who was the *regulus* of this district, subject to his superior lord or prince, the *regulus* of Moelynaidd and Fferllys. It is situated on the left-hand side of the road leading from Llanbadarn-fynydd to Llanfihangel-Bugaildu, and is nearly equidistant from each. This Blaidd was contemporary with Brochwel Ys-Gythrog, Lord of Pengwern, or Shrewsbury, and shared with him and others in the honour of inflicting ample and merited vengeance upon the traitorous and murderous Saxons, for their wanton destruction of the venerable monastery of Bangor, and their bloody mass-

acre of its innocent monks. (A.D. 617.) He was also great-great-grandfather to Meyric, who, in conjunction with Meredudd, the great-great-grandson of Cadwgan, eldest son of Ellistan Glodrudd, Lord of Moelynaidd and Cerri, fell in the great battle of Buddywgrè, fought with Roger de Mortimer, which terminated in the loss of the territory, or manor, anciently denominated Swydd-y-wgre. (A.D. 1144.) No druidical circles have been met with, nor any relics of antiquity discovered.

About a century ago the Welsh language was generally spoken in this parish, and even used in the Divine Service of the Church; and though many old people still continue to speak, and more to understand, the tongue of their forefathers, yet, to the present race of young people in general, it is become unintelligible and obsolete.

The many void houses which are seen scattered plentifully over this parish, together with their dilapidated remains, must appear on first view to the spectator a melancholy object, and suggest the conviction that the number of its inhabitants must have alarmingly decreased within the last century. But this appearance is owing to the too prevalent practice of uniting many small farms into one, and suffering the buildings to fall into decay and ruin. But to infer from this circumstance that the population must thereby have diminished is to draw a premature conclusion; because the cottages erected on the wastes and commons exceed the number of dilapidated dwellings on the cultivated lands. The race of little farmers, who in former times supported themselves and families with credit, has here, as in all other parishes in the kingdom, become extinct, whilst the rapid and overwhelming spread of pauperism excites universal alarm. The last return of population consisted of 226 males, and 234 females. The parochial assessments made in the year 1803 amounted to the sum of £277 13s. 5d., at 5s. 3d. on the rack rental. There is, in this parish, a mineral spring, called Ffynon-Dafydd-y-gôf, *i. e.*, the well of David the Smith, who was the discoverer. This water is strongly impregnated with

sulphur, and has proved exceedingly efficacious in all cutaneous and scorbutic affections.

### *Ecclesiastical Account.*

The church of Llanbadarn-fynydd is dedicated to St. Padarn, or Paternus, who flourished in the sixth century, and was one of the most indefatigable propagators of Christianity in Wales. It is rude and mean in its form and construction, and contains simply one aisle, and one little bell, which is suspended in a box of wood at the west end of the edifice. Altogether, it bears a stronger resemblance to an antique barn than to a temple destined to the public worship of God. Its external length is  $65\frac{1}{2}$  feet, and its breadth, 25 feet. It contains nothing worthy of notice, unless it be an old Gothic window at the east end, and has neither monuments nor inscriptions.

This benefice, of which the Chancellor of Brecknock is the patron, is a perpetual curacy, not in charge, annexed to the vicarage of Llanbister. The incumbent derives from the tithes of the parish the sum of £10 per annum only, which he receives from Colonel Brookes, of Noyadd, in the county of Cardigan, to whom the remainder belongs. The whole tithes, it is said, were anciently the property of the prebend of the prebendary of Llanbister, in the Collegiate Church of Brecknock, during his continuance in the said prebend, of whom one of the ancestors of Colonel Brookes leased them, with the right of having the lease renewed by paying a certain stipulated fine.

The benefices of Llanbadarn-fynydd and Llanano being consolidated, whatever lot of Queen Anne's bounty is granted to the one is equally applicable to the augmentation of the other. Six augmentations have been granted, and the money of four of them has been laid in the purchase of land; viz., of Cerrig-croes, in the parish of Lanhir; of Maeshordu, in the parish of Llanbister; of Pant-glâs, in the parish of Llanbister; and of Bedw, in the parish of Llanfihangel-Bugaildu. The two first of these grants consisted of £400 each, and the two last of £200 each. The remaining two are deposited in the three per cent. consols. The total emolument of this benefice amounts at present to the annual sum of £50 3s.

The oldest parish register is dated 1724, and contains no article meriting transcription, unless it be the burial of Edward Preece, aged 105 years, in 1736. The salubrity of the air in this parish is favourable to the longevity of its inhabitants, among whom the age of 100 years and upwards is a common occurrence.

This parish has no vicarage house, nor any dissenting place of worship. There are, however, in it six dissenters, viz., four Anabaptists, and two Wesleyan Methodists.

### *List of Incumbents.*

— Morgan..... Jacob Wood ..... 1740

### *Charitable Donations.*

In the eighth year of the reign of King James I. the Rev. Robert Barlowe left a legacy of £10, in money, the legal interest of which is distributed yearly by Mr. John Smith, in whom the principal is vested, among the poor inhabitants not chargeable to this parish.

Another legacy of £10, in money, was bequeathed by Mrs. Margaret Lloyd, the legal interest of which sum is distributed yearly by Mr. Lloyd Jones, in whom the principal is vested, among the poor of this parish not receiving parochial relief.



The parish of Llanbadarn-fynydd is situated in the cwmwd of Uwch-mynydd, cantref of Elfael, now called the hundred of Knighton, and contains somewhat more than six thousand acres of inclosed and cultivated land, and two thousand acres that are uninclosed, and uncultivated.

The lineal descendents of Blaidd, the constructor of Castell-y-Blaidd, in this parish, are as follow, viz.,—Riryd, who begat Madawc, who begat Meyric, who was slain in battle by Roger Mortimer. His grandfather, Riryd, was first cousin and general to Madoc ab Meredith, Prince of Powis.

## LLANANO.

The tutelary saint of this parish and church is Ano, who lived about the end of the seventh century.

Benjamin Thomas, Esq., M.D., of Kington, in Herefordshire, Evan Stephens, Esq., solicitor, in Newton, Montgomeryshire, whose paternal seat is Crughallt, in this parish, recently rendered conspicuous by a fine grove of timber, and Evan Stephens, Esq., land-surveyor, in the town of Presteigne, Radnorshire, are the chief proprietors. The latter gentleman is owner of the site of Castle Dynbod.

This strong and once impregnable fortress stood on the summit, and at the northern extremity, of a high hill called Crugyn, having a steep and inaccessible precipice towards the river Ieithon. It occupied an area of 180 feet in circumference, but what the superstructure was originally, it is now impossible to ascertain, as the foundation of exterior walls is scarcely discernible, yet appearances indicate a quadrangular base, with massy towers on the angles. On the eastern side is still standing a solitary fragment of the outer wall, eighteen feet in height and twelve feet thick, projecting considerably over its base, and rendered by its elevated situation an interesting object to the spectator placed at a great distance. Other fragments, weighing several tons, formerly undermined, now lie prostrate in the moat beneath, bidding defiance

to the spoilation of man, and to the destructive operation of time. Around the castle, but diverging to the south, is a deep foss of considerable breadth, inclosing a circular plat or yard of 210 paces, formerly strengthened by a stone wall, having apparently towers at intervals for observation as well as defence. Here probably stood the keep. Along the declivity eastward are three parallel intrenchments cut deep in the rock, and at a few paces further south-east are three more intrenchments, designed undoubtedly to guard the more accessible approach. In front of the fortification are several tumuli, hillocks, and inequalities of ground, resembling ancient places of interment after some sanguinary contest. Whether these sepulchral memorials contain the bones of the slain in the siege of this fortress, in the year 1640, when it was taken and demolished by Llewelyn ab Gruffudd, Prince of Wales, in the course of his expedition into this country against Roger Mortimer, Earl of Marche, and Lord of Moelynaidd and Elfael, or in any preceding attack—for it does not appear that it ever was subsequently rebuilt—is one of those uncertainties in which the history of this district is in general enveloped. For no memorial whatever exists, excepting that which records this catastrophe, furnishing any information respecting its origin, its transactions, or its destiny. Some light, perhaps, might be collected from the etymology of the name, if its orthography were reduced to a certainty; but as this is not the case, and as the pronounciation is various, the name being written Dynbod, Dinboeth, and Daybod, each mode bearing a different signification—the first meaning a fortified mansion, the second an inflamed fortress, in allusion to the probable manner of its destruction, the third perhaps a corruption of Talebote, the name of a soldier of fortune who accompanied William the Conqueror in his enterprize against England—the difficulty of tracing its history seems insurmountable. This difficulty is increased by the complete substitution of the use of the English language instead of the Welsh, which has taken place in this parish, in the course of the two last centuries, whereby

all traditionary knowledge respecting its antiquities is irrecoverably lost.

At the foot of a hill named the Rallt is a spring of mineral water called Ffynnon Newydd, or New Well, which has often proved efficacious in scorbutic and scrofulous complaints.

Besides Castell Dynbod, this parish contains also the remains of an ancient fortress, called Ty-yn-y-bwlch, *i. e.*, the house in the narrow pass or defile, situated on an almost inaccessible rock in a narrow defile, and overhanging the river Ieithon. Tradition ascribes this to have been one of the residences of the descendants of Ellistan Glodrudd, the *reguli* of Moelynaidd, Cerri, and Elfael.

About one mile north-west from Crychallt, the family seat of Evan Stephens, Esq., stands a conventicle belonging to the religious denomination of Baptists, called the New Chapel, erected in the year 1805, on the spot where formerly the Society of Friends, or Quakers, had a meeting-house, and burial-ground attached. On the decline of the latter society, and the remaining members of which having abandoned the place, the former took possession of the ground, and founded thereon a neat chapel, which, in the year 1814, was endowed by Mr. Williams, of Maes-yn-helem, in this parish, with several acres of excellent meadow land on the bank of the river Ieithon.

#### *Ecclesiastical Account.*

The church of Llanano is a small antique structure, consisting of a nave, chancel, porch, and low tower. The nave is separated from the chancel by an old and curious screen, resting on corresponding pillars of wood, neatly wrought or carved, having niches for images, which, perhaps, were demolished at the Reformation.

This benefice is a perpetual curacy, not in charge, annexed to the vicarage of Llanbister, and estimated in *Liber Regis* to be of the certified value of £10 per annum. The Chancellor of the Collegiate Church of Brecknoek is the patron. The tithes of this parish are holden by the lay impropiator of Llanbister, who pays the curate of Llanano the above sum of £10 per annum for performing the duty of the church, which salary has been augmented by two lots of Queen Anne's bounty, *viz.*, one of £200 in the year 1749, and another of the same amount in 1781; so that the aggregate amount of the curate's emoluments exceeds the annual sum of £40.

#### *Charitable Donation.*

In the eighth year of James I. the Rev. Robert Barlowe left a rent-

charge upon land, amounting to the yearly sum of 6s. 8d., now vested in Mr. John Smith, for the benefit of the poor inhabitants of this parish not receiving parochial relief.

*List of Incumbents.*

Jacob Wood .....	1759	John Foley .....	
Morgan Jones .....	1789	John Rees Lewis .....	
John Thomas .....			

The resident population of this parish, as it appears from the return made in the year 1801, consisted of 208 individuals. The money raised by the parish rates, in the year 1803, amounted to the sum of £99 3s. 8d., assessed at 3s. in the pound on the rack rental.

LLANBISTER.

This parish is very extensive, in length exceeding twelve miles, and of a very irregular breadth, averaging from three to five miles; and contains about 16,000 acres of inclosed land, and nearly the same uninclosed and hilly. It is divided into two portions, viz., the upper and the lower division. The upper division consists of two townships, viz., Golon and Cefn-y-pawl, both attached to the chapel of Abbey Cwmhir. The lower division consists of the townships of Bronllys, Carogau, Cwm-llechwedd, and Llanbister, with the hamlet of Cwm-y-gâst, which is attached to the parish of Llan-gunllo. It is bounded on the north by the parish of Llanbadarn-fynydd, on the west by Llanano and Golon, by the parish of Bugaildu on the east, and by Llanddewi-ystrad-Ennau on the south. Its resident population, according to the return made in the year 1801, consisted of 940 individuals. The money raised by the parish rates for the service of the year 1803 amounted in the lower division to the sum of £475 15s. 10½d., and was assessed at 3s. 6d. in the pound on the rack rental.

In this parish, particularly in the reputed lordship of Golon, which is included in the ancient mesne-manor of Swydd-y-wgre, a singular custom prevails, viz., the payment of a certain tax or tribute, called Clwt-y-Cylllell, or knife money, which is imposed on a certain corner of a field on some estates, consisting of a certain number

of groats, amounting from 4d. to 13s. 4d. There is a payment likewise of chief rent, for grass and water. These two payments amount to the annual sum of £22 18s. 2½d.

Of antiquities this parish has no great cause for boasting. No vestiges of ancient fortification could be discovered, nor any druidical remains were visible. In the year 1805, at a place named Cyfaelog, near to the village of Llanbister, was dug up a great quantity of freestone out of some ruins; particularly a curious old baptismal font; whence it is conjectured that a religious edifice once stood here, which, perhaps, was dedicated to St. Cyfeilioc.

Two family mansions seem to merit notice; more particularly a venerable mansion called Llynwent, which, though a very considerable portion of it was taken down in the year 1782, still contains many parts that bespeak a high antiquity, and considerable importance. It exhibits at this day door-cases and windows arched with freestone, sculptured with rosettes, and various figures. The timber frames also are curiously wrought and fluted. This house seems to have been erected in the reign of Queen Elizabeth, if not at an earlier period; for, in the year 1563, Morgan Meredith, Esq., of Llynwent, served the office of high sheriff for the county of Radnor, and again in the year 1585, or his son.

Long prior to this era, and in an age when family feuds produced the most direful disasters among relatives, an act of the most atrocious nature was committed at Llynwent. During the unguarded moments of a festive carousal, two cousins-german, namely, John Hir, or John the Tall, son of Philip Fychan, and David Fychan, quarrelled about the extent of their patrimonial inheritance, as parcelled out by the law of gavelkind, and fought with swords, in which combat, the latter was run through the body, and died on the spot. His death, however, did not pass unrevenged; for the sister of the slain, named Ellen Cethin, who resided at Hergest Court, in the county of Hereford, a woman of masculine strength, and intrepid

spirit, hearing of the disastrous issue of this family dissension, and of the murder of her brother, repaired to the adjoining parish of Llanddewi on the day in which it had been previously fixed to hold a trial of archery. Disguising herself in men's clothes, she challenged the best archer in the field. This challenge was no sooner known than accepted by John Hir, who, entitled to the first shot, fixed his arrow in the centre of the target. Exulting at his success, and confident of the victory, he was followed by Ellen Cethin, who, instead of pointing the head of her arrow in a line with the target, directed its flight against the body of her cousin-german, John Hir, which it pierced, and went through his heart.

Two miles north-east of the village of Llanbister is an antique family mansion, called Croes-Cynon. This name frequently occurs in places not at present distinguished by stone crosses. Cynon, or Cynan, was a Welsh saint, who flourished in the sixth century. His cross, or oratory, was erected at Croes-Cynon, his hermitage scooped in the rock named Craig-Cynon, and his beverage was composed of the water of Nant-Cynon; all these three are in this parish, and commemorate, if not the personal residence of this saint, at least the profound esteem in which he was holden by its ancient inhabitants.

#### *Ecclesiastical Account.*

The position of the church of Llanbister suggests another probable derivation of its name. Erected upon an acclivity of dimensions so small as to render it necessary to place the quadrangular steeple on its eastern side, why may not the church be indebted for its name to this circumstance? for Llan-bas-tir signifies a church built on shallow ground. In Mr. Carlile's *Topographical Dictionary of Wales*, the church of Llanbister is erroneously described to be situated on the bank of the river Tame, from which it is distant at least twelve miles north-west. This is, undoubtedly, a typographical error, which has substituted the river Tame instead of the river Ieithon. In the year 1701 this church was repaired, and reduced to its present height. It consists of a nave, chancel, and a low tower containing three bells, two of which are very ancient. Near it is a piece of land on which it was originally intended to have erected the church, but tradition reports that the accomplishment of this design was prevented by the intervention of supernatural agency. The tradition that a supernatural being carried away in the night whatever was built of the church during the day is still kept alive, because the warden claims an annual rent of 2s. 6d. for the vacant and unconsecrated site of the originally intended church.

This benefice is a discharged vicarage, estimated in *Liber Regis* at £6 11s. 5½d., but certified to be of the clear yearly value of £38. The yearly tenths are 13s. 1½d. The Bishop of St. David's is the patron. The tithes are impropriate, and belong to the prebend of the prebendary of Llanbister, and are leased to Colonel or Mrs. Brookes, and estimated in *Liber Regis* to be £34. The vicar's portion is one fourth of the whole. His present emoluments are supposed to amount to the sum of £120 per annum. The church of Llanbister seems to be not only the most ancient, but also a mother-church; for the churches of Llanbadarn-fynydd, Llanano, Llanddewi, and Llanfihangel, are all governed by the terrier of Llanbister. The parish register commenced in the year 1681.

### *Charitable Donations.*

In the eighth year of James I. the Rev. Robert Barlowe gave the sum of £1, now vested in Mr. John Smith, to be yearly distributed in bread to the poor inhabitants of this parish.

In the reign of Queen Elizabeth a certain prebend of this church gave the sum of £1, to be annually distributed among the poor inhabitants of this parish.

In 1734 Mr. Silvanus Williams bequeathed the sum of £2 10s., being the annual interest arising from the principal, £50, for the purpose of teaching poor children to read the Bible, and clothing them; this charity is now vested in Mr. Evan Williams.

### *List of Incumbents.*

A.D. 1649.—This living was sequestered by the republican commissioners.

Philip Lewis .....	166	Charles Morgan .....	1759
Walter Vaughan .....	1738	Jacob Wood .....	1756
Joshua Thomas.....	1746	David Lloyd.....	1789

### LLANDDEWI-YSTRAD-ENNAU.

This parish is divided into two townships, viz., the church, or Llanddewi-ystrad-Ennau, and Maes-tre-rhôs-Llowddi. The money raised by the parish rates for the service of the year 1801 was, for the township of the church, £146 5s. 4d., and assessed at 2s. 4½d. in the pound; for the township of Maes-tre-rhôs-Llowddy, £103 11s. 4d., and assessed at 4s. 9d. in the pound.

The vale of Llanddewi is narrow, but singularly beautiful and fertile. No part of the county surpasses it in abundance and variety of produce. Llanddewi Hall and estate formerly belonged to the ancient family of Hanmer, and about the year 1726 passed over by purchase to Edward Burton, Esq., of Fron-lâs, in the parish of Llandegel, who devised the property to a gentleman of Shrewsbury who bore the same name, but was in no way related.

We proceed now to describe the existing remains of the antiquities that are so numerous in this parish, and take our first stand on the extensive common of Moelynaidd, which gave its name to a territory consisting of one hundred townships, and extending from the river Wye to the Severn. That name lives now only in this common, on which formerly resided the fifth royal tribe of Wales, and which has been the scene of most sanguinary and decisive contests. This fact is rendered indisputably evident by the line of intrenchments still visible, and which commences a quarter of a mile north-west from the river, Cwmaron, or Cwmarafon, presenting a camp of an oval or elliptical form, extending in circumference about 4104 yards, and being 76 yards in length, and 54 in breadth, situated on an open plain, with an avenue to the west, and having the principal entrance defended by a double ditch and rampart on the east. Proceeding in the same line one mile westward, Cwm-Cefn-y-Gaer, another more extensive encampment, presents itself, of a circular form, occupying the summit of an elevated hill, and containing an area of at least twelve acres of land; its south side is obtended by an extensive valley, and a champaign country lies opposite, with the Gaer Pool contiguous. Advancing along the summit of the hill, opposite to Llanddewi, and impending over the river Ieithon, we discern another stupendous camp, exceeding the latter in dimensions, called the Gaer, a parallelogram, with the angles rounded, and evidently of Roman origin by its construction, being in the vicinity of a Roman ystrad and station. It occupies the brow above the village of Llanddewi, which in that direction, with Coed Lladron on the west, seems impervious to the military and destructive machinations of man.

The author still persists in thinking that these works were originally constructed by the Silures, whose bravery and determined spirit their number and contiguity sufficiently demonstrate; and that the third here mentioned, and designated Gaer, was, after the expulsion of the Silures, occupied by the Romans, and used by them,



either as an exploratory camp, to which purpose its elevated situation, commanding extensive prospects, is admirably adapted, or by its impregnable formation by nature, especially on its western side, confronting the country of the assailants, as an instrument to secure and extend their conquests. In a period many centuries subsequent to this transaction, and on a similar calamity, when the Normans and Saxons under the conduct of Hugh Lupus, Earl of Chester, in the year 1141, and of Hugh Mortimer, Lord of Wigmore, in the year 1144, invaded the lordships of Cantref Moelynaidd and Elfael respectively, the inhabitants, commanded by the descendants of Ellistan Glodrudd, the British *regulus* of Fferllys, Moelynaidd, and Cerri, viz., Idnerth, Madoc, and Cadwallon, successively, flocked to these camps, and defended their country, till the demon of discord infected the minds of their natural guardians, and paralyzed their efforts. Howel and Cadwgan, the two brave sons of Madoc, quarrelled, fought, and perished by each other's sword. Eineon Clydd, Lord of Elfael, seized upon the person of his elder brother and superior lord, Cadwallon, and sent him a prisoner to Henry II., King of England, with whom the Princes of Powis, the constitutional defenders of this district, had formed a traitorous alliance. The country, thus left defenceless and destitute of succour, fell a victim to the rapacity of Hugh Lupus (1142); and though afterwards recovered, it was again invaded by Hugh Mortimer, who took Rhys ab Howel (1144) and many others prisoners, and slew in battle Meyric ab Madawc ab Riryd ab Blaidd, together with Meredith ab Madoc ab Idnerth (1145). After a long series of reverses, victory and success once more smiled on this country, whose lord, Cadwallon, now escaped from prison, and reconciled to his brother Eineon Clydd, formed a coalition with his valiant relative Rhys, Prince of South Wales. Their combined exertions frustrated the ambitious schemes of Henry II., King of England, defeated the Anglo-Normans in several encounters, (A.D. 1165,) regained the possession of all Moelynaidd and Elfael, and assisted their

countrymen in distant parts to emancipate themselves from the yoke of Norman oppression. About ten years after this event, (A.D. 1175,) Prince Rhys, reflecting on the debilitated state of Wales, and the disunion of its princes, persuaded his two nephews, or cousins-german, Cadwallon and Eineon, to follow his example, and submit to do homage to the King of England. This submission, however, was unable to restrain the rapacity of the Normans; and Moelynaidd continued to be for many years an object of hostility and contest. At length Roger Mortimer, son of Hugh, and Earl of Marche, having raised a numerous force of veteran troops, invaded this cantref, or territory, and after several battles of various success, (A.D. 1194,) overpowered the two sons of Cadwallon, seized their estates, and fortified and garrisoned the castle of Cwmarafon, erected some years before, and in which he is said to have resided, and kept his baronial court in great state and splendour.

The castle of Cwmaron is situated on a small elevation, about two miles hence, bordering on the river of the same name. The site presents a square grass plat of ground, each side containing forty-four yards, and remarkably green, indicative of human occupation, and having a farm-house of that name on the eastern angle. It is surrounded with a foss of great depth, and a high rampart. Adjoining, on the south side, stands a large tumulus, the circular base of which is surrounded by a deep excavation, cut in a schistous rock. No part of the superstructure of the castle at present remains, so that it is impossible to ascertain the form, or materials, of its construction. On the south-east is a deep romantic glen, through the centre of which runs the river Cwmaron along a fertile bottom, whose opposite sides, broken by rugged precipices, bear a striking contrast to the barren common of Moelynaidd adjoining. In the farm-house on the spot is preserved a cannon ball, weighing nine pounds, found a few years since on the premises. It is conjectured that with this ball the republicans, in the time of the usurpation, battered and demolished the walls of this fortress.

There were also found two earthen pipes, sixteen inches long, supposed to have been used for the purpose of conveying water into some part of the castle. The retention to this day of its Welsh appellation gives an air of probability to the traditional conjecture, that this was a military post of defence used by the Silurian inhabitants. The advantages of the situation attracted the notice of the Norman invaders in the eleventh century, who erected a kind of fortress on the spot, which was soon after indignantly destroyed by the Welsh; re-edified by Hugh Lupus, in a second invasion of this district, made in the year 1143; devolved by marriage on Hugh Mortimer, in 1145; dispossessed by Cadwallon ab Madoc, in 1175, but retaken by Roger Mortimer, in the year 1194. Llewelyn ab Gruffudd, Prince of Wales, in the year 1260, dispossessed the Mortimers of the whole of Cantref Moelynaidd and Elfael, and consequently of this castle; but after his death, in 1282, this territory and castle were conferred by Edward I. on Roger Mortimer, Earl of Marche and Wigmore, on whose attainder for high treason, in the reign of Edward III., this castle and lordship escheated to the crown of England. The royal pardon having soon after restored this powerful family to their honours, privileges, and estates, this property remained in the possession of the Mortimers till the accession of the Duke of York to the throne, under the title of Edward IV., when it became the patrimonial inheritance of the Kings of England.

On the summit of an eminence a little west of the village of Llanddewi, and in a line opposite to the Gaer encampment, is a remarkably large tumulus, or barrow, composed entirely of earth, and surrounded by a deep foss and high rampart of the same. It forms a very conspicuous object at a considerable distance, and is named by the common people *Bedd-y-Grè*, *i. e.*, the grave of the Grè. It is situated in a cwmwd which still retains the name of *Swydd-y-Grè*, *i. e.*, the office or jurisdiction of the Grè. No rational or satisfactory account has yet been given, or perhaps can be given, at this remote

period, devoid of all memorials relating to the subject, of the origin, use, and destination of this stupendous tumulus. Tradition reports it to be the sepulchre of a chieftain of this name, who, if we may argue from the uncommon magnitude and solitary aspect of this barrow, must have been a person of the most illustrious, if not royal, rank and distinction. It is a pity, therefore, tradition did not also add some particulars respecting the character and services of a hero of whom history is totally silent. This objection militates so strongly against the admission of this hypothesis, as to induce several inquirers to contend that the word *Bedd* ought to be written *Budd*, and that *Budd-y-Gré* was originally a military station, as the appendage of a surrounding moat evinces, and being opposed to the fortification on the right bank of the *Leithon*, denominated *Gaer*, and signifying in the English language, according to the *Cambrian Register*, the race of victory, was the scene of a victorious combat. This opinion derives considerable weight from comparing these two fortifications upon the *Leithon* with two exactly similar ones on the right and left banks of the river *Usk*, above the town of *Brecknock*, one of which is also designated *Gaer*; and both the one and the other being originally works of the Romans, as the name testifies, point out the different and opposite lines of attack in which that people invaded the kingdom of *Siluria*, planting with one detachment the Roman eagle on the western bank of the *Usk*, whilst with the other they took a position on the eastern side of the *Leithon*. It appears, therefore, that *Budd-y-Gré* was attacked by the *Gaer*, and, on that occasion, either obtained a decisive victory, or sustained a complete defeat; demonstrating, whatever the event may have been, the vigorous and spirited resistance of the inhabitants.

About three miles south-west, on a hill named *Camlo*, is a huge *carn*, which was opened a few years since for the purpose of investigating its contents. It consisted of thirty or forty cart-loads of unhewn stone. Its circumference was composed of a circular range of coarse

stones rising gradually to the centre, which is always most protuberant, and approaching in configuration to a cone. On this being cleared, a rude chest or coffer of stone, of an oblong figure, presented itself, about four feet long and two feet wide, placed in the direction of north and south, and covered with two large flat stones. On these being removed, a vacant space of nearly the depth of one foot appeared. This having been perforated, a stratum of ashes of a reddish colour, and beneath it another stratum of a blue colour, were exhibited. To the latter succeeded the native soil. The chest displayed a rude construction of two large stones on the sides, and one at each end, the angles being strengthened and supported by others of a large dimension. To examine the whole more minutely, it became necessary to remove the earth from the external sides of the chest to its base, or foundation; which being done, a deposit of burnt bones, carefully concealed in an arched concavity made in the earth, was discovered; and the stones with which this deposit was surrounded bore evident marks of ignition, and that so intense, that the whole appeared remarkably red, and of a brittle quality, and were in a great degree vitrified.

This hill possesses two other carns, which are of considerably inferior magnitude to the one now described.

#### *Ecclesiastical Account.*

The church of Llanddewi-ystrad-Ennau is situated in a pleasant bottom, almost encircled by hills, and in the centre of the village, consisting of a few houses, one of which is Llanddewi Hall, the seat of the Hammers and Burtons. It is a neat modernized edifice, and consists of a nave and chancel, containing two small tablets erected in commemoration of Phillips and Burton. It is dedicated to St. David.

This benefice is a perpetual curacy, not in charge, annexed to the vicarage of Llanbister, stated in *Liber Regis* to be of the certified value of £14 per annum. The prebendary of Llanbister is the patron. According to the diocesan report published in the year 1809, the total emoluments of this benefice, arising from augmentation, fixed stipend, and surplice-fees, amounted to the yearly sum of £35 15s.

#### *Charitable Donations.*

In the eighth year of the reign of King James I. the Rev. Robert Barlowe bequeathed by will, to the use and benefit of the poor of this parish, a rent-charge upon land of 10s. per annum, now vested in John Smith.

Likewise the sums of £1, and of 10s., were bequeathed to the use and benefit of the poor of this parish, and are now vested, the former in Edward Griffiths, the latter in James Moore, by two persons whose names are unknown, in the year unknown, and whether by will or deed, also unknown.

#### *Crown Rents.*

Land and a tenement in this parish, of the gross annual rent of 6s. 8d., in the occupation of Mr. Ezekiel Palfrey.

A close on Cefn-y-gaer Hill, of the gross annual rent of 2s. 6d., in the holding of Edward Burton, Esq.

#### STANAGE.

This name is a Saxon compound, derived from *stan*, stony, and *hoge*, a hill. It is synonymous with the Latin appellation *mons lapidosus*, and with the British Pencer-rig, and signifies a "stony summit."

Stanage is a distinct and independent lordship, situated on the point of junction between the three counties of Radnor, Hereford, and Salop, and is included in the former. It constitutes a part, however, of the parish of Brampton-Brian, in Herefordshire; but appoints its own overseer, and maintains its own poor; and is only considered with the parish of Brampton-Brian, as to the payment of church-rates, and the ballot for the militia, the quota of it serving with that of the rest of the parish for the county of Hereford. Its average length is about three miles, width about two. The number of inhabitants is probably less than it was a century ago, as many cottages have been pulled down. The poor-rates seldom exceed the sum of £180 per annum. The tithes of Stanage are appropriated to the Hospital of Clun, in the county of Salop, founded by Henry Howard, Earl of Northampton, in the reign of James I., King of England. There is at present no charity school established at Stanage. The inhabitants have a right to send their children to a school at Brampton-Brian, founded in the year 1720, and endowed by Edward Harley, Esq., auditor of Her Majesty's Exchequer, and brother of Robert Harley, Esq., the great statesman in the reign of Queen Anne.

Stanage, though compelled by the fate of war to receive for a long series of years an appellation taken from the

Saxon language only, is supposed on probable grounds to be a lordship of much higher antiquity than the era of the Saxon invasion, occupied and inhabited by some of the British *reguli* of this district, the site of whose habitation still remains entire and ununutilated at Lower Stanage. It is placed in the hollow of the valley, and upon the brink of the river Tame, where they enjoyed at once conveniency of water, and security from winds. It consists of a large tumulus surrounded with a trench, and of an oblong area of ground, likewise encircled and fortified with a trench.

The circular tumulus was the court of judicature; and it also served occasionally as the audience hall of the chieftain, whose more appropriate and retired apartments for himself and family were erected upon the oblong area. Here stood the principal building; and around this were several others of various forms and dimensions, for the accommodation of his followers, who lived immediately about the person of their chief, or in little bodies along the windings of the valley, that they might be within reach of the usual signal of the lord, which was the striking of the shield, or the blowing of the horn. There is also, on the adjoining hill, called Reeves' Hill, an intrenchment, or camp, of nearly a square form, of which a sketch is given. It is now planted with trees. This fortification served either as a place of retreat to the chief when forced by the enemy from his habitation below, or as an exploratory camp, to which latter purpose it seems well calculated, for it commands a most extensive prospect, comprehending the Wrekin Hill, near the town of Wellington, in Shropshire, the Stretton Hills, the Brown Clee, the Titterstone, and the Stopperstone, together with Walcot Park, near the town of Bishop's Castle, to the north-west.

It is a circumstance much to be regretted, that no authenticated list of the British Lords of Stanage, or explanation of the origin of the numerous military vestiges, of remote antiquity, in which this neighbourhood abounds, has been transmitted to posterity. No document exists to guide and animate the researches of the

antiquary, who is left to the operation of probable deduction alone. As the site of the last conflict of the renowned Caractacus with the Roman invaders of his country, namely, *Caer Caradoc*, lies at a short distance, and as the line of the river Tame must have formed a part of his nine campaigns, or of the campaigns of his brave successors, who revenged his captivity, and long resisted the Roman yoke, the supposition that the contemporary *regulus* of Stanage, whose name is unrecorded by fame, served in one of those campaigns, and that the camp on Reeves' Hill served as a point of retreat to his troops discomfitted in the attack made by the enemy on Coxall Knoll—both of these intrenchments lying within sight of, and at a short distance from, each other—carries with it no inconsiderable degree of probability.

The first printed authority which mentions Stanage is *Domesday Book*, in which it is thus described:—

“Osbornus fil. Ric. tenet Stanage. Ibi 6 Hidæ. T̄ra e. 2 Car. Wasta fuit 7 est. Ibi 3 Hidæ.”

Thus rendered into English,—

“Osbern, the son of Richard, holds Stanage. There are six hides. The land consists of two carucates. It hath been, and still remains, waste. There are three hides.”

The six hides, and the three hides, above mentioned, comprehend both the Upper and Lower Stanage. Osbern was a Norman officer of fortune, who accompanied William the Conqueror into England, and was a favourite of that monarch, who gave him Stanage as a reward for his services. How long this lordship remained in the possession of his descendants is unknown. In the thirty-ninth year of Henry III. it belonged to Sir Brian de Brampton, of Brampton-Brian Castle. After his decease it devolved to his only son and heir, Sir Walter de Brampton, from whom it descended to his only son and heir, Sir Brian de Brampton. This gentleman had two daughters, viz., Margaret, the eldest, who was married to Robert Harley, and conveyed the Brampton-Brian estate to that family. The second daughter was named



Elizabeth, and received the hand of Sir Edmund de Cornewall, grandson of Richard, Earl of Cornewall, King of the Romans, brother to Henry III., King of England, and Lord of Radnor. To this gentleman were allotted, by virtue of his marriage with this lady, the lordships of Stanage, Stepleton, near the town of Presteigne, and Downton, near the borough of Radnor. Of a descendent of the Cornewalls, who were also Barons of Burford, the lordship of Stanage was purchased by John Powell, Esq., a merchant of London and Hamburgh, who served the office of high sheriff for the county of Radnor in the year 1641. His son, Samuel Powell, Esq., succeeded to this property; he also was high sheriff for this county in the year 1654. The last proprietor of Stanage of this name and family was Folliott Powell, Esq., who served the office of high sheriff for this county in the year 1725. Soon after this gentleman's decease, it was conveyed to the family of Richard Knight, Esq., of Croft Castle, in the county of Hereford; and at the marriage of his daughter and sole heiress with Thomas Johnes, Esq., it passed into the possession of that gentleman. His son, Thomas Johnes, Esq., of Hafod, in Cardiganshire, member of Parliament for the county of Radnor, and subsequently for the county of Cardigan, sold it, in the year 1779, to the present worthy and hospitable proprietor, Charles Rogers, Esq., who, being a younger son of an ancient family, established since the reign of Henry II., King of England, at the *Home*, near the town of Bishop's Castle, in the county of Salop, and having added to his fortune by commercial pursuits in the city of London, has fixed upon Stanage, as a seat of retirement and ease from the bustle of the world, which all wish to enjoy in the decline of life. His constant residence at Stanage is sufficient to entitle him to the denomination of a Radnorian gentleman; but he has other pretensions to this distinction, for he is descended by the maternal side from an ancient and a respectable family of the name of Clarke, once possessing considerable property, and many years residing in the parish of Blaiddfa, in this county.

Two gentlemen of this family were high sheriffs for this county, viz., John Clarke, in the year 1715, and John Clarke, in the year 1738. The present proprietor and Lord of Stanage served the office of high sheriff for this county in the year 1805, and endeavoured at great expense, and with the commendable perseverance of three years successively, to promote the interests of the district, and increase the comforts of the inhabitants, by a generous and patriotic attempt to discover that most useful fossil, coal, in the neighbourhood of Presteigne.

From this brief detail of the descent and transmission of this property, it appears that the lordship of Stanage has, from the earliest times, passed successively through some of the most powerful and opulent families established in this part of the kingdom, and came twice into the possession of commercial gentlemen; thereby evincing the benefits that result from an extended trade to individuals, as well as the nation in general.

Stanage House is situated on the summit of a ridge between two hills, commanding a most delightful and extensive view to the east over the richly cultivated counties of Hereford and Salop, and on the old site, and partly on the foundations of a large mansion, to which the ancient park of Stanage belonged, and of which a small part yet exists.

#### PAIN'S CASTLE HUNDRED.

The territory, now denominated Radnorshire, lying between Brecknockshire and Montgomeryshire, two districts conquered almost simultaneously by Bernard de Newmarche and Baldwin, was soon after their conquest exposed thereby to the inroads of the enemy. It continued, notwithstanding, to make a vigorous resistance, under the government of its native *reguli*, among whom, the patriotism of Idnerth ab Cadwgan ab Ellistan Glodrudd shone with conspicuous lustre. Assaulted, however, on all sides, and deprived of the succour of South Wales, which now had no head, and receiving no assistance from the Princes of Powis, who had formed an alliance with

the king and nobles of England, it was unable, alone and defenceless, to preserve its independence, and to avert any longer its dismemberment. The first act of hostility was directed against Cadwgan, the father of Idnerth, and conducted by Bernard de Newmarche, Lord of Brecknock and Buallt, and by Paganus de Cadurcis, or Payne of Cahours, now Quercy, in the province of Guienne, in the kingdom of France. These two generals, companions in arms, passed over the Wye, and succeeded in possessing themselves of Glasbury and Pain's Castle. This conquest was secured by erecting, in the year 1100, a very strong and formidable fortress, called after the name of its founder, Pain's Castle, which, in a subsequent era, viz., four centuries after its construction, was deemed of such great importance as to merit the singular honour of perpetuating its own appellation by affixing it to the hundred now under consideration. Paganus, or Pain, who, some time after, was killed in a tournament, and whose body was conveyed to Gloucester, and interred in the cathedral church of that city, by the side of his friend and ally, Bernard de Newmarche, where is a stone with this inscription, "Hic jacet Paganus de Cadurcis," *i. e.*, "Here lieth Pain, of Cahours, or Quercy," left this property to his son Thomas. He died without male issue, and his only daughter and heir conveyed it by marriage to the family of De Braos, whose ancestor had married Bertha, grand-daughter of Bernard de Newmarche, and daughter of Milo, Earl of Hereford, and, in virtue of that marriage, was created Lord of Brecknock and Buallt. These possessions, by a similar right of conveyance, subsequently passed to the family of Mortimer.

This transfer of the patrimonial inheritances of the Welsh *reguli* of Elfael and Moelynaidd was facilitated by a series of disastrous events in addition to those already related. The death of the brave Madoc ab Idnerth, who preserved Radnorshire and Cerri entire; the impolitic divisions of this property in conformity to the law of gavelkind; the bloody quarrels among his children in consequence of that distribution; and the base assassina-

tion of his younger son, Eineon Clyd, or Eineon Glawd, *i. e.*, Eineon the venerable, or Eineon with the fair countenance, effected by the Flemings and Normans, on the mountains of Cardiganshire, as he was returning from Aberteifi, where he assisted at the celebrated festivities holden in that town by his father-in-law, Prince Rhys;—these were sad reverses, which must have contributed greatly to the success of the rapacious enterprizes of the Normans. Accordingly, we find that Philip de Braos, Lord of Buallt, Robert de Todei, Lord of Clifford, together with Ralph de Baskerville, Lord of Eardisley, completed the overthrow of Cantref Elfael, and divided among themselves the remaining estates of Eineon Clyd, or Glawd, particularly Clyro, Boughrood, Colwyn and Aberedw. Some time after this seizure, a spark of honour was rekindled in the breasts of the usurpers of his patrimony; for, through the liberality of Walter, Bishop of Hereford, Eineon's eldest son, Walter Fychan, was reinstated nominally in the possession of Cantref Elfael, but substantially only in a certain portion of it; in whose descendants, of the name of Vaughan, this property remained for several generations, and indeed to a very recent period; of whom, was Roger Vaughan, Esq., of Clyro, who served the office of high sheriff for the county of Radnor in the year 1580, and subsequently for that of Hereford. It became then subdivided, partly by marriage, and partly by purchase, among the families of Whitney, Williams, Howarth, &c., and at present rests principally with Walter Wilkins, Esq., of Maeslough, in the parish of Glasbury.

Pain's Castle hundred contains twelve parishes, *viz.*, Bettws Clyro, Boughrood, Bryngwin, Clâsbury, Clyro, Llanbedr, Llanddewi-fach, Llandeilo-graban, Llanstephan, Llowes, Michaelchurch, or Llanfihangel-ar-Arrwy, and Newchurch. All these were anciently comprized within those divisions called Cantref-y-Clawdd, and Cwmwd Penwyllt, and are at present situated within the Cantref Elfael.

## BETTWS CLYRO.

This small parish is included in the parish of Clyro, and chiefly distinguished by having on its north-eastern quarter a Roman road, advancing from Gaer, a Roman camp in the parish of Llanfihangel-ar-Arrwy, or Michaelchurch, upon the Arrow, to a place named Pen-yr-heol, in this parish, and thence diverging towards a farm-house called Tu-yn-yr-heol, in a southern direction, towards the river Wye, which it crossed near to the bridge of the town of Hay.

Bettws Clyro maintains its own poor, and collects its parochial assessments separately and distinctly, which, for the service of the year 1803, amounted to £197 4s. 0½d., raised at 1s. in the pound. Its population consisted in the year 1801 of 164 individuals.

The benefice of Bettws Clyro is a chapelry, not in charge, annexed to the vicarage of Clyro, of no certified value, and consolidated with the benefice of Clyro, under the same institution and induction.

## BOUGHROOD.

It contains on an average about 1000 acres of inclosed and cultivated land, and nearly 500 acres uninclosed and uncultivated.

This parish has passed through the hands of divers proprietors. In the year 1140, it was the property of Eineon Clyd, the younger brother of Cadwallon, Lord of Moelynaidd, who was murdered on his return from Cardiganshire, as before related. The possession of it was then seized by the Norman usurpers; and, pursuant to a new division of the spoils, it devolved upon the Bishop of Hereford, who had the generosity to restore it to the rightful heir, Walter Fychan, son of Eineon. A part of the wall of the old castle of Boughrood, in which Eineon and his descendants for several generations resided, was standing a short time since, and the moat with which it was surrounded remains to this day. This castle, together with the lordship of Trewern Boughrood, constituted a part of the property of Sir Richard Chace, whose only

daughter and heir was the third wife of John Price, Esq., of Knighton, in this county, the grandfather of Richard Price, Esq., the present representative of the borough of Radnor in Parliament. Their issue was two sons, viz., Chace Price, Esq., member of Parliament, first, for the borough of Leominster, in the county of Hereford, and afterwards for the county of Radnor; and Richard Price, Esq., late of the borough of Knighton. The former gentleman, being a *bon-vivant*, died in embarrassed circumstances, and had contracted a large debt to government. An extent was issued for the recovery of this debt, and the Boughrood estate was sold to discharge it.

An estate called the Noyadd, in this parish, remained for centuries in the possession of the Whitney family, obtained originally by the marriage of Hugh Whitney, Esq., of Whitney Court, in the county of Hereford, with Catherine, daughter of William Vaughan, Esq., of Maeslough, in the parish of Clâsbury.

According to the return made in the year 1801, the resident population of this parish consisted of 285 individuals. The parochial assessments for the service of the year 1803 amounted to the sum of £226 14s. 6d., assessed at 1s. 6d. in the pound.

#### *Ecclesiastical Account.*

The church of Boughrood consists of a nave and chancel, divided by a timber partition, a tower containing three bells, a porch having a lavacrum on the right of the entrance. The interior is dark, irregularly pewed, and contains nothing remarkable. It is dedicated to St. Cynog.

The benefice of Boughrood is a discharged vicarage, estimated in *Liber Regis* at £12 6s. 8d.

The prebend of Boughrood, in the Collegiate Church of Breeknock, to which is annexed the perpetual curacy of Llanbedr, Pain's Castle, is estimated in *Liber Regis* to be worth annually 13s. 4d.

#### *List of Incumbents.*

John Williams, A.M. ....	1739	Benjamin Howell.....	1778
Thomas Owen .....	1750	Benjamin Howell, recollated ....	1778

#### *Charitable Donations.*

In the year 1686 the Rev. Mr. Powell bequeathed by deed the annual sum of £5, charged upon certain lands, and vested in trustees, viz., Sir Edward Williams, Bart., Hon. and Rev. John Harley, D.D., John Morgan, Esq., Walter Wilkins, Esq., M.P., Charles Powell, Philip Williams, Walter Jefferys,

Samuel Hughes, John Bullock Lloyd, Esqrs., Rev. John Williams, clerk, for binding out poor children of this parish apprentices.

William John bequeathed by will, and vested in the parishioners, a rent-charge of £1 4s., secured upon land, to be distributed yearly among twelve poor parishioners of this parish.

## CLASBURY.

Although the river Wye is in general the separating boundary of the two counties of Radnor and Brecknock, yet this parish violates this arrangement, and stretches itself on both sides of that line, having its parochial church on the Brecknockshire, and a considerable part of its territory, viz., the township or portion of Pipton, on the Radnorshire quarter. Thus, the Radnorshire portion of Clâsbury, which lies on the right bank of the Wye, being a part of the conquered territory which Bernard de Newmarche, the Norman Lord of Brecknock and Buallt obtained of Cadwgan, the Welsh Lord of Elfael, Moelnaidd, and Cerri, was annexed to his larger property that was situated on the left bank of that river; and, on the formation of the four new counties of South Wales, in the reign of Henry VIII., King of England, this baronial arrangement was adhered to, and the Radnorshire and Brecknockshire Clâsbury were made to constitute one parish, each, however, maintaining their own poor, raising their own quota of militia, and assessing their own rates, severally, distinctly, and separately, and the inhabitants of both having an equal right to the use and service of the church, which is situated on the Brecknockshire side of the Wye; the boundaries between the two counties in this parish being Ffordd-fawr and Llwyneubach, one half of a mile from the river, southwardly; then turn east and west; then turn angularly south-west, by Clâsbury Church, to the left; cross the turnpike road, and return through the Sconces into Wye.

Few vestiges of antiquity are discoverable in this parish. There are, in certain situations, small encampments, and barrows of Welsh construction, of which tradition is totally silent. Nor is it supposed that any castle was ever erected here. The proximity of those two

formidable fortresses, Colwyn and Pain's Castle, afforded sufficient security. The conquest of this parish by Bernard de Newmarche, obtained over Cadwgan ab Ellistan Glodrudd, broke a link of that chain which for centuries connected the Severn and the Wye together, and which conferred the appellation of Fferllys on the interjacent country. Having passed through the family of De Braos, by means of a matrimonial union with the grand-daughter of the first Norman Lord of Brecknock and Buallt, it reverted, through the liberality and a sense of justice with which a prelate of the see of Hereford was even in those days impressed, to Walter Fychan, son of the original proprietor, Eineon Clyd, and remained in the possession of his descendants till the year 1500, when William Vaughan, Esq., of Maeslough, in this parish, departed this life, leaving behind him two daughters, co-heiresses, viz., Catherine and Sybil, to whom the father had devised eight messuages, eight gardens, or farms, one grist mill, 300 acres of meadow land, 200 acres of pasture, 100 acres of wood, furze, heath, &c., in the several parishes of Clâsbury, Llowes, and Boughrood, in fee. His eldest daughter, viz., Catherine, was married to Hugh Whitney, Esq., of Whitney Court, who, for a certain consideration, alienated his interest in Clâsbury. In the year 1582 died Sybil, the second daughter, and wife of Charles Lloyd, Esq. They left no male issue, but one only daughter, who conveyed by marriage this property to Humphrey Howarth, Esq., of Caebalfa, in the parish of Clyro, but originally of White House, in the parish of Michaelchurch, or of the parish of Clodock, in the county of Brecknock. His son, Sir Humphrey Howarth, Bart., having greatly involved himself in embarrassment, by severe contests for the representation of this county in Parliament, and by other expensive pursuits, was under the necessity of mortgaging this extensive property to Walter Wilkins, Esq., member of Parliament for this county, by whom, in due time, the mortgage was foreclosed, and the estate of Maeslough purchased. This



gentleman has erected, on or near the site of the old house of the Vaughan family, a large mansion.

The parochial assessments collected in the Radnorshire part, for the service of the year 1803, amounted to the sum of £41 11s. 8½d.

#### *Ecclesiastical Account.*

The church of Clâsbury consists of a nave, chancel, porch, and a square tower containing six bells. The chancel contains several handsome monuments commemorative of the loyal and respectable family of Williams, of Gwernyfed, and also of Devereux, of Tregoed, with their several escutcheons.

On the north side of the church are four windows, each containing two lights. The east window contains three lights, divided by stone mullions supporting cinquefoil arches. The space above, under the point of the arch, is filled in a similar manner. It is dedicated to St. Peter. The church-yard is very spacious, and, standing on the declivity of an eminence, commands a beautiful and picturesque view of the river, and of the adjoining country.

This benefice is a vicarage, remaining in charge, and estimated in *Liber Regis*, at £10 per annum. The great tithes of this parish were conferred by Bernard de Newmarche, its conqueror, on the monks of Gloucester, as a means of atoning for his military spoliations. These tithes still continue to enrich the clergy of that cathedral church, and the patronage of this benefice is vested in its bishop. Although there are two chapels in the Brecknockshire division of this parish, viz., Felindre and Pipton, they have been suffered to fall into decay and ruin, and the whole duty has been transferred to the church of Clâsbury.

#### *List of Incumbents.*

John Williams .....	1720	Thomas Stock, reinstated .....	1787
John Williams, Junr. ....	1750	Charles Boravare Penaly Lowther	1804
Thomas Owen .....	—	Charles Bradley Warry .....	182?
Thomas Stock, A.M. ....	1778		

The first vicar of this parish of whom any written account has been transmitted was Alexander Griffith, of the family of that name, resident at the Gaer, in the parish of Llowes, in this hundred. He was educated at Hart Hall, in the University of Oxford, and lived in the troublesome time of the Great Rebellion. On all occasions he manifested himself a strenuous supporter of the royal cause, and a firm adherent to the Church of England. He wrote and published many treatises, as well on subjects of polemical divinity, as on the jarring politics of the day, and was the author of the "Hue and Cry" after Vavasor Powell, the grand apostate and rapacious sequestrator of the benefices of this county, and of Wales. His publications, particularly the latter, alarmed and annoyed the republicans and fanatics of those innovating times, who, in order to silence and ruin him, invented the grossest and most unfounded calumnies, and cited him to appear before their court of unjust inquisition, on a charge of drunkenness and lasciviousness. From such a tribunal, in which the same persons were prosecutors, witnesses, and judges, no innocence ever escaped. He was ejected, and his benefice of Clâsbury sequestrated, in the year 1649.

#### *Charitable Donations.*

In the year 1605 Walter Meredith bequeathed by will certain houses, of

which the rent-charge is £3 per annum, for the purpose of clothing six old persons of this parish one year, and eight young persons the following year.

Mrs. Scagood devised the sum of £4, being the yearly interest of the sum of £100 in money, vested by will in Lord Viscount Hereford, for the use and benefit of the poor of this parish.

In the year 1612 Sir David Williams, Bart., of Gwernyfed, devised the annual sum of £3 5s. 5d., arising from tithes, partly to purchase bread for the poor, and partly for the preaching of an annual sermon in the church of Clásbury, vested in the parishioners of Gendwr by will.

#### CLYRO.

This parish, which, after it had fallen under the power of the Norman Lords of Brecknock and Buallt, reverted at a subsequent period to Walter Fychan, son of Eineon Clyd, Lord of Elfael, the original proprietor, remained several centuries in the possession of his descendants. Roger Vaughan, Esq., of Clyro, who served the office of high sheriff for the county of Radnor in the year 1580, when ship money was exacted by the Parliament, belonged to this family; so likewise did the Vaughans, of Harpton, in the parish of Radnor, and of Bugaildu, in this county, and of Courtfield, in the parish of Goodrich, in the county of Hereford, persons of affluence and respectability. The family seat in this parish, called the Court of Clyro, was anciently a venerable mansion, but is now converted into a farm-house. The ancient embattled gateway and arch which open the approach to the house still remain entire on the north side.

Near to the village of Clyro, partly to the south-east of the church, on a small eminence, containing about two acres of land, are the remains of extensive buildings, which appear to have once covered the whole area, and were encompassed with a deep trench or moat. A subterranean arched passage led from the centre of these ruins towards the river Wye. The summit on which these dilapidated remains of buildings appear, and which commands a most beautiful and enchanting prospect of the river, both towards the east and west, and of the adjoining country, is now called the Castle Bank. It admits of much doubt whether this was the real site of Clyro Castle; the ruins rather favour the supposition of a

monastery, or of some religious house; and this conjecture is further corroborated by the vicinity of an extensive and a valuable farm, called "Tir-y-mynach," *i. e.*, Monk-land, which is now let at nearly £600 per annum. Most probably this estate, or farm, constituted Clyro Grange, a part of the property with which the Abbey of Cwmhir, in this county, was endowed; and these ruins, if not the remains of a castle, formed the occasional residence of the abbot, or cells for the habitation of monks, subject to his visitation.

About a mile to the north-east of the village, and near to a respectable looking old farm-house, erected about three centuries ago, called Court Evan Gwynne, stands a very large tumulus, or barrow, about 40 feet high, and nearly 100 yards in circumference, and is surrounded by a deep moat and high rampart. It originally contained a quantity of building, and the foundations of walls are still visible. To what use this fortification was originally applied, whether for the purpose of repelling the Roman or Norman invaders of this district, or both, is a matter enveloped in obscurity. It overlooks the town and castle of Hay, on the opposite side of the river, and also commands a view of the Gaer encampment, in the parish of Llanfihangel-ar-Arrwy, or Michaelchurch, in this county, and also of the hills around Dorston and Peterchurch, in the county of Hereford.

On the south side of the marsh, called Rhôsgoch, so named from its red appearance, is an extensive farm, called Llys-Ifor, or Ifor's palace. This habitation has been in ancient times encompassed by a deep trench of considerable depth, and by a high rampart, or vallum. The voice of tradition assigns this property to have formerly belonged to an inferior chieftain, or *regulus*, of the name of Ifor. Who could this second ranked prince have been but Ifor, the father of Cynhyllyn, of whom descended Ellistan Glodrudd, *regulus* of Moelynaidd and Fferllys, or perhaps rather Ifor, the son of Idnerth, and younger brother of Madoc, Lord of Moelynaidd and Elfael, who, by virtue of the law of gavelkind, inherited

a certain portion of this division of Radnorshire? In a military point of view, the site of this ancient fortification is in no degree imposing, and seems better calculated for the station of an ambush, which might surprize and annoy an enemy occupied in the siege of Pain's Castle, distant about two miles and a half towards the west, than a defensive position to secure the country from incursions. The name only implies that it was the court or palace of Ifor, guarded in front by the marsh before-mentioned.

At Gwern-fythen House, in this parish, lived Sir William Whitney, Bart., who inherited this estate, with many others in the neighbourhood, either by marrying the Welsh heiress, or derived it from his ancestor, Hugh Whitney, Esq., who married Catherine, daughter and heiress of William Fychan, Esq., of Maeslough, as before related. Several gentlemen of this family served the office of high sheriff for the county of Radnor, as Sir Robert Whitney, Bart., in the year 1562; and Sir William Whitney, Bart., in the years 1608 and 1616. The proprietor of Gwern-fythen estate had by Anne, his wife, ten sons, all of whom attained the state of manhood, and to each of whom the father left by will respectable freeholds, equally dividing, according to the law of gavelkind, perhaps at the impulse of his wife, from whom in all probability this property descended, all his landed estates among them,—all of which have long since passed into other hands.

A Roman road entering the chapelry of Bettws Clyro, at Pen-yr-heol, intersects this parish, and by Tu-yn-yr-heol, proceeds through it to the river Wye, and the town of Hay.

This parish contains four townships, or hamlets, viz., Clyro, Bettws Clyro, and Bronydd, in which the parochial assessments are paid collectively, and for the service of the year 1803 amounted to the sum of £508 4s. 0½d., raised at 1s. in the pound. According to the return published in the year 1801, the resident population of this parish consisted of 602 individuals.

*Ecclesiastical Account.*

The church consists of a nave, chancel, tower, and a porch, and is dedicated to St. Michael.

The benefice of Clyro is a discharged vicarage, with the chapel of Bettws annexed. It is estimated in *Liber Regis* at £6 per annum. The tithes are divided between the prebendary of Clyro, who is the impropiator, and the vicar. The clear annual income of the latter, some years since, was £40. The total amount at present exceeds £189 per annum. The yearly tenths are 12s.

The prebend of Clyro, in the Collegiate Church of Brecknock, is valued in *Liber Regis* at £7 6s. 8d. per annum, and is in the patronage of the Bishop of St. David's. No church register existed prior to the year 1700.

*List of Incumbents.*

William Jones .....	1728	Edward Edwards, A.M. ....	1764
William Stephens, L.B. ....	1749	Richard Drake Venables, D.D. ..	1800

*Charitable Donations.*

In the year 1773 Mrs. Gwynne devised by will the sum of £600, and directed it to be laid out in the purchase of land, and vested it in Mr. James Price, her executor, the yearly rent of which to be paid to a schoolmaster, for teaching, clothing, and apprenticing poor children of this parish.

## BRYNGWIN.

The cwmwd to which it anciently appertained was denominated Castell-Maen, *i. e.*, Huntington Castle-manor, in the county of Hereford. It contains about 3000 acres of inclosed and cultivated land, and 2000 acres of hills unincloded and uncultivated. By the return published in the year 1801, the resident population of this parish then consisted of 277 individuals. The parochial assessments for 1803 amounted to the sum of £221 18s. 8d., raised at 8s. 4d. in the pound.

A Mr. Griffith is at this time in actual possession of an estate, and resides in the farm-house, called the *Portway*, which his ancestors have enjoyed, in a direct line, for the last four centuries. This, however, is not the only circumstance which renders this estate an object interesting to the local historian. A superior claim to notice arises from having a Roman road running through it, as its name indicates, and assimilates it to others of a like appellation in many counties of England, particularly Herefordshire. The commencement of this road, in the county of Radnor, may be traced in the vicinity of the Roman camp called *Gaer*, in the parish of Llanfihangel-

ar-Arrwy, or Michaelchurch on the Arrow, whence it scuds along the level summit of Brilley mountain, commanding a most extensive and picturesque view of the country on both sides, and also of the course of the Arrow, when at the western extremity of the mountain it descends the brow with a gentle sweep to a place called Bwlch-ar-heol, *i. e.*, “the defile, or pass on the Roman road,” where it divides into two branches, the one of which proceeds to the parish of Clascwm-Llansantfraid, and, finally, to the river Ieithon, in the parish of Llanfihangel Helygen; the other advances in a straight line to Pen-yr-heol, and Tu-yn-yr-heol, in the parishes of Bettws Clyro and Clyro, and joins the Roman road leading from the town of Hay.

On the south-eastern side of this parish, in the bottom of a valley, is a large morass, called Rhôs-goch, *i. e.*, “the red morass,” extending in length one mile and a quarter, and about half a mile in breadth; producing a most excellent kind of peat, nearly equal in heat and durability to coal, and exceeding it in inflammability.

#### *Ecclesiastical Account.*

This church consists of a nave, chancel, a low tower containing two small bells, and a porch. The east window consists of three lights, divided by stone mullions supporting trefoil arches. The space above, under the pointed arch of the window, is filled up in the same manner. In the south-east angle of the exterior wall of the chancel is fixed a long stone, on the east side of which is sculptured a female figure, and on the south side a male, without any inscription. The church is dedicated to St. Michael.

In the church-yard, which commands an extensive prospect, is a stone of considerable length, and about one foot in breadth, different in quality from the stones in this vicinity, originally placed erect, but now by the violence of time and weather inclining much towards the west, on which are sculptured several crosses and figures.

The benefice of Bryngwin is a rectory, estimated in *Liber Regis* at £11 6s. 8d. per annum; but the total emolument of the rector's annual income exceeds at present £200. The yearly tenths are £1 2s. 8d. The parish register commences about the year 1600.

#### *List of Incumbents.*

Humphrey Price .....	1640	William Powell .....	1780
James Powell .....	1668	Samuel Powell .....	1796
Onslow Barrett .....	1796	Samuel Davies .....	
Rowland Rogers .....	1749		

#### *Charitable Donations.*

In the year 1706 Richard Jones, Esq., devised by will a rent-charge of

£2 10s. per annum, secured on land, and now vested in Mr. William Gore, for the use of the poor of this parish.

The sum of £2 per annum was also devised by will, bearing no date, by a person unknown, for the benefit of the poor of this parish.

## LLANBEDR, PAIN'S CASTLE.

Pain's Castle is a township of itself, and is united in all respects, civil and ecclesiastical, with Llanbedr, thereby forming one parish, and including in one return the number of its population, and the amount of its parochial assessments. According to the return published in the year 1801, the resident population consisted of 78 individuals. The money raised for the service of the year 1803 amounted to the sum of £350 10s. 8d., assessed at 13s. 8d. in the pound. The town consists of four streets, or roads, intersecting each other at right angles, subtending the four cardinal points, and containing several old and respectable farm-houses, viz., the Castle, belonging to Walter Wilkins, Esq., M.P.; the Upper House, the property of J. C. Severn, Esq.; and Pen-y-dre, the residence of Mr. Prosser—which two latter houses are of very antique appearance; and the New House, belonging to the son of the James Williams, Esq., of the town of Hay.

The situation of the castle seems judiciously selected for the purpose of commanding and controlling the vicinity. It was a fortress of considerable strength and importance, having a very lofty keep, or citadel, surrounded by a moat twenty feet deep, and encompassing an area of an acre and a half, intrenched in the same manner, and communicating with the former. It was also secured by an exterior intrenchment of considerable depth and extent, part of which, viz., that towards the east, has been defaced, and is now covered with buildings, inclosing about twelve acres of land. It wanted, however, one appendage of ancient fortification, viz., water, of which there appears at present no source of supply sufficient to fill the trenches.

This formidable fortress was begun by Paganus de Quercis, (A. D. 1130,) who accompanied the Conqueror into England, and completed by his son, Thomas de

Paganus. His daughter and sole heir conveyed it by marriage, together with other immense possessions in the counties of Monmouth and Glamorgan, to William de Braos, Lord of Gower, Brecknock and Bualt, and of Bramber, in the county of Sussex—a baron of great power, wealth, and influence. It was frequently taken and retaken in the Welsh wars, particularly by Prince Rhys; and besieged by Gwenwynyn, Lord of Powis, who sustained a total discomfiture. These repeated attacks, and the subsequent spoliations of the country people, have reduced this once frowning and terrific stronghold to the mean and despicable appearance which it now exhibits; nothing more remaining of it at present than a few loose fragments of its external walls.

The mountain between Pain's Castle and Glâsbury, over which the turnpike road leading from the former to the latter passes, is called the Beacons. It remains uninclosed, and extends about five miles from east to west. It has several points which command extensive views, which might have served as beacons, and used to convey intelligence to the castle, and to other fortresses in the neighbourhood. No sort of intrenchments, however, nor tumuli, or artificial mounds for observation, have been discovered upon it.

#### *Ecclesiastical Account.*

The church consists of a nave, chancel, porch, and a low tower containing three bells.

This benefice is a perpetual curacy, not in charge, under the prebend of Boughrood, stated in *Liber Regis* to be of the clear yearly value of £8; but its present emoluments amount to £50.

#### LLANDDEWI-FACH.

This small parish extends along the banks of the river Bach-Howey. According to the return published in the year 1801, its resident population consisted of 116 individuals. Its parochial assessments collected for the service of the year 1803 amounted to £58 1s. 6½d., raised at 1s. 6d. in the pound. No vestiges of antiquity have been discovered in this parish.



*Ecclesiastical Account.*

The church consists of a nave only, and has a small turret containing one little bell. This benefice is a chapel only, annexed to the vicarage of Llowes, stated to be of the yearly value of £24.

LLANDEILO GRABAN, *alias* LLANDEILO CRIBIN.

Nearly two miles from Craig-pwll-du, and on the north side of the Bach-Howey, a river which at the place of its disembogement separates the parishes of Llandeilo Graban and Llan-y-styffan, is a rising and almost circular eminence called Twyn y Garth. Upon the summit of this hill is a small camp, nearly circular, containing only one ditch, but in a high state of preservation. The only entrance is on the east side; and about eighty yards distant from it, only inclining to the north-east, are two *carneddau*. The ascent to the camp is very steep upon all sides, and three or four thousand men might defend it against an army. On the south side of the camp is a piece of land, nearly square, inclosed by a slight ditch, and seemingly coeval with the intrenchment. One side of it is protected by the rampart of the camp.

On viewing this camp in connection with one of the rocks of Craig-pwll-du, a celebrated cataract on the river Bach-Howey, a variety of interesting reflections is suggested to the mind of the antiquary. It is handed down by tradition, and even gravely asserted by Welsh chroniclers, that the traitor and usurper Gwrtherin Gwrthenau after his deposition retreated into the wilds of Radnorshire, denominated Elfael, and there for some time eluded the vengeance of his countrymen. Now, it may confidently be asked, in what place in Elfael could a more gloomy spot for a castle be selected than Craig-pwll-du, which bears to this day the appellation of *Domini Castra*, or the "Lord's Castle," especially when we recollect that this dingle was at that time with lofty and majestic oaks impervious to the view? Or what camp in all this district is equally calculated to give confidence and security as that above described?

The population of this parish has remained nearly stationary for this century past. According to the return

published in the year 1801 the number of its resident inhabitants was 372. The parochial assessments raised for the service of the year 1803 amounted to the sum of £118.

#### *Ecclesiastical Account.*

The parish church consists of a nave, a chancel, a square tower of stone containing three bells, and a porch. The nave is separated from the chancel by a timber frame, or screen; the roof is ribbed with oak; the pews have an antique appearance, and want that neatness which is derived from uniformity. - This benefice is a perpetual curacy, holden under the prebend in the Collegiate Church of Brecknock. It has been augmented by two lots of Queen Anne's bounty, viz., £200 in the year 1718, and £200 in 1778. This money was laid out in the purchase of land in the year 1785. The total emoluments of this benefice amount at present to the yearly sum of £69.

The prebend of Llandeilo Graban, in the Collegiate Church of Brecknock, was seized in the year 1649 by the parliamentary sequestrators, and perverted from its original destination to their fanatic purposes. It is estimated in *Liber Regis* to be of the clear yearly value of £9 13s. 4d. The yearly tenths are 19s. 4d.

#### *List of Incumbents.*

Henry Penry, licensed in 1736...	1717	Thomas Williams, 14th August...	1802
John Powell .....	1722		

#### *Charitable Donations.*

In 1726 Mr. David Beddoes bequeathed by will the principal sum of £100, which has been laid out in the purchase of land, and £5 per annum, and has directed it to be distributed among the poor inhabitants of this parish. No trustees appointed.

In 1686 Thomas George bequeathed by will, for the benefit of the poor of this parish, the sum of £10, secured on land. No trustees appointed. No further information can be given.

In 1686 William George bequeathed by will the sum of £40, the annual interest of which he directed to be distributed among the poor inhabitants of this parish. No trustees. No further information can be given.

An unknown person left, supposed by will, date unknown, a rent-charge upon land of the value of 10s. per annum, and directed to be distributed among the poor inhabitants of this parish.

#### LLANSTEPHAN.

The author has not succeeded in discovering any vestiges of remote antiquity, either druidical or military. It certainly must have possessed some of the latter description, as there is a respectable farm-house, called Tu-yn-yr-heol, *i. e.*, "the house on the Roman road," which penetrated into this parish from Bettws Clyro. There also stands, upon a lofty eminence of steep ascent, another respectable farm-house, called Ciliau, *i. e.*, "Retreats,"

or “Recesses,” denoting it to have been a scene of military retreat in some distant and unknown age—perhaps at the time when Bernard de Newmarche and his Norman followers crossed the Wye, and attacked this district; or its original name may have been Guiliau, *i. e.*, “Vigilatories,” a designation which the site is well calculated to answer, for it commands a prospect as wide and extensive as it is fine and picturesque.

According to the return of the population of this parish in 1801, the number of resident inhabitants was 246. The parochial assessments raised for the service of the year 1803 amounted to the sum of £196 11s. 6d., at 1s. in the pound.

The lord of the manor of Llanstephan is Francis Fowke, Esq., proprietor of Boughrood Castle.

#### *Ecclesiastical Account.*

The church consists of a nave, a chancel, a low tower containing four bells, and a porch. The communion table is a stone slab. The chancel, which contains the lavacrum, and sepulchral tablets commemorating a family of the name of James, of Tu-yu-yr-heol, is separated from the nave by a timber frame, under a pointed arch of stone, and a roodloft of fine oak, very elegantly carved, with rosettes and vine leaves intertwined, supported by oak pillars handsomely pilastered.

This benefice is a perpetual curacy, not in charge, estimated in *Liber Regis* at the clear yearly value of £9. The Archdeacon of Brecknock is the patron. All the tithes are alienated from the church, and possessed by lay impropiators. The curacy has been augmented by two lots of Queen Anne’s bounty, *viz.*, £200 in August, 1747, and £200 in September, 1754. Its total emoluments amount at present to the annual sum of £80.

#### *List of Incumbents.*

Thomas James . . . . .	1739	John Edwards . . . . .	1792
Jenkin Jenkins . . . . .	1749	Thomas Williams . . . . .	1799

#### *Charitable Donation.*

In the year 1681 Mr. Thomas Havard bequeathed the annual interest of the principal sum £60, *viz.*, £3, now vested in the minister and churchwardens, and directed it to be distributed among the poor inhabitants of this parish.

#### LLOWES.

The parish of Llowes contains some ancient vestiges of the military kind. Besides numerous encampments of the ancient inhabitants of this district, there is a respectable farm-house called “Gaer,” erected on the area of a Roman camp of considerable magnitude, and contiguous

to the Roman road which proceeds from "Gaer," in the parish of Michaelchurch, and passes by "Pen-yr-heol," and through this parish to Tu-yn-yr-heol, and so on to the Wye. It is said that the Danes entered Herefordshire, and penetrated along the line of the Wye as far as Buallt. It is reasonable to suppose that, in the course of that surprizing march, some of these encampments were occupied by that fierce and warlike people.

According to the return of its resident population, published in the year 1801, the number of its inhabitants was 363. The parochial assessments raised for the service of the year 1803 amounted to the sum of £202 5s. 1½d., at 7s. 6d. in the pound.

The greater part of this parish was once the property of Sir Humphrey Howarth, Bart., who represented this county in Parliament. His ancestor married the daughter and heiress of William Vaughan, Esq., of Maeslough, a descendant of Walter Fychan, son of Eineon Clyd, the ancient *regulus* of Elfael. Sir Humphrey's seat and park were in this parish. The name of Howarth, it is said, was originally Havard. The family resided, according to the report of some, at White House, in the parish of Michaelchurch, in this county, and of others, at Caebalfa. Both these traditions may be true at different periods. Sir Humphrey Howarth, Bart., proprietor of Maeslough, had an only daughter, who was married to the Rev. Mr. Davies. This marriage produced an only son, viz., Manwaring Probert Howarth, who died in the Fleet Prison, leaving a son who is lately arrived from the East Indies. Sir Humphrey had a brother, whose son Henry was rector of Gladestry. He left behind him several children: 1. Henry, the barrister, who was drowned in the river Thames, when his talents were at the point of attaining the height of his profession; 2. Humphrey, late member of Parliament for the borough of Evesham; 3. Edward, now Sir Edward, general of artillery; 4. Mrs. Allen, wife of — Allen, Esq., of the Lodge, in the county of Brecknock. Henry, rector of Gladestry, in this county, had a brother to whom were born two

sons, both of whom were promoted to high rank in their respective professions, one having been a general, and the other an admiral. Both departed this life in the town of Hay, Brecknockshire, about twenty years since. The late Sir Humphrey Howarth, Bart., the last proprietor of Maeslough of the name, married the relict of Sir David Henry Williams, Bart., of Gwernyfed, in the parish of Clâsbury, in the county of Brecknock, and in her right enjoyed for life the estates of Gwernyfed, Lodge, &c.

### *Ecclesiastical Account.*

The church consists of a nave, a chancel, separated from the nave by a timber railing, a low square tower containing two bells, and having three ranges of lights on each side, and crowned with a weather-cock, and a porch. In the chancel, on the south wall, are suspended the armorial bearings of the ancient and respectable house of Howarth. The family vault lies beneath.

A tombstone in this church-yard contains the only Welsh inscription that is recorded in this county, which is as follows:—

“William Bevan, o Fedwllwyd, dan y  
garreg sydd yma yn gorphwsfa: Oedran  
oedd 84 mlynnyddau, ac yma dewis ar  
byd hwn yn 17 dydd Ebrill, a blwyddyn  
1684. Miserere mei, Deus.”

In the church-yard is a singular monument of remote antiquity. This consists of a stone of immense weight and dimension, placed erect, and measuring in height about seven yards from the surface of the ground, and in breadth about two yards, and nearly six feet in thickness, and carved or sculptured into the similitude of a human body. On its breast is delineated a large circle, divided into four semilunar compartments, separated by rich sculpture. In the centre of the circle is a lozenge. The lower part of the body is decorated with lozenges and triangles. Its arms have been broken off by accident, or by violence, or by the corroding hand of time. This amputation affords just matter for regret; as, if these parts had remained unmutated and entire, they might have given a clue to discover the hidden meaning of this astonishing piece of emblematical sculpture. The consequence of this loss is the indulgence of conjectures. Some, among whom was the late Theophilus Jones, Esq., suppose that this formidable figure represents Malaen, the British Minerva, the goddess of war. A Christian cemetery must be deemed an extraordinary situation for the erection of the image of a pagan deity. The traditional report respecting the origin of this monumental stone is replete with absurdity, extravagance, and ridiculousness, and outrages every degree of probability. For it asserts that a certain female, of gigantic strength, called Moll Walbec, threw this immense stone out of her shoe across the river Wye from Clifford Castle, which she had constructed, distant about three miles. The British and original appellation of Moll Walbec was Malaen-y-Walfa, *i. e.*, “the fury of the inclosure.”

This benefice is a discharged vicarage, estimated in *Liber Regis* at the clear yearly value of £28. The yearly tenths are 17s. The Archdeacon of Brecknock is the proprietor of the tithes, and patron of the benefice.

*List of Incumbents.*

William Stephens, L.B. .... 1735      John Jones..... 1764  
 The total emoluments may amount at present to the annual sum of £70.

*Charitable Donation.*

In the year 1704, Mrs. Susannah Howarth devised a rent-charge of 10s., now vested in Thomas Griffith, by will, for the purpose of purchasing bread for the poor of this parish.

## MICHAELCHURCH.

The Welsh appellation of Michaelchurch is Llanfihangel-ar-Arrwy, that is, the church or parish of St. Michael on the river Arrow, it being situated along the banks of that river. From the return of its resident population, published in the year 1801, it appears that the number of its inhabitants then consisted of 172 individuals. The parochial assessments amounted to £97 17s. 0½d. for the year 1803, at 6s. in the pound.

There are in this parish the vestiges of an ancient encampment of very large extent; the area contains several acres of land. It commences in an arable field, on the right hand of the road leading from Kington to Hay, almost opposite to a farm-house called Postles, and reaches in a northern direction to the river Arrow. Its immediate vicinity abounds in tumuli, or barrows, and in redoubts composed of earth and stones, and commanding the fords and watering-places of that river. It is designated by the military name Gaer, and consists of two divisions, the Upper and Lower Gaer, as they are at present denominated. Its ramparts in several places have been levelled by the plough.

*Ecclesiastical Account.*

The church is a small chapel, erected on the bank of the river Arrow, and annexed to the vicarage of Kington, in the county of Hereford.

## NEWCHURCH.

According to the return of its resident population, published in the year 1801, the number of its inhabitants then consisted of 115 individuals. The parochial assessments for the service of the year 1803, at 7s. in the pound, amounted to the sum of £83 3s.

A branch of the great Roman road connecting the two British divisions of Cymru, viz., Ordovicia and Siluria, commences at Mortimer's Cross, in the county of Hereford, and proceeding through the parish of Lyonshall, to Gaer, in Michaelchurch parish, pursues its course along the summit of Brilley Mountain, and takes a gentle sweep down its western-side, till it arrives at a place where stands a house called Gwylfa-ar-heol, "the sentinel's station or watch-tower," on the Roman road. This site is most judiciously chosen, and admirably adapted for this purpose. For here three roads meet, viz., that which leads from Gaer above-mentioned; the other diverges towards the parish of Clâscwm, towards the north; and the third advances in a straight line to Pen-yr-heol, in the parish of Bettws Clyro, in a direction towards the west; of all and of every one of which this station at Gwylfa commands a complete and distinct view; so that a body of men advancing in either of these directions must have been immediately discovered.

Contiguous almost to Gwylfa-ar-heol stands a farmhouse called at present Redborough. The proximity of a name so completely English to a Welsh name that has existed since the time of the Roman invasion naturally excited some astonishment and doubt. The result of a long attempt to solve this phenomenon amounts to this: Redborough seems to be a corruption of the Welsh word Arhyd-y-bro, *i. e.*, "along the bank of the river," the adjoining lands answering to that description.

The river Arrow in this parish receives an accession of water from a small rivulet that issues from the morass of Rhôsgoch, in the parish of Bryngwin, and runs in a north-easterly direction. The dingle through which it meanders is called Cwm-gwillo. About half a mile from the source of this rivulet is a conspicuous tumulus, or barrow, ascending to the height of thirty feet from the surface of the surrounding ground, and situated on an estate called Tal-beddwyn, or Twlch-beddwyn. It stands on an eminence, and has been encompassed by a deep trench or foss, which is now almost obliterated by the

plough. Its summit and sides are planted with firs and other forest trees, which produce an ornamental effect. It is distant from Pain's Castle about three miles, of which it commands a full and distinct view. This tumulus was probably intended to command and secure the vale of Cwm-gwillo, and perhaps to convey intelligence to the garrison of Pain's Castle. The estate on which it stands is the property of the Rev. Samuel Beavan, of Tu-yn-y-cwm, in this parish, but now of the city of Hereford, rector of Newchurch.

On the summit of the Little Mountain, at the eastern extremity of the parish, is an ancient encampment of an oblong form, or rather elliptical figure.

#### *Ecclesiastical Account.*

The church consists of a nave, a chancel, separated from the nave by a timber frame, a low tower containing three bells, and a porch. A timber frame terminates the tower.

This benefice is a discharged rectory, estimated in *Liber Regis* at £5 6s. 8d., but the total emoluments of the rector amount at present to the annual sum of £112 8s., including an estate purchased by Queen Anne's bounty, and called Cae-triggin. The church is dedicated to St. Mary.

#### HUNDRED OF RHAYADER.

This modern division of the county of Radnor takes its name from its principal town, Rhayader, and constitutes the largest and most important portion of that extensive territory which in ancient times was designated by the appellation of Cantref Moelynaidd, once the residence and property of the British *reguli* of this district, afterwards the acquisition and inheritance of the powerful barons of Wigmore and Marche, and lastly the royal patrimony and estate of the Kings of England. It is also the only modern division of the county which has preserved and transmitted the ancient name by which this territory was distinguished; for Rhaiadrgwy hundred is described as being *olim* Cantref Moelynaidd, as if it were more peculiarly included within it. It now forms the greater part of what is at present called the upper division of the county of Radnor, comprehending one borough and market town, one independent lordship, or hamlet,



and six parishes, viz., Abbey Cwmhir, Cwmduddwr, Llanfihangel-fach, or Helygen, Llanhir, Nantmél, Rhaia-drgwy, and St. Harmon, and is situated within the cwmwd of Glyn Ieithon, and the mesne manor of Rhiw ar Allt. It is separated from the several hundreds of Knighton, Cefn-y-llys, and Colwyn, by the river Ieithon; and on the west it is bounded by the rivers Wye and Elan, which separate it from Brecknockshire; on the north by the parishes of Llangurig and Llanidloes, in the county of Montgomery.

This hundred constituted a portion of that extensive territory which, reaching from the river Wye to the Severn, once belonged to ancient *reguli* of this district, the Lords of Moelynaidd and Fferllys. The most eminent and illustrious of these was Ellistan Glodrudd, who, by virtue of his marriage with the grand-daughter and heiress of Tewdwr Trefor, became Earl of Fferleia, or Hereford, and possessed all the lands lying between the two before-mentioned rivers, and also Upper and Lower Gwent, in Monmouthshire. He was the first of all the native princes that established and confirmed his royal descent and pedigree from the ancient sovereigns of Britain. He was unfortunately slain at Cefn, or Mynydd Du-goll, in the county of Montgomery, where his barrow, or tumulus, remains to this day visible, in attempting to quell an insurrection, which event obviously suggests the following remark, viz., the wonderful coincidence between the death of the last *regulus* of this extensive territory, the greater and more important part of which quickly after fell under the dominion of the Saxons and Normans successively, and that of the last prince who swayed the sceptre of North Wales, immediately succeeded by the total annexation of his country to England; the one losing his life by the rebellion, and the other by the treachery, of their respective subjects. After the death of Ellistan, this hundred descended to his son Cadwgan, and from him to Ifor, Idnerth, Madoc, Cadwallon, the founder of Abbey Cwmhir, Maelgon, &c., successively. From this family it devolved upon the sons of Rhys ab Gruffudd,

Prince of South Wales, who erected the castle of Rhaia-drgwy, and endowed his abbey of Strata Florida with certain parcels of lands situated in the upper part of this hundred, and now denominated the Grainge of Cwm-dauddwr. When the Princes of Wales became no longer able to protect their dominions from the never-ceasing encroachments of the rapacious Normans, and when the fate of war, and the direful effects of intestine broils, had extinguished the family of the *reguli* of this district, this hundred, together with the great and paramount lordship in which it is included, and whose name it still retains, became subject to the Earls of Marche and Wigmore, and at the accession of the heir and representative of that warlike and powerful house to the throne of England it merged in the crown, the King of Great Britain being the lord of the manor of Moelynaidd; so that this county, from the remotest era to the present period, has always remained a royal patrimony, and the tenure of its manor is the most honourable, being free soccage.

#### MONACHLOG, OR ABBEY CWMHIR.

This name signifies “the abbey situated in the long dingle.” It is itself a hamlet included in the parish of Llanbister, and comprises two of the four townships of that parish, viz., Golon and Cefn-pawl, yet is totally independent of that parish, both in its civil and ecclesiastical jurisdiction, assessing its own rates, supporting its own poor, and maintaining its own minister. It appears therefore in all respects entitled to be considered as an independent and a distinct parish. The money raised by the parochial rates in the year 1803, in these two townships, was £185 18s. 6d., at 2s. 6d. in the pound on the rack rental; the resident population of them, according to the return made in the year 1801, was 400. They contain about 2500 acres, one half of which is under cultivation; and unite on the north-east with the parish of St. Harmon; with Llanano on the north; with Nantmél on the south; and with Llanddewi-ystrad-Ennau on the south-east. These townships are diversified with hills and

valleys, and abound in woods and fertile inclosures in a more copious proportion than most of the adjoining districts; thus clearly evincing the superior industry and improving culture of the monks, whose numerous groves of majestic oaks formed the grand and beautiful characteristic of their domains, while the gloomy recesses of a winding and watered valley inspired devotion. The dingle or vale of Cwmhir exactly corresponds with this description; for it is a delightful and fertile bottom, watered by the river Clywedoc, and is environed by an amphitheatre of hills of stupendous grandeur, clothed with wood.

South-west of the river Clywedoc stood the mill of the monastery; and contiguous to this appear the ruins of ancient dwellings. On the banks of the river are also vestiges of walls in several parts, together with a barrow, or tumulus, in the environs. The whole monastic establishment has evidently been defended by a strong mound, or intrenchment, crossing the valley abruptly at equal distances above and below, extending through the village, and inclosing a space of about ten acres, which perhaps comprized the ancient and usual privilege of sanctuary. On the summit of a stupendous hill on the north-east side of the abbey is a large excavation, out of which has been extracted the stone used in the construction of the old monastery. This has been called Fowler's Cave, and anciently formed a part of an extensive park, which tradition reports to have been seven miles in circumference, and stocked with upwards of 200 deer. One of the old gates and fragments of pales, together with the site of two deer-houses, remain still visible.

The authenticated history of this district may be traced to so early a period as the reign of Henry II., King of England, and his contemporary, Rhys, Prince of South Wales, and cousin-german of Cadwallon, the founder of Abbey Cwmhir. Hence it may justly be inferred that the lordship of Golon, with the dependent manors of Cwmhir and Dolelfeu, were the most extensive manorial properties in the county of Radnor, including in its wide circuit the township of Cefn-pawl, part of the parishes

of Llanbadarn-fynydd, Llanbister, Llanddewi-ystrad-Ennau, Llanano, Nantmêl, and St. Harmon. In a certain part within this territory was contained the ancient manor of Gwrthryniou, whither the base Vortigern is supposed to have retired; and the whole of it once formed the property of the monks of Abbey Cwmhir. At the dissolution of the abbey, in 1546, these domains were conferred by King Henry VIII. on Walter Henley, Esq., in the county of Monmouth, and John Williams, *alias* Lord Cromwell, of Thame, in Oxfordshire, one of the Lords President of the Court of the Marches. Before the conclusion of the sixteenth century they came, either by marriage or by purchase, into the possession of an ancient and a respectable family of the name of Fowler, in the county of Stafford. Members of this family have served the office of high sheriff for the county several times, and represented it in Parliament many sessions. In the year 1600 Sir Richard Fowler, Bart., of Abbey Cwmhir was high sheriff. The same gentleman was appointed to the same office in the year 1615. His son, Sir Richard Fowler, Bart., of Impton, in 1626. The same gentleman, of Abbey Cwmhir, was appointed to the same office in the year 1655. John Fowler, Esq., of Bronydre, in 1690. Sir Hans Fowler, Bart., of Abbey Cwmhir, served in the year 1765 the office of high sheriff for this county. In the year 1714 the representation of this county in Parliament was severely contested by Sir Richard Fowler, Bart., and Thomas Harley, Esq. Notwithstanding the latter gentleman had represented the county ever since the year 1698, and was backed by court interest, and had presented to the house a petition against the return, yet Sir Richard Fowler obtained a large majority of voices, and continued the sitting member. In the year 1722 a severe contest for the honour of representing this county was carried on between Sir Richard Fowler, Bart., and Sir Humphrey Howarth, Knt. A petition was presented to the house, and the latter gentleman declared duly elected. About the year 1760 one moiety of this great estate, including the manor of Golon, was alienated from

the family of Fowler, and sold to Charles Gore, Esq., and afterwards purchased by the late John Price, Esq., banker, of Penybont, in this county. This gentleman had an only daughter and heiress, who by marriage conveyed this property to John Cheesement Severn, Esq. On the death of Sir Hans Fowler, Bart., who departed this life March 1st, 1771, leaving no male issue, the other moiety of this estate devolved on Thomas Hodges Fowler, Esq., descended from the female line. This gentleman also died without issue. This estate, therefore, by virtue of intermarriages, has recently become the property of the present Lord Hastings, Earl of Huntington.

One mile from the abbey stands Tu-faenor, or Manor House, a venerable mansion of the lordship, and where the court-leets are holden. This house is supposed to have been erected in the reign of James I., but recently repaired and modernized by J. C. Severn, Esq.

In the township of Cefn-pawl was a remarkably large fish-pond, which supplied the monks of Abbey Cwmhir with fish; it is now in a ruinous condition; and not far distant is a Roman causeway in a narrow defile, called Bwlch-y-sarnau. This causeway is part of the Roman road leading from Caer-fagu, a Roman station in the parish of Llanfihangel Helygen, Radnor, to Caersws, in the parish of Llandinam, Montgomery; thus opening a communication between the Silures and the Ordovices. Near it is a hill named Garn, the summit of which is crowned with a British carn.

*Ecclesiastical Account.*

The chapel of Abbey Cwmhir is situated on a bank of the river Clywedoc, about 140 paces to the north from the site where the venerable old monastery of Cwmhir once stood. It was erected in the year 1680, or, as some say, in the third year of the reign of Queen Anne, at the expense of Sir William Fowler, Bart., on a picturesque spot, where tradition reports the monks had a fish-pond, and endowed by that gentleman with a small charge imposed on each of his tenants within the two townships before-mentioned. It is dedicated, as the monastery was, to St. Mary, and consists of one aisle.

This benefice is a perpetual curacy, or chapelry, estimated in *Liber Regis* to be of the certified value of £4 10s. per annum, being the aggregate amount of the rate assessed upon the tenants. Having been augmented by several lots of Queen Anne's bounty, its total emoluments exceed at present the yearly sum of £50. Neither the incumbent of the chapel, nor even the vicar of Llanbister,

are entitled to any portion of the tithes of this hamlet, all of which, having been originally annexed to the monastery, are now impropriate, and belong to the proprietor of Abbey Cwmhir, who is also patron of the chapel.

*List of Incumbents.*

Joshua Thomas.....	1736	John Davis .....	1775
Llewelyn Davis.....	1750		

CWMDAUDDWR (LLANSANTFRAID).

This is the most western parish, not only in the hundred of Rhayader, but also in the county of Radnor, and derives its name from being situated between the two rivers Wye and Elan. It is bounded on the north by the parish of Llangurig and the county of Montgomery; on the east by the river Wye; on the south by the river Elan; and on the west by that river and the brook Clarwen. It consists of two townships, viz., the Grainge and the Parish. It is also designated by two other divisions, viz., Dyffryn-Wy and Dyffryn-Elan; that is, the vale of the Wye, and the vale of the Elan. The Grainge includes that portion of the parish with which Rhys, Prince of South Wales, endowed his newly founded Abbey of Strata Florida, in the county of Cardigan, and constitutes a royal manor, holden of the crown of England by Robert Peele, Esq., of Cwmelan, in this parish, at the gross rent of £6.

The principal landed proprietors of this parish are Robert Peele, Esq., of Cwmelan, Thomas Lewis Lloyd, Esq., of Nant-gwyllt, Hugh Powel Evans, Esq., of Noyadd, Thomas Prickard, Esq., of Dderw, David Oliver, Esq., of Rydoldog, — Davis, Esq., of Gwardolau, &c. The Cwmelan estates were purchased of the late Thomas Johnes, Esq., some years ago, by Thomas Grove, Esq., a gentleman of the county of Somerset, amounting to 10,000 acres of land, called the Grainge of Cwmdauddwr.

Nant-gwyllt House was added to by the late Thomas Lewis Lloyd, Esq. It is a strong, commodious mansion of stone.

Noyadd, which signifies Hall, or Court, is situated in a delightful valley on the left bank of the Elan, and resembles in its construction the letter H.

Rhydoldog House was erected by the late Jeremiah Oliver, Esq., of the city of London.

In former times, as well as at present, this parish was distinguished by containing mines and minerals. At a place on the hills, about three miles west from the town of Rhayader, near the line of the old road that led to Aberystwyth, named Gwaith-y-mwynau, *i. e.*, the miners' works, great quantities of lead ore, impregnated with silver, were found in the reign of Charles I., which were melted and coined for the pay of the royal army; and recently a lead mine was worked at Cwmelan, by the late Thomas Grove, Esq., its proprietor.

The antiquities also of this parish are interesting; and the first that deserves our attention, as it was undoubtedly the first in construction, is the tommen or tumulus which at present is designated by the appellation of Tommen Llan-santfraid, though not so originally; for there is ground for believing that its existence was prior to the age in which that saint lived, and that its primitive construction was druidical. Contiguous to it, and only divided by the road leading towards Noyadd, is a place named Bryn, with accumulations of earth adjoining. The word is often applied to signify a druidical court of judicature. The addition, however, to the Tommen, of a deep foss and a high rampart, made in a subsequent age, gives it the character of a military position, destined to defend and protect the adjoining cell of Dominicans, or Blackfriars, placed at the western foot of Rhayader bridge, as well as afterwards the church of St. Fraid, situated in front of it, and also the castle of Rhayader, to which it served as an outpost. The cell of the Dominicans, here mentioned, was suppressed in the thirty-first year of the reign of Henry VIII. Its temporal endowments are unknown. Contiguous to this cell, and on the right hand of the road leading to Aberystwyth, is another tumulus, or barrow, the summit of which is excavated.

On the top of the hill, not far distant from the turbary, is a huge stone, set erect in the ground, and having upon it the figure of a cross. It is supposed to be commemo-

rative of the base assassination committed by the Flemings and Normans on Eineon Clyd, *regulus* of Elfael, brother of Cadwallon, *regulus* of Moelynaidd, on his return from Cardigan, where he had assisted in the celebration of the festivities and tournaments instituted by his father-in-law, Rhys, Prince of South Wales.

Near to Gwaith-y-mwynau there is a considerable tumulus, or barrow. The use and designation of this work may be collected from its local situation; for from thence may distinctly be seen the castle of Rhayader, to which fortress, therefore, it must have served as an outpost to give intelligence to the garrison of the approach of an enemy in a quarter from which most danger was to be apprehended, namely, from the Flemings and Normans, who had at that time over-run and possessed Cardiganshire.

Proceeding onwards from Abercython in a straight line parallel to the course of the Elan, and through a valley richly cultivated and picturesque, about three miles in a westerly direction, we arrive at Nant Madoc, where the ruins of Capel Madoc are at this day distinctly to be seen, near to which in ancient times a monastery stood. Among other temporalities, of which its endowment consisted, was an adjoining estate named Coed-y-mynach, or Monks' Wood, which supplied its inmates with fuel for culinary and other purposes. Frequent visits subsisted between them and the neighbouring monks, either for the purpose of their mutual peace and edification, or for consulting together on their temporal interests; and it is recorded that the inhabitants of this religious establishment were accustomed, on certain periodical seasons, to visit their brethren in the abbey of Strata Florida, in the county of Cardigan, marching over the hills in procession, and making the rocks re-echo their loud and chaunted hymns. Their road over the mountains may at this day be traced.

The next piece of antiquity that occurs in point of time is situated on the confines of this parish, where it comes in contact with Cardiganshire, at a place named Abernant-y-beddau. It consists of a huge stone set erect in the ground, and bearing upon it this inscription:—



“ Mae tribedd tribedog  
 Ar Lannereh dirion feillionog,  
 Lle eladdwyd y tri Chawr mawr  
 O Sir Freeheiniog  
 Owen, Milfyd, a Madog.”

There are crown lands in this parish, holden by the prepositor, the gross annual rent of which is £4 16s. 8d. The tenths of the Grainge in this parish, belonging to the crown, are holden by Mrs. Margaret Lewis Lloyd, of Nant-gwyllt, at the gross annual rent of 2s. 6d.

#### *Ecclesiastical Account.*

The old church of this parish was built in the form of a barn—low, long, and dark. Its roof was covered with shingles. The present church, a neat and handsome structure, was erected in the year 1778.

This benefice is a discharged vicarage, estimated in *Liber Regis* to be of the clear yearly value of £25. The aggregate emoluments of the vicarage, arising from augmentation, composition for tithes, and surplice fees, amount at present to nearly £100 per annum. The tithes are divided between the prebendary and the vicar; but in the township of the Grainge the vicar enjoys only the third part. The parish register commences in the year 1678, and contains several articles written in Latin.

#### *List of Incumbents.*

Howel Price .....	1660	Hugh Edwards .....	1741
John Davies .....	1683	Thomas Edwards.....	1783
David Lewis .....	1724	— Evans .....	
Morgan Richards .....	1741		

#### *Charitable Donations.*

In a year unknown, and whether by will or deed unknown, a rent-charge of £2 12s. per annum upon land, now vested in Mr. Evan Thomas, was bequeathed by John Davies, supposed to be the vicar collated in 1683, for the benefit of poor inhabitants of this parish who have attained the age of 50 years, and of such as are blind, dumb, and maimed.

In a year unknown, and whether by will or deed unknown, a rent-charge of £2 per annum upon land, now vested in Mr. Thomas Lewis, was bequeathed by Jeremiah Powell, for the benefit of the poor inhabitants of this parish.

About the year 1719, whether by will or deed unknown, a certain messuage called Llawryllan, and lands annexed, were given and devised by the Rev. Charles Price, vicar of Llanarth, in the county of Cardigan, in trust, to his heir-at-law, and to the vicars of Cwmdauddwr and Nantmél for the time being, for the purpose of providing education for poor children of this parish, and for the preaching of five divinity sermons in the church of Cwmdauddwr on the first Sunday in May, and on the first Sunday of the four succeeding months, yearly. The school is kept in the town of Rhayader, by the sub-curate thereof, who is also master of the free school of Rhayader, and likewise vicar of this parish.

#### ST. HARMON.

The common appellation of this parish is St. Harmon, but the proper name is St. Garmon, the initial letter G

being softened into H. The money raised for the service of the year 1803 amounted to the aggregate sum of £216, at 8s. 3d. in the pound. In each township the king's taxes are collected separately.

It contains three manors or lordships: viz., Clâs, which belongs to Perceval Lewis, Esq., of Downton; Rhiworiad, the hereditary right of the Prince of Wales, or of the crown of Great Britain, now leased by the Earl of Oxford; a small portion included in this belongs at present to J. C. Severn, Esq., of Penybont, but was formerly a part of the demesne of the ancient family of Fowler, of Abbey Cwmhir.

This parish contains numerous druidical relics, rude fortifications, and sepulchral memorials, such as distinguished the ancient inhabitants of Siluria. On the extreme point of an elevated hill, named the Garn, is a most perfect cairn, accompanied with a stone chest, human bones, black earth, and other corresponding appendages. On Foel Howell is an ancient tumulus, the remains of the castle or sepulchre of Hywell ab Madoc, *regulus* of Moel-y-naidd. Moel Bryn contains three mounds, or barrows, probably seats of judicature in ancient times. Contiguous to Nant-y-Saeson is a single stone of huge dimensions, placed erect in the earth, and also two large and two small stones arranged quadrangularly, named "Dau fraich, a dau law," that is, the two arms and the two hands, near to a place called Hendrew. On the verge of the common named "Waun Marteg," and near to the river of that name, are three tumuli, placed in a triangular position. On the Cnuch estate is a tumulus called Crygin; and near to a farm-house named Pen-y-pistill is another, of much larger dimensions, named Cae Crygin; and near to a farm-house called Nantserth-ucha, that is, the upper steep brook, is a third tumulus, named Crygin Sero. Many of these barrows are placed in so direct a line of position as to be visible from each other, and therefore in ancient times they may have been rendered subservient to vigilatory purposes, and for spreading intelligence through the country, and not used as sepulchral

memorials of the illustrious dead, as is generally supposed by the commonalty of these parts. The greater part of them appear to have been military, and constructed for the defence of the country.

On the moor which divides the parishes of St. Harmon and Llangurig, or that separates the county of Radnor from that of Montgomery, was slain, in one of those violent and bloody commotions which too often agitated the ancient inhabitants of Wales, and contributed to ruin the country and destroy its independence, Gwynne, the brave son of Llewelyn ab Iorwerth, Prince of North Wales.

There is also, on the bank of the river Marteg, at the eastern extremity of the parish, near to the confines of the parish of Llanbister, a remarkable and conspicuous tumulus named Bedd Garmon, *i. e.*, the grave of Garmon, where perhaps the tutelary saint of this parish, or of some person of that name of distinguished note, lies interred. Probability favours the former supposition, as tradition has transmitted an account that St. Garmon had an hermitage adjoining to the church-yard of this parish.

About 150 years ago, so universal was the use of the Welsh language in the county of Radnor, and so superior its purity in so recent a period as the life-time of the late Lewis Morris, Esq.—a most competent judge—that is, in the year 1747, that in all its churches Divine Service was performed in that tongue alone. So great a revolution has since taken place, that the church of St. Harmon, situated in a remote and sequestered corner of the county, the inhabitants of which have little or no direct intercourse with England, remains in the present day the only one in which Christian worship is celebrated, and religious instruction dispensed, in the aboriginal language of Britain. But even here it is in a rapidly declining state; and the English tongue, now almost become the prevailing medium of oral and epistolary communication, threatens its radical abolition.

The numerous cottages which of late years have been

erected on the wastes indicate an increase of population in this parish. According to the return published in the year 1801, it consisted of 661 individuals.

### *Ecclesiastical Account.*

The church of St. Harmon is situated on the right bank of the river Marteg, nearly in the centre of the parish. It consists of a nave, chancel, porch, and a low turret containing one small bell. The whole edifice is in a very dilapidated state. The old church, like all other old churches in Wales, was built in a barn-like fashion—low, long, and dark. Its antique appearance gave some colour to the tradition that it was coeval with the saint to which it was dedicated. Some years ago, when Chase Price, Esq., was candidate for the representation of this county in Parliament, its ruinous condition rendered its reduction in size necessary. But the temporary relief which this measure gave has ceased, and the whole fabric requires to be taken down and rebuilt from the foundation.

The ancient inhabitants of this parish were distinguished, among other qualities, by a grateful remembrance of their sanctified benefactors. For, besides their care in perpetuating the name of their patron saint by making it the appellation of their parish, they preserved in their church, with holy reverence, the pastoral staff, or crook, of St. Gurig, which, in those days of simplicity and superstition, possessed the much prized virtue of curing most of the diseases incident to the human constitution. This venerated relic was committed to the devouring flames at the time when the heretical reformation of the errors and corruptions of Popery took place in this kingdom.

This benefice is a discharged vicarage, estimated in *Liber Regis* to be of the clear yearly value of £5 15s. 2½d.

The prebendary of St. Harmon, in the Collegiate Church of Brecknock, is stated in *Liber Regis* to be of the yearly value of £3 17s. 3½d. The yearly tenths are 7s. 8½d. This prebendary, or sinecure, was sequestrated or abolished by the republican fanatics in the year 1649.

A few years ago was established a Methodistical conventicle; also, a chapel of the Baptist persuasion was erected at a place named Nant-gwin. These dissenters from the Established Church are not supposed to be on the increase.

### *List of Incumbents.*

William Jones, ejected by the parliamentary commissioners, and the benefice sequestrated, 1649

Robert Lewis .....	1739	John Dyer, A.M.....	1785
Llewelyn Davis.....	1745	Timothy Davies .....	1786
John Lewis .....	1774	Evan Powell .....	1793

### *Charitable Donations.*

James Edward Morris bequeathed at a time unknown, and whether by will or deed unknown, a sum of money, the gross amount of which is £10, for the relief of decayed labourers not chargeable to the parish.

Another account says that the yearly interest of £10, left by James ab Edward, supposed to be the same with James Edward Morris, is yearly distributed by Evan Edwards and the churchwardens.

In the year 1781 Mr. Evan Davies, of Sychnant, in this parish, bequeathed by will a legacy of the gross amount of £20, for the benefit of poor and

decayed labourers not chargeable to the parish. Both these pecuniary bequests are at present vested in Mr. David Davies.

A small estate in this parish, named Penbedw, was bequeathed by Lady Hartstronge, relict of Sir Standish Hartstronge, Bart., about the year 1702, for the purpose of endowing a free school in the parish of Llanelweth, in this county.

LLANFIHANGEL-FACH, OR HELYGEN.

This name signifies the parish of St. Michael the Less, or the parish of St Michael abounding in willows.

One of the most interesting vestiges of antiquity by which this county is distinguished occupies a situation in this parish. A Roman station, containing a Roman cohort of soldiers, commanded by a prefect, established and fortified on the left bank of the river Ieithon, in this parish, and not in the adjoining parish of Llanhir, as some have erroneously supposed, became in process of time a large and populous place, surrounded to a considerable extent with buildings erected by the natives, who had intermixed with the new colony, and assimilated their manners to those of their conquerors. This celebrated station, which by the Romans was named Magos, but Caerfagu by the Silures, Camden, through error of judgment, fixed at Old Radnor, and other antiquaries, with as little foundation for their conjectures, at other places. But if coincidence of distances, identity of name, and many other concurring circumstances, have any weight in determining questions of this kind, this fortified mansion, commanding the line of the Ieithon and the adjoining country, must appear to the mind of every impartial investigator as having juster claims and stronger pretensions to be considered the very spot on which the Roman governors of Britain constructed the Silurian Magos, and facilitated its communication with their other numerous stations in Britannia Secunda by the formation of roads. Two of these immediately communicated with the river Wye, one at Llechrhyd, in the parish of Llanhir, in this county, and the other at a place in the parish of Clyro, opposite to the town of Hay. Another road passed by the church of Llanbadarn-fawr, leaving the village of Penybont on the right, and, intersecting the country in

a line parallel with the river Clywedoc, proceeded by Bwlch-cefn-din, near to a farm-house called Cwmtelmau, where it communicated with Gaer, in Llanddewi parish, by Abbey Cwmhir, through Bwlch-y-sarnau, that is, the defile or pass in the Roman road, and so on in a straight line to the river Severn, opposite Caersws, in the county of Montgomery.

According to the return made of its resident population in the year 1801 the number of its inhabitants was 102. The money raised by the several parochial assessments for the service of the year 1803 amounted to the sum of £24 0s. 2d., at 2s. 6d. in the pound.

#### *Ecclesiastical Account.*

The church is dedicated to St. Michael, whose memory is little honoured in the meanness of its structure, and in its total want of those appendages of accommodation generally found in places set apart for religious worship. For this has no baptismal font, nor pulpit, nor ground dedicated to funeral rites. The children born in the parish are obliged to be conveyed to the churches of Nantmêl and Llanhir, at a considerable distance, to receive the sacrament of baptism, whither the dead are also transported for Christian burial. With respect to the other sacrament of our holy religion, the total neglect of its administration is connived at here, because there is no communion-table. And yet the non-payment of tithes is not connived at, but rigidly enforced. This benefice is a perpetual curacy, annexed to the vicarage of Nantmêl.

#### *List of Incumbents.*

Evan Lewis .....	1702	Hugh Price .....	1762
Thomas Jones .....	1758	Daniel Williams .....	1805

#### LLANHIR.

The signification of this name, written as above, is the Long Church, or Parish. This parish contains two townships, viz., Cil Ci, that is, the Retreat of the Dog; and Traws Coed, that is, Across the Wood.

The inhabitants possess a right of depasturing their cattle, sheep, &c., on the common of Llandrindod; and they have hitherto resisted every application for joining in a petition to Parliament for leave to inclose their commons and waste lands.

The parochial assessments raised in the two townships of this parish are collected separately and distinctly, and the aggregate amount of them for 1803 was £200 17s. 8d.,

at 8s. in the pound. According to the return made of its resident population in the year 1801 the number of its inhabitants consisted of 519 individuals. Since this period its population seems to be on the increase.

The property in this parish which Howel ab Cadwallon granted to the monks of Abbey Cwmhir, in this county, for the purpose of endowing a chantry, and for the providing of lights, consisted of four acres of land, and was called Ryllerhôs, or Kyllerrhôs.

There is also in this property, belonging to the crown, a messuage and garden, leased by the late Hon. and Rev. Dr. Harley, Bishop of Hereford, and now by his representative, at the gross annual rent of 3s. 4d. In the year 1784, this rent was nine years in arrears.

#### *Ecclesiastical Account.*

The church is a humble structure, consisting of a nave, chancel, and low tower, and is dedicated to All Saints.

This benefice is a perpetual curacy, not in charge, annexed to the vicarage of Nantmêl, estimated in *Liber Regis* to be of the certified yearly value of £22. The tithes are equally divided between the Chapter and Chanter of St. David's, and the vicar of Nantmêl. The total emoluments of this curacy amount at present to the annual sum of £71.

#### *List of Incumbents.*

Evan Lewis .....	1702	William Williams .....	1782
Hugh Price.....	1755	John Williams .....	1804
H. P., recollated.....	1762		

#### *Charitable Donations.*

In 1718 Mr. John Davis left a rent-charge of £2 upon certain lands, sometime vested in the late Rev. Thomas Jones, to be distributed among the poor inhabitants of this parish.

In a year unknown Messrs. Morris Owen, and Rees Price, left by will a rent-charge of £2 10s. upon certain lands called Garreg, now vested in Richard Price, for the benefit of the poor inhabitants of this parish. This money was regularly distributed till a few years ago. John Price, in whom it was then vested, retarded the payment of the same, and it has been detained ever since.

#### NANTMEL.

This parish is bounded on the north by the parish of St. Harmon and hamlet of Abbey Cwmhir; by the parishes of Llanfihangel Helygon and Llanhir on the south; by the river Wye and the borough of Rhayader on the west; and by the parishes of Llanbadarn-fawr and Llanddewi-

ystrad-Ennau on the east. It is a large parish, extending in length eight miles, and five in breadth, and contains four townships, viz., Coed-glasson, or the green groves; Faenor, or the summit; Maesgwyn, or the white field; and Cwys-tudin, or the furrow of Tudwen. Each of these collect their assessed taxes separately and distinctly, the aggregate amount of which, for the service of the year 1803, was £469 14s. 5½d., at 6s. 8d. in the pound. It is calculated that about two-thirds are inclosed and cultivated.

The chief mansion-house is Llanbarried.

The vestiges of antiquity that still exist in this parish are numerous and interesting. And as the hill of Cwys-tudin contains more relics of this description than any other spot of equal dimensions within the parish, it is just that the signification of its name be first settled and defined, before its ancient vestiges be described. This appears the more necessary from the erroneous explanation assigned to it in a work of great popularity, viz., Mr. Carlile's *Topographical Dictionary of Wales*, article, "Nantmêl," where it is printed "Gwastadedd." Now this word signifies a plain; whereas the thing itself is a hill, surpassed, indeed, in height and dimensions by many hills in Wales, but on each side sufficiently precipitous to distinguish it from a plain, or level territory. Besides, to interpret the name of this hill by Gwastadedd violates analogy; for the configuration of the hill resembles an immense furrow turned up by the plough. The current name in the neighbourhood is not Gwastadedd, but Cwys-tudin; and it is evident that its etymology consists of Cwys, a furrow, and Tudwen, the saint of that name. On the summit and on the sides of the hill are to be seen to this day vestiges of furrows; and there is on this hill, a little to the west of a farm-house named Skyrrihiw, a particular place, now known by the appellation Cwystudwen, having traces of several furrows, and of some buildings, where it is probable this agricultural saint had his dwelling and residence, and which gave name to the hill. Whence it may justly be concluded that Cwystudwen is



the real name of the hill, and that its true signification is the furrow of Tudwen.

Near to the above-mentioned place, Cwystudwen, are two remarkable carns, named Carnwen, and Carnfach, that is, the white and the little carn, each being of an elliptical form, and having in the centre an erect stone of superior magnitude. These relics have been much disfigured and altered from their original formation by the spoliations of lazy and avaricious farmers, who have removed many of the stones of which they were composed for the purposes of building, and of road repairing, &c.

On the eastern extremity of this hill, and on a farm named Gifron, is a place which the common people distinguish by the appellation Gwar-y-beddau, that is, the ridge of graves; it consists of three mounds, or elevations, in which tradition reports three brothers, who, returning from the wars, quarrelled, fought, and fell by each others' swords, were interred. It is impossible at this remote period to ascertain the names or the rank of these near relatives; but it is evident from these sepulchral memorials, and other circumstances, that they were of considerable note and distinction. In the adjoining turbary there was found, some years ago, a human skull, having its full complement of hair; probably the preservation of the hair was owing to the astringency of the peat water.

But it is on the central summit of this hill that the most remarkable and interesting vestige of antiquity is placed, and which hitherto has escaped the notice of all preceding antiquaries. On the south side stands a farm-house, at present of mean appearance, but which was of considerable note in former times, as its name, Bwlch-y-llys, or the defile leading to the palace or court, implies; and tradition reports it to have been the residence of the *regulus* of this district, and also to have been occasionally occupied by some of the Princes of Wales. No vestige, however, of its ancient grandeur now remains. The whole of its magnificence is confined to the north side, where, in a direct line from the defile, is to be seen the site of the royal palace, or court of judicature. These ruins consist of seven

or more large heaps of quarried stones, arranged east and west, and placed in positions opposite to each other. There can be little doubt of this place having once been a court of judicature, instituted probably as early as the druidical times.

Along one side of the lake Llyngwin there is an elevation of ground resembling an embankment, of a semi-circular form. For what purpose this was done cannot now be ascertained. Tradition says that in former times there stood a town in this place.

A little to the east of the mansion of Llanbarried is a farm-house named Gwylfa, being a vigilatory appendage to the Roman camp upon the Ieithon, in the parish of Llanfihangel Helygen, and commanding a distinct and extensive view of the adjoining country. And on the left hand of the turnpike-road leading from the town of Rhayader to Nantmêl Church, between Hendre and Dolau, there is a farm-house named Tafarn-eithin. This is supposed to have been the Taberna of the Roman garrison of the camp above-mentioned, and the work around Llyngwin to have constituted their baths.

On the bank of the rivulet Rhydtîr, at a small distance east from the town of Rhayader, whither it is supposed the town formerly extended, and where a church, as tradition reports, once stood upon an adjoining piece of ground named Clytiau, or Pant-yr-Eglwys, that is, the church-yard, is a solitary tumulus, or barrow, destitute of a moat or vallum, and consequently sepulchral. It is named Cefn-Ceidio, which signifies the ridge of Ceidio, who was a Welsh saint that lived about the middle of the fifth century.

Many of the hills in this parish are crowned with British encampments. Many old houses also still retain the appellation of "castles," as Castell-mawr, Castell-newydd, &c., having each in their vicinity a tommen, or tumulus, moated round, or intrenched, and therefore military; from which circumstance is derived their title to the denomination of "Castell."

The inhabitants of this parish speak the two living lan-

guages of this island, though the use of the aboriginal tongue is rapidly declining, Divine Service in the church being performed entirely in English.

### *Ecclesiastical Account.*

The church of Nantmêl is situated nearly in the centre of the parish. This benefice is a vicarage, remaining in charge, and having annexed to it the chapel of Llanhir. It is estimated in *Liber Regis* at £11 17s. 6d. per annum. The yearly tenths are £1 3s. 9d. The Bishop of St. David's is the patron. The tithes are equally divided between the Chapter and Chanter of St. David's and the vicar. The present lessee is Hans Busk, Esq.; they are worth £400 per annum. This benefice was sequestrated by the parliamentary commissioners in the year 1649.

### *List of Incumbents.*

Evan Lewis was instituted by Gul. Clement, Surrog. Archlep. Cant., 1702.					
Hugh Price, recollated 1762	....	1755	William Henson	.....	1818
William Williams	.....	1782	J. B. Byers	.....	
John Williams	.....	1804	Richard Venables	.....	

### *Charitable Donations.*

In the year 1718 Mr. John Davies devised by will the annual sum of £2, secured upon land, and now vested in Mr. John Griffiths, for the benefit of the poor of this parish.

In the year 1718 Mr. Hugh Phillips, of Pen-y-ffynnon, devised by will the sum of £5 per annum, secured upon land, and vested in the late David Stephens, Esq., and now in his representatives, for the poor of this parish. We are informed that the will specifies that this sum left to the poor of this parish from Pen-y-ffynnon estate should be distributed at the discretion of the minister and churchwardens; but the person in whom it is now vested evades that part of the will, and takes upon himself, or at least pretends to, the distribution of the same.

### RHAYADER, OR RHAADRGWY.

The town of Rhayader contains four streets, intersecting each other at right angles, and pointing nearly to the four cardinal points. Though in this respect the form of this town bears some resemblance to a Roman camp, and though much fortification, exclusive of the castle and its appendages, surrounds the place, yet there are no grounds for believing that it was ever possessed by the Romans, the river Ieithon being the boundary of their progress in this district.

This town is a distinct and independent parish of itself, exempt from *county rates*, maintaining its own poor, and having a resident population of nearly 400 persons. The money assessed and raised by the parish rates amounts

upon an average to £160 per annum. It contains a grammar school, and an endowment of about £12 per annum for the education of a limited number of poor children. The school-house, which stands on the confines of the church-yard towards the east, was erected by subscription in the year 1793. The Rev. Mr. Evans, sub-curate of Rhayader, is the present master.

The Town-hall, which is a handsome, modern, square building, strengthened at both ends, east and west, by a strong work of stone masonry, and having two commodious rooms above, supported by arches resting on massy oak pillars, is situated in the centre of the town, and was erected in the year 1762, by subscription. The east and west ends have each a circular arch of stone work, and over the former is affixed a sun-dial, made by that celebrated arithmetician, the Rev. Llewelyn Davies, vicar of St. Harmon. The bridge over the Wye was erected in the year 1780.

It is impossible now to ascertain the era in which Rhayader began to be a distinct town. It probably existed as such long prior to the Norman conquest. The vestiges of antiquity, in which its vicinity abounds, refer the population of the district in which it is included to a much earlier age, even to the druidical times. Tradition reports that the ancient town far exceeded the present one in magnitude, and that its precincts extended to Cefn-eeidio on the east, to Felin-dré on the south, and in the same proportion on the two remaining points; and that the avenues, now denominated lanes, were once inhabited streets. However this may be, it is certain, that the place was ever considered by the Princes of Wales, and by their enemies, as of great importance, the object of frequent contests, and made the victim both of intestine and of foreign hostilities. Rhys, Prince of South Wales, with his civil and military officers, and his army, consisting of at least between five and six thousand men, encamped here for several days; whilst the Prince, in the most solemn manner, in the church of Rhayader, in the presence of a numerous assemblage of spectators, among

whom were the chieftains of the district, confirmed the several grants with which he had endowed his newly-founded abbey of Strata Florida, in Cardiganshire. This fact renders the circumstance probable that the adjoining country, in order to be capable of furnishing subsistence to so great a multitude of people, was far better cultivated, and more fertile, than it is at present; and also, that the houses of the town were more numerous and more respectable, to be able to provide suitable accommodation for visitors of the first distinction.

In the year 1340 this town was the property of Roger Mortimer, Earl of Wigmore and Marche, and remained, with little interruption, in the possession of that family, until the accession of Edward, Duke of York, to the throne of England, when it became, together with the rest of Cantref Moelynaidd, a part of the patrimonial inheritance of the crown of these realms.

From the desolating effects of the hostile irruption made by Owen Glyndwrwy into this district, this town suffered severely, as well as by the oppressive and barbarous edicts issued by Henry IV., consequent upon that irruption. These violent and impolitic measures retained it long under the pressure of poverty, mitigated by the sunshine of royal favour in the reign of the first English monarch of the race of Tudor, and entirely dissipated under the auspices of his son and successor. For here both the county court and the court of great sessions were holden. The hall, or court of judicature, was situated at Pen-y-porth, on the bank which overlooks the bridge over the Wye, and the structure on the opposite side of the street, now the Presbyterian meeting-house, was the gaol or prison. The iron rings and chains which bound the prisoners, and iron bars which secured the windows, remain to this day. The place for the execution of convicts was on the north end of the town, near a house known by the name Pen-y-maes.

This gleam of sunshine was of short duration. A disastrous event happened which deprived the town of Rhayader for ever of this distinguished privilege. A

Cardiganshire banditti, composed of disbanded soldiers, had long concealed themselves in an inaccessible cavern near where the Devil's Bridge now stands. From hence they sallied out, imposed contributions on the adjoining country, and to their depredations sometimes joined the occasional effusion of human blood. They were distinguished by the name of Plant Mat, or the children of Mat. Leaving their lurking-place in the obscurity of the night, and having arrived on the right bank of the Wye, they waited their opportunity, safely concealed in a thick grove of oaks which grew on an estate named Dderw, in the parish of Cwmdauddwr Llansantfraid; where, being informed by their spy that the judge would repair at a certain hour on the ensuing morning to the church of Rhayader, previous to his entering on the business of the sessions, they sallied forth, crossed the river at Waun-y-capel, met him on Maes-bach, fired their pieces, and shot the venerable man through the heart. During the moments of amazement, with which the suddenness of this transaction overwhelmed the attendants, the villains were able to effect their escape, and returned over the hills to the cavern. The whole country soon rose against them; the murderers were besieged in their rocky den, and, after a desperate resistance, taken, and executed. After this it was ordered by Parliament that the court of great sessions should be removed to Presteigne, where the county court was also henceforward to be holden, alternately with New Radnor.

Rhayader, having contributed both men and money to the support of the royal cause of Charles I., was denounced by the parliamentarians as malignant, and they ordered a court of inquisition to be holden here by commission, for investigating and confiscating the patrimonial inheritance of Charles Stuart, &c. The meadow lands named Gwirglodd, adjoining this town, and situated within the precincts of the borough, together with the town mill, had been previously alienated by James I., who had given or sold this property to ——— Lloyd, Esq., of Dôl-goch, in the parish of Cwmdauddwr. At present,

Rhayader is a considerable market-town and place of trade, and in it a woollen manufactory has for some years been established.

*Rhayader Castle.*

This fortress, which in ancient times conferred on the town of Rhayader no inconsiderable degree of importance, and was an object of much contention, advantageously stood on a nook of the river Wye, a very little above the place where the present stone bridge is erected, at the extremity of Maes-bach, or the little common. Of the superstructure no vestige at present remains. Many large stones, the foundations of its walls, the author of this work remembers to have seen on the spot. The rest had been conveyed thence, time immemorial, for purposes now unknown. But the original foundation of the castle may still be traced. The only entrance at present, which preserves a communication with it, is a narrow space on the north-east, between two deep trenches cut out of an exceedingly solid schistous rock; the one trench leads to the river towards the north, the other is more inclined to the east. Along the south foundation runs a foss, about 16 feet deep and 12 feet wide, until it communicates with a steep precipice, whence issues a spring that formerly supplied the garrison, and now the inhabitants of the town, with most excellent water. The bottom of the precipice runs parallel with the bed of the river. These three trenches form three sides of a hexagon, the very figure in which this fortress was constructed. The several tumuli, or barrows, situated in the vicinity of the castle, at irregular distances, have been already enumerated; excepting perhaps one which stands on the brow of the hill to the west, which overlooks the town, and which served as a vigilatory post to communicate to the garrison intelligence of the approach of an enemy. The particular situation of this outwork, and indeed of the fortifications of the town, which extended from the northern bank of the river Wye to its southern; having the castle and the other tumuli in the centre of the line westward, and leaving its

eastern side totally unguarded, sufficiently explains the reasons which demanded their construction, and clearly indicates the enemy against whom they were intended to guard. The depredations and cruelties committed by the Normans and Flemings who had settled themselves on the sea-coasts of the counties of Pembroke and Cardigan, and the horrid murder which they perpetrated on Eineon Clyd and Morgan ab Meredudd on the hills of Cwmdauddwr, as these *reguli* were peaceably and unsuspectingly returning from Aberteifi, rendered a precaution of this kind absolutely necessary. Influenced by these considerations, Rhys, Prince of South Wales, constructed this castle, for repelling such sanguinary incursions. Eventually, the fortress stood him in a double stead; the fidelity of its garrison, and the strength of its works, serving to counteract the machinations of his personal enemies and competitors. For it was no sooner completed than the sons of Conan, who himself was the illegitimate offspring of Owen Gwynedd, Prince of North Wales, envying the glory and prosperity of Rhys, marched with united forces, and attacked this his favourite castle; but after having lain before it a considerable length of time, they raised the siege, (A.D. 1178,) and returned into their own country, stung with disappointment.

Giraldus Cambrensis relates, in his *Itinerary of Wales*, an extraordinary occurrence to have happened in the castle of Rhayader. (A.D. 1188.) A certain delinquent was imprisoned in this fortress. His wife, anxious for his liberation, found means secretly to convey to him a portable bell, which, as the avaricious and imposing monks informed her, possessed the wonderful efficacy of liberating prisoners from confinement. The governor of the castle, true to his trust, and in equal defiance of monkish indignation and of this alleged virtue, refused to liberate his prisoner, or even to restore the magical bell; upon which, as this historical divine gravely adds, both the town and the castle of Rhayader, excepting only the fortunate wall on which the bell had been suspended, was by divine vengeance in one night consumed by lightning.



We hear no more of the castle of Rhayader for the space of nearly seven years, when the fury of civil war instigated unparalleled enormities, and a most unnatural conspiracy broke out amongst the sons of Prince Rhys, who imprisoned their aged father, and took and burned to the ground this his favourite fortress. Recovering his liberty, and knowing the importance of having a fortified station in this place, which in a manner commanded the communication between North and South Wales, the prince ordered it to be reconstructed and regarrisoned. (A.D. 1194.) It was afterwards consigned to the care of Cadwallon ab Madoc, *regulus* of Moelynaidd and Cerri, who zealously supported his country's cause, and manfully opposed the encroachments of the ambitious house of Mortimer. He fought several severe battles, and was at length defeated and imprisoned through the treachery of his brothers, whom the English had seduced to favour their interests. Having recovered his liberty and his property, chiefly by the mediation of Prince Rhys, he soon died, (A.D. 1230,) and his possessions in Moelynaidd and Cerri were distributed, conformably to the laws of gavelkind, among his children, whom, disunited among themselves, and abandoned by the Princes of Wales, Roger Mortimer, Earl of Wigmore, dispossessed of all their estates in this county. From this period the castle and town of Rhayadergwy became the property of the family of Mortimer. Soon after this event, Llewelyn ab Iorwerth, Prince of North Wales, having defeated Hubert de Burgh, the general of Henry III., and compelled him to retire from Wales, destroyed most of the Norman castles constructed in the Marches, and leading his victorious army to this district, he laid siege to the castle of Rhayader, which he took by assault and burned to the ground, and put the whole garrison of Mortimer to the sword.

Historians are silent whether this castle recovered itself from the effects of this complete catastrophe. This silence militates against the supposition of its restoration to its former splendour and importance. For had it existed during the hostile and furious incursion which Owen

Glyndwrwy made into this district, then in subjection to the family of Mortimer, some notice would have been taken of it; nor would that bold chieftain, when he marched hence to the gates of Worcester, have left a place of this consequence in his rear, and in the hands of his enemy.

The site on which the old castle stood merged to the crown at the accession of Edward IV. to the throne of England, and is, or ought to be, vested in the Earl of Oxford.

### *Borough.*

Rhayadergwy is an ancient borough by prescription, governed by a bailiff, who is annually elected. Here are holden a court-leet, and a court-baron, at the former of which the burgesses are elected by the town jury. The rights, privileges, customs, boundaries, and extents of this borough, it is thought best to express in the words of the several presentments of these two courts, copies of which are as follow:—

A Court-Leet was holden in the Borough of Rhayader, on the second day of May, in the twelfth year of Charles I., (A.D. 1637,) before Charles Price, Esq., the Deputy Steward of Philip, Earl of Pembroke and Montgomery, the jurors whereof presented and declared,—

I.—That a herriot of two shillings is due to the King's Majesty upon the decease of every tenant dying seized of any messuage, tenement, or lands within the said borough or liberties thereof; and that the like sum of two shillings is due upon alienation of any messuages, tenements, or lands, upon any person or persons within the said borough or liberties thereof, and no more.

II.—That the bailiff of the said borough was accustomed to be elected at His Majesty's leet holden for the said borough after Michaelmas yearly, either out of the residing or foreign burgesses, provided that if a foreign burgess be to be elected, then it is requisite and agreeable to the custom there used that he be residing within the said borough upon the Michaelmas-night next before the said leet, together with his wife, and necessary household stuff, as pot, pan, cat and dog, else not to be admitted to the office.

III.—That the bailiff for the time being, at the leet aforesaid, is to present to the stewards of the same sitting in court, the names of two such of the burgesses as are in election besides himself, with the names of such other of the burgesses as approve the same, out of which choice the said stewards in court are to make election of any one of them to be bailiff, if there be no cross return put in by other of the burgesses for the election of another; and if there be, then the bailiff is to be elected by the major voice of the burgesses, wherein no foreign burgesses have a voice, except they be then resident.

IV.—That the office of bailiff doth partly consist in gathering and accounting for His Majesty's use all such rents, fines, and americiaments of courts-leet and courts-baron, waifs, estrays, and other forfeitures happening and falling due, and to be found within the said borough and liberties thereof; and to answer and pay the same at His Majesty's receipt, when as he shall be required; in respect whereof the said bailiff is entitled to a fee called merements.

V.—That burgesses be elected when occasion shall require with the steward's approbation by the homage of the residing burgesses at the court-leet, wherein no foreign burgess hath voice to elect or oppose, unless he be residing in town at Michaelmas-night. And in case another burgess doth oppose, then it is requisite by the said custom, that such opposer be then in person present, seconded with two such other voices more to oppose the same, or in default thereof, he is himself to produce two more to be present at the next court-baron there to be holden, to oppose the same; else the first election to stand, and the persons elected to be admitted and sworn.

*Jurors.*

Ludovice Evans, Gent.	David ab Evan Millr
Ricidus David Lloyd, Gent.	Ludovice ab Howell.
Evan Joseph.	Rice David Faber.
David ab Evan ab Howell.	Rice Da <sup>d</sup> ab Richard, Junr.
Evan ab Hugh.	Johannes Thomas.
Johes. Evans.	Edmund ab Hugh.

Johnes Jenkins, Constable.

At a Court of Jury holden for the Manor and Borough of Rhayader, the following presentments declarative of its rights and ancient customs, and in answer to several articles demanded by the States and Commons of England, in relation to the right and property due to the late King and his progenitors of and from the said Manor and Borough, holden the twenty-ninth of November, 1649, before Henry Makepence, John Marriott, Peter Price, and John Lloyd, Esquires,—

I.—The said manor and borough in length, and breadth, and compass, extends from a place called Lliardiard-fawr northward to a gate called Lliardiard Cae James; thence to a brook called Caeminod eastward; thence along that river called Wye to a place called Lliardiard-yr-hendrà westward; and so along that gate to the said Lliardiard-fawr northward; and that the late king and his progenitors were lords thereof.

II.—That the freeholders and their tenants hold their services by holding of suit to the court-leet and court-baron, and paying of herriot, together with one hundred shillings chief rent, and that is to be paid by the bailiff for the time being at the audit or receipt next after Michaelmas, and that yearly, to the use of the late king, and now consequently to the states and commons of England.

III.—That the freeholders and their tenants by their rents and services are so entitled in the commons called Maes-y-drè, and Maes-bach, as purtenances to their freeholds, so that they have had, and still have, power to give leave to poor people that want habitation to build upon the same, and to inclose any part of the said commons at their pleasure.

IV.—That John Lloyd, of Dôl, Gent., deceased, did purchase in fee-farm his heirs and assigns for ever, one mill and meadow, Gwirglodd-fawr, and certain other lands within this manor or borough, of King James I., about the first year of his reign, reserving yearly rent to the crown, and that the same is in possession of Eleanor Lloyd, his widow, and her tenants.

V.—This confirms the herriots due upon decease and alienation, and declares the toll of the market to belong to Sir Edmund Sawyer, and that Howell Jones, Esq., is his agent and his under-farmer, to gather the same.

VI.—No copyholders within this manor or borough.

VII.—Courts-leet holden twice a year, viz., within a month of Easter, and within a month of Michaelmas. The court-baron every three weeks. The court-leet to be holden by steward and bailiff, and any thirteen men or more of the freeholders, tenants, and burgesses, to inquire and present their ancient customs within this manor or borough in behalf of the lord and themselves. And the court-baron is to be holden by bailiff and steward, and served by the burgesses, freeholders, and tenants, to serve as jurors betwixt party and party, and that to the number of six men being then sworn. And that the freehold lands are holden in fee-socage-tenure under the last king, being lord of the said manor and borough, as under his manor of Greenwich. And that the bailiff's fee is called merements, a farthing for pitching every market-day, and a penny every fair-day for pitching; and that there are two markets every week, viz., every Wednesday and Saturday; and one fair on the twenty-third of November; and three days of meeting, or fair-days, on the twenty-sixth of July, fifteenth of August, and sixteenth of September, yearly.

VIII.—That Lewis ab Hugh alienated one messuage, one close and garden, with a little house and piece of ground thereunto, belonging to Hugh Powell, Gent., for which a herriot of two shillings is due.

IX.—That the late king granted to the freeholders and tenants within the same manor or borough, belonging to the lordship of Moeclynaidd and Gwerthryniun, of which this manor is a member, a charter under the great seal of England. The records and customs of the court-leet and court-baron are kept by James Price, Esq., of Pilleth.

X.—No works due on the freeholders and tenants within the said manor or borough, but touching the rents and services before-mentioned.

XI.—That there is a church within this manor or borough, which is a chapel belonging to Nantnêl; that the parson's part is sequestrated by the committee of sequestrations; that Robert Powell, an orthodox divine, the present incumbent, doth hold the same by the approbation of the Assembly of Divines, and the Great Seal of England; that the tenth of all the town hay is paid, lambs, wool, and cheese to the said parson or vicar, the same to be equally divided between them, and the same tithe is set out yearly for fifty shillings.

#### *Jurors.*

Evan David, Gent.

Morgan Lewis, Gent.

Edward Lloyd, Gent.

David Jn<sup>o</sup>. Pyree, Gent.

Rees David Richard, Gent.

Owen Vaughan, Gent.

Evan ab Rees ab Evan Gough, Gent.

Lewis ab Hugh, Gent.

Stephen Jones, Gent.

James, Lloyd, Gent.

Evan Pugh, Gent.

John Evans, Gent.

David ab Evan Pyree, Gent.

The inhabitants are accommodated with a supply of fresh water, both in the heat of summer and the frosts of winter, conveyed through the middle of the town from a spring at the extremity of Maes-y-dref, by means of an artificial channel, close to their doors. This stream is now named Bwgey, or Bwch-gwy. The comeliness and beauty

of the children of this town have been the subject of observation to every traveller, and is recorded in the following short but ancient adage,—

“Adarn Bwgey, Glanha ynghymry,”

that is,—

“The fairest children Wales can have,  
Are those that drink bright Bwgey’s wave.”

Rhayadergwy having been, from time immemorial, a manor belonging to the Princes of Wales, and under them to the royal tribe of Ellistan Glodrudd, Lords of Moelynaidd, Fferllys, and Cerri, enjoyed privileges, honours, and immunities, in which property of inferior description was not allowed to participate. These marks of favour were continued whilst it remained subject to the Earls of Marche and Wigmore; and when a descendant of that powerful family ascended the throne of England, it became a part of the royal patrimony of the sovereigns of that country, each of whom it has the honour to regard as its lord. But it was reserved for the reign of Henry VIII., who, sprung from Welsh ancestors, patronized the inhabitants of the Principality, and endowed them with the same rights and privileges as his English subjects possessed, to rescue this royal lordship from obscurity, and invest it with a right in common with the other contributory boroughs to vote for the election of a representative in Parliament for Radnor. This privilege was conferred by statute enacted in the twenty-seventh year of his reign. (A.D. 1536.) The manner of electing its burgesses, who are entitled to vote at elections, is as follows: At a court-leet the jury, being impanelled, present to the steward, or deputy-steward, the names of such persons, whether inhabitants or not, whom they think proper to select as fit and proper persons to be made burgesses. This presentment being accepted by the steward, the persons so presented are generally sworn in immediately, if they be present in court, but if not present, at a subsequent court.

Though the rent of land within the limits of this

borough is as high as £5 per acre per annum, yet the number of acres uninclosed and uncultivated exceeds that of those which are inclosed and cultivated; the former amounting to 90 acres, and the latter to 87, as it appears by a survey made in the year 1787. The uninclosed and uncultivated land comprizes Maes-y-dref, Maes-bach, and Waun-y-capel. Part of Maes-y-dref has at times been inclosed, and converted to tillage; in which case it was apportioned among the householders, paying scot, and liable to lot, by a pound rate. The last inclosure took place in the year 1775, not without some grumbling and opposition set up by a few of the neighbouring farmers, who, though neither residents or occupants within the borough, nor consequently liable to pay suit or service thereto, have exercised a custom which, through long connivance, is usurped as a right, of depasturing their cattle and sheep upon these commons, whilst the inhabitants of the borough, in whom the sole right is vested, are terrified from the attempt of establishing and confirming their exclusive claim by the enormous expense to be incurred by an application to Parliament for an inclosure act.

On the western extremity of the common called Maes-y-dref is a most excellent spring of pure and limpid water, named St. Mary's Well. It was heretofore a custom for the young people of Rhayader, of both sexes, to resort hither on Sunday evenings, during the spring and summer seasons, to drink this salutary beverage sweetened with sugar. Adjoining to this fountain there stood formerly, previous to their mutilation, vestiges of druidical construction, such as a cromlech, and an elliptical basin chiselled out of the solid rock, and corresponding with the description given by Borlase in his *History of Cornwall*.

On the south-eastern side of Maes-bach is a small collection of houses named "Pentrè-boeth," that is, the hot suburb or village. The cause of the addition of this epithet has given rise to various conjectures.

*Ecclesiastical Account.*

The church of Rhayadergwy stands on the north-west side of the town.

Rhys ab Gruffudd, Prince of South Wales, escorted by an army amounting at least to between five and six thousand men, arrived in the town of Rhayader, and made a magnificent procession to the church, where, in the presence of an innumerable concourse of people, he ratified and confirmed, in the most solemn manner, the immunities, liberties, and donations with which he had endowed his newly-erected abbey of Strata Florida, in the county of Cardigan. The perpetual property of that territory, now denominated the Grange of Cwmdauddwr, was at this time conferred on the monks of that monastery. The idea of so great a multitude of persons, some of whom were of the highest rank and distinction, assembling in the town of Rhayader, and abiding there some days, at least suggests the opinion that the place at that period must have been much larger in extent, and the country around better cultivated and more fertile, in order to be capable of furnishing the necessary provisions and accommodations which this numerous and diversified assemblage required. This historical fact is alone sufficient to prove the importance and respectability in which this division of the county of Radnor was anciently holden.

A custom prevailed to a recent period for Divine Service to be performed in the church of Rhayader on Christmas-day yearly, at six o'clock in the morning, on which occasion the church was completely illuminated. The abuse of this pious custom, called in the Welsh language "Plygain," caused its abolition.

Another ancient practice, derived probably from the druidical institution, was observed in this town till of late years with rigid tenacity. The attendants on every funeral procession were wont to carry a small stone or pebble in their hand, which, on the arrival of the bier at the turn of the road leading to the church, they threw to a large heap of stones that had accumulated there by similar means, saying, "carn ar dy ben," that is, a stone on thy head. This relic, savouring of superstition, though harmless in itself, was deemed unfit to be continued under the light of Christianity. The act, however, of recording the practice of our ancestors, as it may lead to the knowledge of their principles, will, it is hoped, escape censure.

The church or chapel of Rhayadergwy is dedicated to St. Clement, the contemporary of St. Paul. The benefice is a perpetual curacy, in the diocese of St. David's, not in charge, annexed to the vicarage of Nantmêl, and estimated in *Liber Regis* at the yearly value of £1 15s. The vicar of Nantmêl is the patron. It has been augmented by Queen Anne's bounty.

On digging the foundation of the new tower of the church of Rhayadergwy, erected in the year 1783, a great number of skeletons were discovered about a foot below the surface of the ground, arranged side by side, in a most regular and orderly manner, with their respective heads placed in the same direction; one skeleton only excepted, which was of an immense size, the thigh-bone measuring more than one yard in length. This skeleton was placed in a direction contrary to all the rest. All the teeth in the skulls were sound and whole, and rivalling ivory in whiteness. This discovery gave rise to much discussion. After many conjectures as to the time and occasion of this interment, it was at last unanimously agreed upon that these skeleton bones were the remains of the garrison soldiers of the castle of Rhayadergwy, whom Llewelyn ab Iorwerth, Prince of North Wales, had put to the sword, and the inhabitants of the town buried in this methodical manner under the old belfry of the ancient church. That individual skeleton, which was of gigantic magnitude, and placed in a direction contrary to all the others, was supposed to have been that of the commander of the castle. All these bones were care-

fully collected, and deposited in one large grave opened in the church-yard, by order of the father of the compiler of this history:

Rhayader mill is crown property, now holden by Evan Stephans, Esq., of Cruchell, in this county. The gross annual rent is 17s. 4d. In 1784 one year was in arrear. The same rent was reserved in the grant made by Charles I. to Eden, Scriven, and others.

In the Dean of Windsor's lease a mention occurs of crown land in Rhayader, supposed to be Gwirglodd-fawr, the gross annual rent of which, together with the tolls, amount to £3 6s. 8d.; and also of the borough of Rhayader, the gross annual rent of which is £4 19s. 8d., due from the prepositor.

The Presbyterians and Calvinistic Methodists have each a conventicle here. The former was the old gaol, near the Tower Hill; the other is in the same street. A meeting-house for the Wesleyan Methodists was erected in East Street; but, for want of support, has now totally declined.

### *Charitable Donations.*

In a year unknown Mr. John Davis left a rent-charge of £2 15s. upon land, now vested in Thomas Price and John Davics by will, for the purpose of teaching poor children.

About the year 1720 David Morgan, Esq., of Bettws Diserth, devised by will a rent-charge of £3 upon land, vested in the late John Davics, for the purpose of teaching poor children.

About the year 1719 the Rev. Charles Price bequeathed by will the annual sum of £11 12s., secured upon land, and now vested in the Rev. — Evans, for the maintenance of a schoolmaster in or near Cwmduddwr Church, distant from Rhayader about a furlong, for teaching a certain number of poor children. This school is now kept in Rhayader.

In the year 1813 the Rev. Henry Williams, A.M., bequeathed by will to the use of the Vice-Chancellor and Heads of Houses in the University of Oxford a sum in the three per cent. consols, reduced by the legacy duty to the sum of £59 8s., for the purpose of establishing a lectureship in the church of Rhayadergwy, and of increasing the salary of the parish clerk, as a compensation for his attendance when the duty is performed.

### CEFN-Y-LLYS HUNDRED.

This modern division of the county of Radnor received its name from the celebrated castle so called; and the castle from the palace, or court of judicature, erected and established on an elevated spot impending over the river Ieithon by the ancient Silurian *reguli*. This hundred embraces the central division of the county, having the hundred of Knighton on the north side of it, that of Radnor on the east, Pain's Castle and Colwyn on the south, and that of Rhayader on the west; and comprehends partly the ancient cwmwd of Swydd-wynogion, and partly Swydd-yr-allt, in the Cantref of Elfael. It contains nine parishes, viz., Blaiddfâ, Cefn-y-llys, Llan-



badarn-fawr, Llandegla, Llan-y-drindod, Llanfihangel-rhyd-Eithon, Llangunllo, Pilleth, Whitton. The parishes of Cefn-y-llys, Llandrindod, Craig township in Llandegla, and Cefn-y-pawl township in Llanbister, are situated in the cwmwd of Swydd-wynogion; whilst Llandegla, Llangunllo, Llanfihangel-rhyd-Eithon, Llanbadarn-fawr, Pilleth, and Whitton, are in the cwmwd of Swydd-yr-allt.

## BLAIDDFĀ.

The parish of Blaiddfâ contains upwards of 4000 acres of land, of which about 1200 are hills, 400 wood, and the remainder inclosed and cultivated. It also contains one forest, which, being in ancient times exposed to the cruel incursions of wolves, has, in consequence of the wise policy of destroying those ravenous animals, become a secure, excellent, and lucrative sheep-walk. This forest is an appendage of the crown, and leased by Richard Price, Esq., the present representative of the borough of Radnor; the under tenants paying a fixed rate, similar to that of Radnor forest, for the privilege of depasturing their cattle, sheep, &c., thereon. The same gentleman holds the lordship or manor of Blaiddfâ.

In this parish, within a few yards of the turn which the turnpike-road leading from Presteigne to Knighton takes in the direction towards Penybont, stands a manorial house of venerable antiquity, commonly named Monach-ty. This name implies a monastery; and the tradition of the neighbourhood seems to sanction this designation. But this is one of those vulgar reports which have no foundation in fact. There is no other proof of the existence of a monastic establishment in this place, than because a part of the estate still retains the British appellation Clôg, which signifies a grange; it being one of the endowments with which Roger Mortimer, Earl of Marche and Wigmore augmented the temporalities of Abbey Cwmhir, and because, in all probability, King Henry VIII., out of his great favour and grace to the Welsh, had permitted the last abbot of Cwmhir to retire to this sequestered spot, and here end his days in solitude and

peace. Or perhaps historians may have confounded this place with its neighbouring Monach-ty, situated near Knighton, on the left bank of the river Tame, which undoubtedly was a monastic cell, and to which, as tradition reports, the monks of Abbey Cwmhir, after the dissolution of their society, retired. To which may be added the following solution of this historical difficulty: The error of supposing this house to have been a monastery is to be ascribed to the corrupt appellation by which it has been designated for several years past. The original name was not Monach-ty, that is, an habitation of monks, but Monad-ty, that is, a house in an isolated situation; which signification exactly corresponds with the situation of the place; for it is embosomed in an amphitheatre of hills and woods, and does not visibly appear to the traveller till he suddenly and unexpectedly falls upon it.

The house of Monach-ty bears all the appearance of having been a very respectable manorial mansion. It is built of stone, and flanked with two wings. The interior contains many very lofty, grand, and spacious apartments, especially the great hall, which present an idea of the splendour and magnificence of ancient times. It contains also a dungeon, or a condemned hole for convicts, and consequently a court of judicature, in which offences against the rights, &c., of the manor, and the property of the tenants, were tried and condemned. On the south-east wall of the house, the following coats of arms are sculptured in relievo:—1. A chevron between three lions rampant, and three spear heads, with trefoils. 2. A chevron between three spear heads, and also these two initial letters, J. P., and date, 1638.

The first proprietor of this house and estate of whom any authentic account has been transmitted was James Price, Esq., who served the office of high sheriff for the county of Radnor in the year 1552, being the sixth of Edward VI. The same gentleman was sheriff in the year 1574, being the seventeenth year of Queen Elizabeth's reign. The next proprietor was John Price, Esq., probably the son of the preceding. He served the office of high

sheriff for this county in the year of our Lord, 1576, and was succeeded in this property by his son, James Price, Esq., who was high sheriff for this county in the year 1599, being the forty-first of Queen Elizabeth. The two initials above plainly bear allusion to this gentleman, whose reparation of, or addition to, the house is thus commemorated. After this period there follows a confused detail of the descent of the estate, owing to the anarchical transactions attendant on the great rebellion in the reign of Charles I. The following copy of an original document issued by one of the generals of that monarch, then acting in this district, and preserved by the Crowther family of Knighton, may perhaps throw some light on this subject:—

“Whereas there hath been an order formerly from his Highness Prince Rupert, directed to Brian Crowther, Esq., high sheriff of the county of Radnor, for putting Charles Prise, Esq., into possession of an estate called Monaughty, till further orders from the King’s Majesty, or his Highness, in recompense of £1000 lent upon a statute against Sir Robert Harley, now in actual rebellion: And whereas Mrs. Vaughan, widow, and Mrs. Powell, her sister, have forcibly entered into possession of the said estate, without order: I do require the aforesaid high sheriff to put Mrs. Vaughan and Mrs. Powell out of possession, and to give the possession to the Widow Prise, of Pilleth, administratrix to Charles Prise deceased, till further orders.”

The new order of things established by the Commonwealth of England altered the subsequent transmission of this property by alienating it from the family of Price, of Pilleth, probably on account of their loyal attachment and pecuniary assistance afforded to the king, as above related, and transferred to a line of a republican character; for John Davies, Esq., who served the office of high sheriff of this county in the year 1656, being the fourth year of the protectorate of Oliver Cromwell, was then in possession of the house and estate of Monad-ty. At the restoration the property reverted to the family of Price, of Pilleth, and belongs at this time to Richard Price, Esq., of Knighton, representative in Parliament of the borough of Radnor. In this house are to be seen, in excellent

preservation, very curious pieces of ancient armour; particularly an helmet and breast-plate of iron; and halberds, originally twelve in number, nine feet in length, the iron heads of which are formed to resemble those of a battle-axe, and adapted for cutting as well as thrusting. The general opinion, however, is, that they were never used as instruments of war, but as preservatives of peace, being carried by the sheriff's men in procession before the two justices of assize for the county when on the circuit.

Blaiddfâ Hall was the seat and property of a respectable family of the name of Clarke. Two gentlemen of this family served the office of high sheriff of this county, viz., John Clarke, Esq., in 1716, and John Clarke, Esq., in 1735. The late Charles Rogers, Esq., of Stanage, was related to this family by the maternal side.

The number of paupers in this parish is small, and the parochial assessments are moderate. The low sum of £38 13s. 7d., assessed at 1s. 4d. in the pound, sufficed for all the demands of the year 1803.

#### *Ecclesiastical Account.*

The church of Blaiddfâ is a rude edifice, consisting of a nave, chancel, low tower, and porch. The tower contains one bell. It is dedicated to St. Mary. The benefice is a rectory, estimated in *Liber Regis* at £12 10s. 1d. per annum; but as all the tithes of the parish are annexed to the rectory, the annual emoluments of the rector must be considerable. The yearly tenths are £1 1s. 2½d. The Bishop of St. David's is the patron.

#### *Charitable Donation.*

Above a century ago a person named — Wilkes bequeathed by will a rent-charge of the clear annual income of 1s. upon land, now vested in David Jenkins, for the benefit of the poor of this parish.

#### *List of Incumbents.*

— Brown was rector of this parish, and ejected by the parliamentary sequestrators; the tithes were confiscated and appropriated to the use of the government, 1649.  
 Henry Meredith, A.M..... 1732      William Baker ..... 1793  
 Thomas Bowen..... 1765      Ditto, recollated..... 1796  
 William Crawford, A.M..... 1769

#### CEFN-Y-LLYS.

In describing this portion of the hundred, we shall consider it under these three general heads, viz., the castle, the borough, and the parish.

This castle, indeed, has sometimes been denominated

Castell-Glyn-Ieithon, because its situation is upon a bank or ridge that overlooks the vale of the river Ieithon. Its original construction was so admirably adapted for defence as to be almost impregnable against the modes of attack practised in those days, when the use of gunpowder and artillery was unknown. However, in 1262, it was taken by surprize by a detachment of troops sent thither by the order of Llewelyn ab Gruffudd, Prince of North Wales, who had defeated Roger Mortimer in the field, and was laying waste his Radnorshire and Herefordshire estates with fire and sword. The governor of the castle was made a prisoner, and the greater part of the garrison, who were Herefordshire men, were put to the sword. After this capture the right policy which this detachment should have pursued was to have razed the walls of the castle, and levelled them with the ground, and then to have retired into their own country; instead of which they made it their residence, in a country every part of which was possessed by their enemies, who soon besieged them, cut off their supplies, and compelled them by starvation to an unconditional surrender. It remained ever after in the possession of the Norman Lords of Moelynaidd, who established in it that tremendous court of justice, or rather injustice, called the Lords Marchers' Court, which gave them an uncontrolled authority over all the inhabitants, and over the whole property of the country. It became the resort of traitors and unprincipled banditti, who were prepared to swear anything, and against any person, to gratify the will and avarice of their employer. By these nefarious means many an innocent inhabitant of the country has been deprived at once both of his estate and of his life. In the reign of Henry VI. died Edmund, the last Earl of Marche and Wigmore of the name of Mortimer, leaving no issue. This castle then devolved to Richard, Duke of York, and Earl of Cambridge, in right of his wife Anne, the only surviving sister and heir of the aforesaid Edmund; and upon the accession of his son to the throne of England, by the name of King Edward IV., it finally was annexed to the crown of Great Britain.

Camden, the antiquary, relates that, in his time, viz., about the year 1558, it lay in ruins, and that the site on which it stood then belonged to the Duke of York. Several years ago a silver thumb-ring was dug up in a place called the Castle Garden, and is now in possession of a lady named Mrs. Edwards, of Greenfields. Many persons ascribe it to remote antiquity, and suppose it to have been the signet-ring of one of the Princes of South Wales, probably Rhys, who occasionally resided in the castle of Cefn-y-llys.

Cefn-y-llys is a borough by prescription, and by the 37th of Henry VIII. was annexed as one of the four contributory boroughs which enjoy the right to nominate and qualify burgesses for voting for a representative in Parliament for the borough of New Radnor. Its burgesses when duly elected, are chosen in the following manner :— At a court-leet holden by the steward, or deputy-steward, presiding over this borough, the jury, who have been previously summoned, and who ought to be burgesses of the same, are impanelled, and present the names of such persons, whether inhabitants of the borough or not, whom they think proper to select as fit and proper persons to be made burgesses. This presentment being accepted by the steward, the persons so presented are generally sworn in immediately, if they be present in court, but if not, at a subsequent court. After this, their names are enrolled in the courts above. The borough of Cefn-y-llys is a lordship, or manor, inherited by the crown, but alienated some centuries ago to the ancestors of Sir Standish Hartstronge, Bart., who died in the year of our Lord 1701, and was buried in the Cathedral Church of Hereford. This lordship and borough, together with the lordship of Trewern, which comprises the township of the parish of Llanfihangel-nant-Moylin, and several other considerable estates in this county, were sold about sixty years ago by Sir Henry Hartstronge, Bart., an Irish gentleman, to Benjamin Walsh, Esq., whose son, or rather nephew, Sir John Walsh, is the present proprietor. Previous to the time of this purchase, court-leets were holden at Noyadd,

Cefn-y-llys, and at Trewern; of which courts the late Rev. James Jones, father of the Rev. Benjamin Jones, perpetual curate of Buallt, was steward. A court-leet is still holden in the village of Cefn-y-llys, at a farm-house called Noyadd.

The aggregate amount of the parochial rates in both places was, for the service of the year 1803, £93 13s. 9d., at 3s. 3d. in the pound.

It is doubtful whether the number of inhabitants is now upon the increase; the reverse is most probable, on account of the obnoxious practice of consolidating farms. The resident population, containing the borough and the out-parish, or the upper and lower division, consisted in the year 1811 of 320 individuals.

In this parish, near to the site of the old castle, is a stone bridge over the Ieithon, which connects a communication with several high roads leading to and from the towns of Radnor, Kington, Knighton, Buallt, Rhayader, and the hamlet of Penybont.

Sir B. Walsh, Bart., is the lord of the manor of Cefn-y-llys, and proprietor of the borough.

*Charitable Donations.*

Mr. Thomas Palmer bequeathed by will, in the year 1712, a clear annual rent-charge of £3 5s. upon land, now vested in the minister and churchwardens of this parish, for the relief of poor housekeepers not receiving parochial assistance.

In the year 1713 the Rev. Hugh Powell bequeathed by will a clear annual rent-charge of £2 15s., now vested in the minister and churchwardens of this parish, for the relief of poor housekeepers not receiving parochial assistance.

*Ecclesiastical Account.*

The church consists of a porch, nave, chancel, and a low tower. It is dedicated to St. Michael. The benefice is a rectory, estimated in *Liber Regis* at £8 19s. 4½d. per annum. The whole tithes of the parish are annexed to the rectory, which renders it a valuable living. The Bishop of St. David's is the patron.

*List of Incumbents.*

Matthew Herbert was ejected by the parliamentary sequestrators, and the tithes were confiscated, 1649.

David Lloyd . . . . .	1717	Daniel Jones, A.B. . . . .	1768
Herbert Bradford, A.B. . . . .	1747	Thomas Jones . . . . .	1784

## LLANBADARN-FAWR.

Following the sinuosities of the beautiful and meandering river Ieithon, we enter upon the parish of Llanbadarn-fawr, so named to distinguish it from the parish of Llanbadarn-fynydd, in the same county.

Ascending still higher up the Ieithon, along a circuit of considerable compass, we arrive at the hamlet or village of Penybont, a name synonymous to the French *tete du pont*, both signifying the head of the bridge. In former times it bore a different name, and was called Pont-rhyd-y-cleifon, that is, the bridge on the ford of the wounded, implying that a battle was fought in its neighbourhood. In its present state it can boast only of a few houses, and those scattered. Three new ones have a few years ago been added: that which the late John Price, Esq., inhabited, where he acquired by trade an immense fortune, which qualified him to become one of the firmest and most respectable country bankers in the Principality of Wales. This house has lately been enlarged and beautified in a very splendid manner by J. C. Severn, Esq., who married the only daughter and heir of the said Mr. Price, and served the office of high sheriff for this county. The other house is inhabited by Middleton Jones, Esq.

Few are the vestiges of antiquity contained in this parish. On the right hand of the road leading from Penybont to Rhayader, at a short distance from the former place, is a druidical carn. A Roman road from the Roman station Magos, or Caerfagu, upon the Ieithon, in the parish of Llanfihangel Helygen, communicating with the stations in North Wales, passes through this parish, and crosses, first, the Ieithon at or near the bridge of Llanbadarn-fawr, then the turnpike-road leading to Penybont, within half a mile of that village; and, ascending up the country in a line parallel to the river Clywedoc, proceeds to Bwlch-cefn-din, near to Cwmtelmau, and thence near to Abbey Cwmhir; it then continues its course through Bwlch-y-sarnau, that is, the pass or defile of the road, and thence in a straight line to the river Severn, at a place



opposite to Caersws, in the parish of Llandinam, and county of Montgomery.

There is, near the village of Penybont, a piece of crown land, leased to the Rev. J. Parsons at the gross annual rent of 7s. 8d.

#### *Ecclesiastical Account.*

The church of Llanbadarn-fawr, dedicated to Padarn, or St. Paternus, is a small edifice, consisting of only a single nave, or aisle, and contains two sepulchral memorials of marble; the one commemorating the interment of the late John Price, Esq., of Penybont, and the other — Davies, Esq., of Brinenwclâs.

This benefice is a discharged rectory, estimated in *Liber Regis* to be worth £7 12s. 6d. per annum. The total annual emoluments amount at present to £100. The Bishop of St. David's is the patron. In the year 1651 it was sequestrated by the parliamentary commissioners.

#### *Charitable Donations.*

In the year 1813 George Moore, Esq., devised by will a rent-charge on land, now vested in Mr. James Moore, of the sum of 10s., to be distributed among poor housekeepers of this parish who receive no parochial relief.

In the same year Mrs. Bridget Clarke bequeathed by will the yearly interest of £10, now vested in Mr. Evan Powell, to be distributed among poor housekeepers of this parish who receive no parochial assistance.

#### *List of Incumbents.*

Thomas Davies.....	1738	David Griffith .....	1804
Hugh Price, A.B.....	1762	Charles Griffith .....	1805
William Amos, A.M. ....	1782	Lewis Price Jones.....	1823
John Dyer .....	1785		

#### LLANDEGLA.

This parish derives its appellation from the name of the patron and female saint Tecla.

As this parish borders upon the forest of Radnor, it possesses a right of commonage on those healthy and extensive sheep-walks. For, according to an inquisition taken in the sixth year of the reign of Queen Elizabeth, (A.D. 1564,) by virtue of the Queen Majesty's commission addressed to commissioners for the survey of the forest of Radnor, the parish of Llandegla, in conjunction with those of Llanfihangel-nant-Moylin, Llanfihangel-rhyd-Ieithon, Blaiddfâ, Cascob, Radnor, Old and New, is entitled to send cattle, &c., to be depastured on the forest of Radnor, on paying to the forester at the rate of 2d. for

every beast or cattle, and 3d. for every score of sheep or goats.

The parochial rates, which are assessed and collected in the three townships separately and distinctly, amounted to the sum of £166 1s. 9d., at 7s. in the pound, for the service of the year 1803.

There do not appear at this time any vestiges of antiquity, or traces of ancient fortification, or tumuli, in this parish; although in all the neighbouring parishes such vestiges are clearly discernible. It is probable that this parish participated in the fate of the parish of Llanfihangel-nant-Moylin, which fell under the arms of William de Braos, Lord of Brecknock and Buallt, in the eleventh century.

Castell Cwmaron, that is, the castle in the dingle of the river so called, is in this parish, and about two miles distant from the village. It was erected by Roger Mortimer and he is said to have occasionally resided in it. There are grounds for believing this fortress to have been of an earlier date, and to have originally belonged to the *reguli* of Cantref Moelynaidd. No relic of it remains at present; the site only is to be discerned.

There is also in this parish an estate named Swydd, the tenure of which was in ancient times official; that is, this property was granted by one of the *reguli* of the district, and holden by the proprietor, on the condition of performing certain services or duties, and of executing a delegated authority.

#### *Ecclesiastical Account.*

The antique appearance of the church of Llandegla renders the supposition probable that some parts of its structure are composed of the fragments of some despoiled monastery, perhaps of Abbey Cwmhir, and removed hither at a time immemorial.

The church-yard is spacious, and contains many memorials of the dead. The following inscription is on a tombstone that commemorates the sepulture of Evan and Alice Williams:—

“They were so univocal, that none could say,  
Which did rule, and which did obey,  
He ruled, because she would comply: and she,  
By so complying, ruled as well as he.  
Now they sleep in hopes through Christ again to be  
Mutually united to their souls eternally.”

The prebend of the church of Llandegla, in the Collegiate Church of Brecknock, is stated in *Liber Regis* to be worth £5 per annum. The yearly tenths are 10s. The Bishop of St. David's is the patron.

The benefice of the church of Llandegla is a discharged vicarage, estimated in *Liber Regis* at £35 3s. The clear yearly value of this benefice, arising from augmentation, tithes, glebe, and surplice fees, is about £80.

#### *Charitable Donations.*

In the year 1637 the clear annual sum of £4 was devised by Evan ab John Morris, by deed, charged upon land, and vested in Thomas Jones, John Meredith, and Evan Phillips, for the benefit of decayed inhabitants of this parish not receiving parochial relief.

In the year 1721 Samuel Williams devised by will a rent-charge of £3 upon land, vested in the minister and churchwardens, for teaching and instructing the poor children of this parish to read.

In the year 1721 Mrs. Anne Griffiths bequeathed by will the sum of £120, which produces an annual interest of £9, and is now vested in John Griffiths, James Phillips, Thomas Williams, Thomas Jones, Howel Evans, and Richard Williams, to be distributed among the decayed housekeepers and poor of the parishes of Llandegla, Llanfihangel-nant-Moylin, and Colfa. This bequest has been laid out in the purchase of land.

In the same year Mr. Evan Griffiths bequeathed by deed the annual interest of the principal sum of £40, to be distributed in the same manner as the preceding.

In the same year Mrs. Bridget Clarke left by will a rent-charge of 1s. per week, secured upon land left by John Meredith, called the Wern, in this parish, and vested in Thomas Beversley. The same was given for a short time, but afterwards refused on account of its not having been given in the testatrix's life-time, and never received since the year 1733. It has been paid for some Sundays; but the person to whom the estate was left refused payment; upon which an opinion was taken and given against the parish.

#### *List of Incumbents.*

Robert Bicknell, ejected by the parliamentary commissioners, 1649	
Richard Prothero..... 1700	James Phillips ..... 1748
Herbert Probert Howarth ..... 1740	

#### LLAN-Y-DRINDOD.

This parish, which bears the name of the Holy Trinity, is bounded on the west by the river Ieithon; on the east by the parish of Llanbadarn-fawr; on the south by Cefny-llys; and on the north by Diserth and Bettws Diserth. It contains by estimation nearly 3000 statute acres of land, of which about 2000 are inclosed and cultivated, and the remaining acres, being hilly and common, are uninclosed. It consists of two divisions, viz., the upper and the lower, each of which collects and pays the land-tax and the assessed taxes separately and distinctly.

This parish may with justice boast of the superior

salubrity of its air and climature. It is the Montpellier of Radnorshire, preserving the health of its inhabitants to a great age, and speedily restoring invalids who resort hither for the benefit of the waters to a gladsome state of convalescence. Though, as might be expected in a hilly country, the showers of rain are frequent, and sometimes heavy, yet a moist foggy atmosphere is seldom seen. There are also many pleasant rides about Llandrindod, and some scenes in the neighbourhood by no means destitute of beauty and sublimity. These circumstances, with exercise, contribute, no doubt, to the preservation and restoration of health; and the claim of Llandrindod is substantiated by facts. Of thirteen successive years, two passed without a single funeral; and during the whole of that period, the average number of annual instances of mortality did not amount to three, out of a resident population which, according to the return made in the year 1801, consisted of 192 individuals. In the year 1817, the number of inhabitants was estimated at 180 persons, of whom 87 were males, and 93 females. From the commencement of the year 1800 to the close of 1816 there had been 66 children baptized, viz., 37 males and 29 females; and during the same term of years, some of which were remarkable for dearness and scarcity of provisions, were buried 46 persons, viz., 26 males, and 20 females. The parochial assessments collected and received from the two divisions of this parish, for the service of the year 1803, amounted to the sum of £157 5s. 1d., at 2s. 6d. in the pound.

To the antiquary this parish is a most interesting spot, and affords many a delicious treat. There is on the western extremity of the common of Llandrindod, almost contiguous to the village of Howey, an ancient encampment of an elliptical form, named *Caer-du*; besides many others interspersed, and enumerated elsewhere. A Roman road which entered this county on the banks of the river Wye, at Newbridge, intersects this parish. The formation seems to have been vigorously opposed by the Silurian inhabitants, who manfully disputed every inch

of ground with their invaders, and compelled them to alter the line of its direction in some places. Their combined attacks issued simultaneously from certain and distinct points, viz., Caerneddau, Cefn-y-gaer, and Addfa—all parallel to the road, and commanding a full view of it—and harassed in no inconsiderable degree the Roman caravans which conveyed the ore from the lead mine in this parish, that had been worked, not only from remote antiquity, but also by that people, though at various times discontinued. At length, the Romans succeeded in establishing a fortified camp and station on the right bank of the Ieithon, in the parish of Llanfihangel Helygen, which effectually served to overawe the country, and suppress the desultory and irregular hostilities of its natives. This station is to the present day denominated *Caer-fagu*, and has the justest pretensions to be the site of the Roman *Magos*. The Saxons were never able to penetrate into this district. It was, however, reduced by the Norman conquerors of England, and retained in subjection by the family of the Earls of Marche and Wigmore, who, after the total extinction of the native *reguli*, not only seized upon their patrimony, but also assumed their honours and title, viz., Lords of Moelynaidd and Elfael.

In this parish are situated those medicinal springs of long-continued and approved celebrity, called Llan-y-drindod Wells. The principal of these are three, viz., the rock or chalybeate water, the saline pump-water, and the sulphur water.

Walter Wilkins, Esq., of Maeslough, the representative of this county in Parliament, is lord of the crown manor of Is-mynydd, including the parish of Llan-y-drindod.

It is conjectured, on probable grounds, that the number of inhabitants of this parish must formerly have exceeded the present amount, or themselves more religiously disposed; for one church was found inadequate to the expression of their pious feelings and inclinations. The foundations and walls of a very ancient chapel, named Llanfaelog, that is, the church of St. Maelog, who lived

in Wales about the middle of the sixth century, were a short time ago dug up in the centre of a corn-field in this parish; but no authentic or even traditionary information could be obtained respecting it. This alleged degeneracy from the piety of their ancestors is not supported by fact; for, as a substitute of the dilapidated chapel, a Presbyterian meeting-house has started up, built by an ancestor of the late Thomas Jones, Esq., of Pencerrig, the grandfather of the present Mrs. Thomas, who, together with his family, constantly repaired thither every Sunday morning for public worship, and it was endowed by his surviving widow.

#### *Ecclesiastical Account.*

The church of Llan-y-drindod consists of a single nave, and is dedicated to the Holy Trinity. This benefice is a curacy, not in charge, under the prebend thereof, and estimated in *Liber Regis* at £6 per annum. It has been augmented with two lots of Queen Anne's bounty, of £200 each, and its total emoluments amount at present to £40 per annum.

The prebend of Llan-y-drindod, in the Collegiate Church of Brecknock, is stated in *Liber Regis* to be worth £30 per annum. It was sequestrated by Parliament in the year 1649. The yearly tenths were 10s. 10½d. per annum, but are now discharged. The Bishop of St. David's is the patron.

#### *List of Incumbents.*

Jeremiah Griffiths, A.B. ....	1734	Philip Davies .....	1768
David Jones, A.B. ....	1776	John Davies .....	

#### *Charitable Donations.*

In the year 1684 Mr. Philip Lewis devised by will a rent-charge of 10s. secured on land, and vested in the churchwardens, to be distributed among the poor inhabitants of this parish not receiving parochial relief.

John Bevan Meredith, date unknown, and uncertain whether by will or deed, bequeathed a rent-charge of 10s. secured on land, and vested in the churchwardens, for the benefit of the poor of this parish not receiving parochial relief.

Evan Jones, date unknown, and uncertain whether by will or deed, devised a rent-charge of 8s. secured on land, and vested in the churchwardens, to be annually distributed among poor persons of this parish not receiving parochial relief.

John Jones, date unknown, and uncertain whether by will or deed, bequeathed the annual interest of £10, vested in the churchwardens, for the use and benefit of the poor inhabitants of this parish not receiving parochial relief.

#### LLANGUNLLO.

This parish derives its name from the saint to whom its church is dedicated. It contains about 6000 acres of

land, 1000 of which may be said to be uninclosed and waste; and consists of two divisions, the upper and the lower, bounded by the two rivulets that discharge themselves into the river Lug, near the church. It extends about five miles in length and four in breadth.

There is a peculiarity observed in this parish in the mode of paying its land-tax and county rates. One third part of the upper division pays these assessments to the collectors of the parish of Heyope, which is not included in the same hundred as Llangunllo; and another third part of the same division pays the same taxes to the collectors of the parish of Llanbister, which is comprehended in the hundred of Knighton. This singularity can only be accounted for on the supposition that these parcels of the parish of Llangunllo belonged formerly to persons of power and influence in the several parishes of Llanbister and Heyope, who annexed these payments to the places of their principal and respective residences.

The vale of the Lug does not seem to have been so firmly and obstinately contested as the vale of the Tame; there remain therefore fewer vestiges of antiquity, and traces of fortification. Several circular tumuli of considerable magnitude, containing about an acre of land each, are, however, to be discerned, as in several different places, so especially on the hill between the Bailey House and the Great Gate, and one distinguished by the name of Camp. In what era this camp was first formed no documents specify. As this part of Radnorshire was greatly infested by the Norman adventurers of Salop and Cheshire, it may have been made use of for the purpose of defending the country from their predatory incursions. There is also a remarkable ridge of earth artificially thrown up, named the Short Ditch, being a straight line extending between 200 or 300 yards in length from north to south on the Beacon Hill, partly in this parish, and partly in that of Bugaildu. The manifest designation of this fortified redoubt was to obstruct the march of the enemy invading this district from the north, and its formation effected by Sir Edward Mortimer's men, in the year

1402, for the purpose of opposing the progress of Owen Glyndwrwy before the battle of Pilleth, if not supposed prior to that event. Another corroborative proof of the existence of a fortified camp, or castle, upon the Bailey Hill, is furnished by the name by which that eminence is designated.

In the year 1804 a considerable quantity of gold coins was found by Mr. West, in the farm-fold of Noyadd-fach, in this parish, covered lightly by the earth. These coins were of the reign of Edward III., and struck in commemoration of a naval victory obtained over the French fleet, denoted by the figure of a man standing in a ship impressed on the reverse of the coin. A few of them were of the reign of Henry IV. There can be little doubt that these coins were secreted in consequence of the great alarm occasioned by the impetuous and desolating incursion made by Owen Glyndwrwy in the year 1402. The concealment of the coins was done in a hurry, as appears from the circumstance of their being slightly covered over with earth; and was never disclosed, because probably the owners met their deaths, either in the skirmishes that preceded the great battle of Pilleth, or in the field of battle itself. However, the discovery serves to confirm the reality of Owen's successful invasion.

Many silver coins also of the reigns of Elizabeth, James I., and Charles I., were discovered in a piece of ground belonging to a farm called Malagoed, near Creignant, in the year 1814. This field is denominated the Camp.

This parish has long been entirely Anglicised. The language universally spoken here is English. The oldest inhabitant has no recollection of the time when the Welsh language was in use; and yet the farm-houses, and the estates, are all distinguished by Welsh names.

There seems something peculiar in the elocutionary organs of the inhabitants of this parish. Though completely Anglicised, yet they are able to pronounce Welsh guttrals, not knowing them to be Welsh, with facility and distinctness; whilst, on the other hand, their enunciation of English words partakes of the Welsh peculiarity com-



bined with English vulgarity. For instance the word *upper* is pronounced *uvvr*; *fodder*, *fother*; *little* sounds like *leedle*; and *good* as *coot*. Again, some words are pronounced in such a manner as renders it difficult to distinguish whether they be of Welsh or English extraction, as *Cribyn Llhwyde* they call *Griffin Flyde*.

Some years ago the parish of Llangunllo was noted as well for the number as for the respectability of its landed proprietors, who resided on their respective freeholds, and exercised the duties of hospitality. The pressure of excessive taxation occasioned by the American and French revolutions has destroyed this link of the social chain, and swept away from this parish this once respectable and useful order of people. Their dwelling-houses, also, which were always open to the stranger and the poor, are fallen into a dilapidated state, and scarcely competent to shelter the depressed tenant from the inclemency of the weather. Even Weston Hall, which was once the residence of a Welsh chieftain, from whom was descended Sir William Meredith, a patriotic and an eloquent member of the House of Commons, is now reduced into so ruined a condition as to be fit only for the occupation of a pauper, though it has become the joint property of Richard Price, Esq., of Knighton, M.P., and of Mrs. Pritchard, widow, of Dol-y-felin. The site of this mansion still retains some vestiges of its ancient grandeur, and presents many traits of delightful scenery. Of late years, however, some of these habitations have undergone a tenantable repair, or rebuilt upon an inferior scale. Bailey House, indeed, emulates the characteristic feature of better times; situated on the brow of a hill, and surrounded with numerous and fine plantations of trees, this mansion commands a most beautiful and extensive prospect of the vale of the Lug, and presents to the eye of the traveller, wearied with the melancholy view of desolated dwellings, an object singularly refreshing and animating.

In this parish is an antique farm-house, called Mynach Ty, or Monk-house. This was certainly an habitation of that description. Several years ago some stone coffins

were dug up in the ground adjoining. The present structure is chiefly composed of timber and lath, the interstices filled up with mortar, and therefore not of so remote a date as monastic edifices in general. Thither at the dissolution, in the time of Henry VIII., the ejected monks of Abbey Cwmhir transferred their establishment, and in this seat of seclusion from the world maintained privately their former religion and habits, in opposition to the recent innovations of Cranmer, &c.

#### *Ecclesiastical Account.*

The church of Llangunllo consists of a nave, a chancel, a cross aisle or transept, a tower containing three large bells together with a smaller one, and a porch. It is dedicated to Cynllo, a Welsh saint who lived in the fifth century.

This benefice is a discharged vicarage, estimated in *Liber Regis* at the annual sum of £5 0s. 0½d., and stated in the margin of the said book to be worth the clear yearly sum of £28. An allotment of £200 has been given by the governors of Queen Anne's bounty.

The prebend of Llangunllo, in the Collegiate Church of Brecknock, is stated in *Liber Regis* to be worth the annual sum of £13. Three-fourths of all the tithes of this parish are annexed to the prebend, and leased to Richard Price, Esq., M.P., of Knighton.

In ancient records Llangunllo is designated thus, "Llangunllo cum capellis suis," that is, Llangunllo together with its chapels. In corroboration of this statement the parish church of Pilleth St. Mary is understood by the inhabitants of the former place to have been a chapel under Llangunllo, as three-fourths of the tithes of Pilleth, in like manner as a similar portion of the tithes of Llangunllo, belong to the prebend thereof. Llanbister also is conjectured by some to have been another of these chapels, a supposition founded only on the circumstance of a water-spout denominated Pistyll Cynllo, that is, the water-spout of Cynllo, the saint to whom this church is dedicated, being in a situation contiguous to the church of Llanbister. Others entertain the wild opinion that by "the chapels of Llangunllo" are designated some of the perpetual curacies situated on the banks of the river Ieithon, and comprehended within the deanery of Moelynaidd. These unfounded conjectures are further contradicted by the circumstance that no portion whatever of the tithes of these parishes is annexed to the prebendary of Llangunllo.

#### *Charitable Donations.*

In the year 1752 Andrew Clarke, Esq., bequeathed a rent-charge of £2, secured on land, and now vested in Mr. John Lewis, to be distributed among the poor of this parish not receiving parochial relief.

In the year 1764 Thomas Meyrick, Esq., bequeathed a rent-charge of £1 1s., secured on land, and vested in Mrs. Anne Meyrick, for the use and benefit of the poor of this parish not receiving parochial relief.

In the year 1769 Thomas Holland, Esq., bequeathed, for the purpose of teaching six poor children of this parish, the annual sum of £2 5s., secured upon land, and vested in the vicar and churchwardens of this parish.

In the year 1763 Mrs. Anne Chamberlayne, wife of Mr. William Chamberlayne, Gent., of Cefn-suram, and daughter of the Rev. James Footman, who was vicar of this parish fifty-one years, gave to the use of the communion a

silver salver, bearing an inscription which records the gift and the name of the donor.

The late Mrs. Blashfield, of Treburfâ, in this parish, whose tomb-stone is at the east end of the chancel in the church-yard, with a coat of arms inserted in the gable end of the wall, and inscribed with these words, "In Deo omnes confidemus," let us all trust in God, has bequeathed the sum of £30, of which the annual interest is to be distributed by the vicar and churchwardens to such poor as are not become pensioners on the parish.

The several estates of Pen-y-clawdd, now the property of J. C. Severn, Esq., of Penybont Hall, and of Llehall, of which the owner is David Griffiths, Esq., of the town of Ludlow, are respectively charged with small bequests to the poor of this parish; these are payable annually, but not regularly paid, except on the ground of a free gift. The proprietor of Llehall causes to be distributed annually at Christmas, among the poor of this parish, the sum of £2, which is given under the denomination of a free gift.

A parochial lending library has been established in this parish by the associates of the late Dr. Bray, in the year 1811, of which the vicar is the librarian, and the rector of Cascob, the vicar of Cerri, and the vicar of Llanbister are trustees. The books are in number 1807, besides two or three sent from Caermarthen. Copies also of the annual sermons preached at Caermarthen before the Society for Promoting Christian Union in the diocese of St. David's are usually deposited here.

In the year 1811 the vicarage-house of this parish was rebuilt by the vicar at his own expense.

#### *List of Incumbents.*

James Footman .....	1666	Evan Evans .....	1782
Griffith Orleton.....	1717	Henry Bevan .....	1784
Robert Lewis.....	1739	Morgan Evans .....	1807
John Meredith .....	1779		

#### LLANFIHANGEL-RHYD-IEITHON.

This parish contains about 5000 acres of land, of which nearly 3000 are inclosed and cultivated; the remainder, being part of the forest of Radnor, is uninclosed and uncultivated.

According to an inquisition taken October 3rd, in the sixth year of the reign of Queen Elizabeth, (A.D. 1564,) by virtue of Her Majesty's commission addressed to commissioners for the survey of the forest of Radnor, the parish of Llanfihangel-rhyd-Ieithon, in conjunction with those of Llandegla, Llanfihangel-nant-Moylin, Blaiddfâ, Old Radnor, New Radnor, and Cascob, is entitled to send cattle, &c., to be depastured on the forest of Radnor, on paying to the forester at the rate of 2d. for every beast or cattle, and 3d. for every score of sheep or goats.

There exist at present few or no monuments of antiquity, such as barrows, carns, or cromlechs; nor are there

to be seen any vestiges of ancient fortifications or castles. There is, however, in this parish a certain eminence which deserves to be recorded, on account of its designation in ancient times. It is corruptly named Llys-sin; the true orthography is Llys-ty, or Llys-din. No existing record makes mention of it; and therefore the only means left of investigating its original use and designation are to be derived from etymology. Now, the word Llys, in the Welsh language, signifies a palace, or court of judicature; and Ty, or Din, means a house, or place of abode. The name Llys-ty, or Llys-din, signifies the house, or fortified place, where the court of judicature, or palace, for these two were constantly identified, was wont to be holden. Llys-din is exactly synonymous with the Saxon appellation Luston. Now, the name Luston among the Saxons signified the very designation here ascribed to Llys-din, viz., the palace of the lord of the manor, or his court of judicature, which was always holden in the open air.

The Welsh are described by tourists as paying respectful homage to springs and fountains, every one of which is elevated to distinguished notoriety by being dedicated to some favourite saint. This characteristic feature of the natives of Wales is preserved in this parish with considerable zeal. At a certain season of the year, which is here called the Wake, young people of both sexes meet at these wells, quaff the limpid water sweetened with sugar, and conclude the day with the dance, and other innocent amusements.

#### *Ecclesiastical Account.*

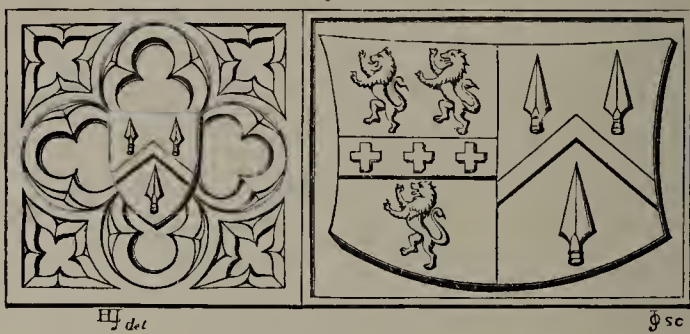
This church, or rather chapel, is dedicated, as the name imports, to St. Michael; and the additional appendage serves to distinguish it from the other churches or chapels in this county that are dedicated to the same saint. It consists of a nave, chancel, and porch.

This benefice is a perpetual curacy, not in charge, annexed to the vicarage of Llanbister, and stated in *Liber Regis* to be of the certified value of £14 per annum. But at present the total emoluments arising from augmentation, fixed stipend, and surplice fees, exceed the annual sum of £36. The prebendary of Llanbister is the patron.

#### *Charitable Donations.*

In the year 1660 Dr. Berglios left by deed a benefaction of 10s., now





Mynachty House.



Pilleth House.

vested in the minister and Mr. John Moore, to be distributed annually among the poor of this parish not chargeable to it.

In the year 1660 John ab Edward bequeathed by will a benefaction of 10s., now vested in some person unknown, to be distributed annually among the poor of this parish not receiving parochial relief. No further information can be given.

The annual sum of 10s. was left, as it is supposed, by Robert Davies, date unknown, by deed, now vested in John —, to be distributed among the poor of this parish not chargeable to it.

About fifty or sixty years ago Mrs. Bridget Clarke gave by will a benefaction of 10s., now vested in the minister and churchwardens, and four of the principal inhabitants, to be distributed annually among poor persons of this parish not receiving parochial relief.

*List of Incumbents.*

Lewis Price .....	1727	Richard Williams .....	1762
James Meredith .....	1749	James Jones .....	1775
David Jones .....	1758	Morgan Price .....	1802

PILLETH.

The first printed authority now extant that mentions Pilleth is *Domesday Book*. It is there spelled Pelelai, and described as situated in the hundred of Hezetre, Herefordshire, and as belonging to Ralph de Mortimer. It then consisted of two hides of land. The article runs thus:—

“ In Hezetre hundred.

Rad. de Mortemer ten. in Pelelei 2 Hid.”

That is,—

Ralph Mortemer holds in Pilleth 2 hides.

It was here that a battle was fought between the Welsh patriots, under Owen Glyndwrwy, and the English troops, commanded by Sir Edward Mortimer, and on the field of action are to be seen two straight lined parapets of earth, thrown up to the height of above five or six feet, facing each other, and at a distance of 300 or 400 yards from one another. These two lines of breastwork, or redoubts, were occupied, it is supposed, by the two hostile armies, and that the battle was fought on the level ground that lies between these breastworks,—man to man,—by main strength, and not by manœuvring. It is not ascertained whether on this occasion either party had brought into the field artillery, the use of which in deciding the fate of armies had been known and experi-

enced in the preceding century, although a cannon ball was found at no great distance from the scene of action. Batteries of artillery might have been advantageously erected on the respective wings of these breastworks, to prevent the line being turned. That Owen was not furnished with these implements of destruction his sudden raising of the siege of Montgomery Castle, and leaving an armed force in his rear, is a convincing proof. The event of the conflict remained not long doubtful; the attack made by the Welsh was furious and irresistible; each Merionethshire arrow told, and the close combat that ensued rendered the heavy bills of Herefordshire in a great measure unwieldy and useless. There fell on the side of the English upwards of 1100 men slain, besides a number of prisoners, among whom was the commander-in-chief, Sir Edward Mortimer. This decisive victory, now distinguished by the name of the victory of Pilleth, opened to Glyndwrwy a ready access into the heart of the counties of Hereford and Worcester.

On the northern border of this parish, on the bank of the river Lug, are to be seen two tumuli, now overspread with trees. They are situated on an elevated common, not immediately in this parish, but on its borders, in the parish of Blaiddfâ, corruptly named, as before observed, Hendre-garreg. On this place are several detached tenements; and an erroneous tradition prevails that there once existed here a town, which rests on no better foundation than that the inhabitants, perhaps on account of their poverty, enjoy a partial exemption from the payment of chief rent.

Contiguous to the river Lug there also is the site of an ancient castle, surrounded by a rampart and foss, named Castell Ffaled. It is conjectured that Castell Ffaled is erroneously written, and that its true orthography is Castell Cynffaled, that is, the castellated mansion of Cynffaled, a Welsh saint. The castle is an intrenched tumulus situated in a small wood near the side of the road leading from Monadtu Blaiddfâ to Pilleth. It seems to have originally consisted of a timber structure erected



upon the summit of the tumulus, which is large, and surrounded by a double vallum. As there is a small brook running through the valley near the wood, water may probably have been conducted into the trenches, which must have added to the strength of the fortress, and embarrassed the progress of the assailants.

The inhabitants of this parish retain in their recollection an event which evinces that a general dissatisfaction prevailed among the people of this kingdom, even in the glorious reign of Queen Anne, similar to that which is too much the character and temper of the present times. A numerous colony of Radnorshire Nonconformists migrated to Pennsylvania, in North America. To their labours are owing the printing and the publishing of the first Concordance that ever appeared in the Welsh language. It was the product of the Philadelphia press. Now, at the expiration of one century, the living language of the inhabitants of this parish is entirely English. The names of houses and lands still retain their Welsh appellations; and, as is the case in many parishes in this county, utensils, and sundry other articles, are distinguished by Welsh names, which the inhabitants in general consider to be English. For instance, they call a mattock, *caib*; an earthen pot, or jar, *steene*; a furrow, *rhigol*; wretched, *truan*; importunate, *taer*; with many more.

This parish contains at present about 2000 acres of land, inclusive of a common, which was inclosed and divided in 1812.

Pilleth Hall, or House, formerly the residence of the respectable family of Price, of this parish, is now the property of T. F. Lewis, Esq., M.P., of Harpton Court, near Radnor. The south wing was taken down some years ago; it is probable that this wing corresponded with that on the north side, and if so, it was originally a complete H house.

#### *Ecclesiastical Account.*

The church of Pilleth is dedicated to St. Mary, and consists of a porch, nave, chancel, and tower containing one bell. In the inside of the altar are fixed sepulchral memorials of the ancient and respectable family of Price, of

this parish; one of which commemorates the death of Jane Esther Morgan, daughter of James Price, Esq., of Pilleth, and wife of the Right Worshipful Sir John Morgan, Bart., of Kinnersley, Herefordshire. The other is a stone monument, sculptured with two elegant human figures, containing the following inscription:—"To the pious memory of John Pryse, Esq<sup>r</sup>. of Pilleth, & of Catherine his wife, daughter of Roger Vaughan, Esq<sup>r</sup>. of Clitherow, in the county of Radnor. *He* died in 1597, & *she* in 1589." A sword and a pair of spurs are suspended on this monument, which are said to have belonged to the said John Price, Esq., who served as a gallant officer in the wars of Queen Elizabeth. Fame, which propagates falsehoods as well as truths, reports that the original spurs, which were of gold, one day disappeared, and a pair composed of a baser metal was substituted in their stead. In the church-yard, on the north side of the church, is a steened and arched well, the water of which was formerly considered beneficial in ophthalmia, and other diseases of the eyes.

Three-fourths of the tithes of this parish are annexed to the prebend of Llangunllo, in the Collegiate Church of Brecknock; and the other fourth part belongs to Richard Price, Esq., of Knighton, M.P., the other impropiator.

This benefice is a perpetual curacy, not in charge, annexed to the vicarage of Llangunllo, and stated in *Liber Regis* to be of the certified yearly value of £4 12s. 6d.

#### *Charitable Donation.*

In the year 1703 Lady Anne Child by will left certain parcels of land, of which the clear annual value is reported to be £52 10s., but supposed to be much higher, vested in the Bishop of St. David's, Chanter of St. David's, vicar or curate of Pilleth, and rector of Whitton, for the purpose of teaching the children of the several parishes of Pilleth and Whitton to read and to write, and to place out one child apprentice yearly from each parish. This school, of which the Rev. G. A. Barker, rector of Whitton, is master, is holden at Whitton, the adjoining parish, and is united with the free school thereof.

#### *List of Incumbents.*

Robert Lewis .....	1744	Henry Bevan.....	1788
James Meredith .....	1764	Morgan Evans .....	1807

#### WHITTON.

This name seems to be altogether Saxon, and to signify the white town, or township. It contains by estimation 1200 acres of inclosed land. Its resident population, according to the return made in the year 1801, consisted of 109 individuals.

#### HUNDRED OF COLWYN.

About the same time that Paganus de Cadurcis, or Payne of Cahours, that is, in the reign of William Rufus, wrested the hundred of Pain's Castle from the native inhabitants, Ralph de Toden, who bore the standard of the

conqueror of England in the decisive battle of Hastings, and who was governor of Clifford Castle, and Radulphus de Baskerville, governor of Eardisley Castle, invaded the territory now comprehended by the hundred of Colwyn, and secured their acquisitions by bridling the country with the castles and garrisons of Colwyn and Aberedw. These acquisitions were facilitated by the unhappy circumstances in which the Principality of South Wales happened at that time to be involved; for after the death of its prince, Rhys ab Tewdwr, who was slain in battle by Robert de Fitzhamon, the whole country, destitute of a legitimate ruler and confidential defender, fell a prey to intestine commotions on the one hand, and to hostile invasions on the other. After the lapse of some centuries, this territory passed from the family of De Todenii to that of De Braos, Lords of Brecknock and Buallt, and was granted by Edward I. to Roger Mortimer, Earl of Marche and Wigmore, who thereby united the two ancient lordships of Moelynaidd and Elfael. The last surviving heiress of the family of Baskerville, of Aberedw Court, conveyed that estate by marriage to the Rev. John Powell, late of Clyro Court.

The hundred of Colwyn contains ten parishes, viz., Aberedw, Bettws Diserth, Clâscwm, Cregrina, Diserth, Llanbadarn-y-garreg, Llanelwedd, Llanfaredd, Llansantfraid, and Rhiwlen, which shall be described in the order in which they are here enumerated; and also four lordships, viz., Upper Elfael, Graig, Aberedw, and Porth-Cadwgan.

## ABEREDW.

This parish presents to the antiquary many interesting vestiges of former times. On a hill contiguous to the estate of Ty-yn-y-Blaenau, or Llwyn-y-Moylin, are constructed three large tumuli, or barrows, placed not in a straight line, but forming three points of a triangle, the sides of which extend about 300 yards equally. Each of them is surrounded with a deep foss and high vallum, which appendages, together with their number, afford an

irrefragable argument that their original formation was done with a military designation, and not to serve merely as watch towers, though their elevated situation, and the extensive prospect which they command on all sides, are favourable to that purpose. They must have been a conspicuous and picturesque object to the garrison of the castle of Colwyn.

On the bank of the river Edw, and at a small distance from the parish church, stand the ruins of a small castle, erected, as it is supposed, by Radulphus de Baskerville, Lord of Yerdisley; of which, however, his descendants were deprived by Rhys ab Tewdwr, and by Llewelyn ab Gruffudd, the latter of whom occasionally made this castle his residence. At a short distance from these ruins, and close to the line of the Edw, is a circular mound, or tumulus, supposed by many to have been an appendage of the castle, but which, in the opinion of the author of this work, constituted the residential palace of the British *reguli* of this district long prior to the Norman invasion. There is also, at the distance of a quarter of a mile from the castle, a remarkable cavern, or grotto, cut out of the solid rock, and containing internally a square apartment, measuring six feet every way. The entrance into it is exceedingly narrow, for the purpose of more effectual concealment. Artificial excavations of this description are frequently to be met with in several parts of Wales, and undoubtedly were used as places of refuge and secure retreat in periods of trouble and danger. Perhaps, also, the disciples of druidism resorted thither, in order to contemplate with greater freedom and abstraction, and to treasure up in their memories the mysterious arcana of their order. Tradition reports that, in this cave, Llewelyn, the last Prince of Wales secreted himself from the pursuit of his enemies, and waited with anxious impatience for the arrival of the expected succours from South Wales. Here he was betrayed by the blacksmith, who recognized the horse he was employed to shoe, and who, in addition to his own indelible infamy, had like to have stained the honour of this county with the ignominious assassination

of its prince. But that fate was reserved for Brecknockshire, as already related.

The parish of Aberedw comprises two lordships, viz., the lordship of Aberedw, and the lordship of Porth Cadwgan. By a fatal but common vicissitude and revolution in human affairs, that which anciently was the least of these two lordships, or rather no lordship at all before the Norman invasion, is now become the greatest; and what was in times past the most considerable in this part of the county is at present reduced to the smallest compass; for the lordship of Porth Cadwgan, now limited to the narrow confines of a single farm named *Ty-yn-y-coed*, in this parish, the site of the old castle, and of the church and church-yard, together with the fisheries of the rivers Wye and Edw, as far as that farm extends on their respective banks, once constituted a portion of that patrimonial inheritance which belonged to *Cadwgan*, the eldest son of Ellistan Glodrudd, Lord of Fferllys, Moelynaidd, and Elfael, in this county, from whom are lineally descended the present noble family of *Cadwgan*. The site of the old castle is upon Ty-yn-y-coed estate, now belonging to Vaughan Pocke, Esq. The still visible remains of this once formidable fortress enable the spectator to form some tolerable idea of its ancient grandeur. It comprized a square, inclosing an area of half an acre of ground, surrounded by a strong wall, and fortified by a deep intrenchment on all sides, excepting that on the south, where the approach is rendered, by the nature of the ground, inaccessible. At each angle of the square stood a round tower, of which the abutments remain to this day, of six feet in thickness.

In this parish are many respectable mansions: 1. The Court of Aberedw, the late residence of the ancient family of Baskerville. The last heiress<sup>1</sup> conveyed this estate by marriage to the Rev. John Powell, late of Clirow Court,

<sup>1</sup> She was grand-daughter of James Baskerville, Esq., who killed in a duel, rather unfairly, Colonel Powell, or Lloyd, in Presteigne, as before related. It has been remarked that the family of Baskerville, from the time of this unfortunate event, never prospered.

and son of Mr. Hugh Powell, of Pen-y-lan, near Gwithel, in the lower township of the parish of Llanfihangel-nant Moylin. The only issue of this marriage was a daughter, who was married to Peter Ricketts, or Minors, Esq., of Evenjobb, in the parish of Old Radnor. Their eldest son, viz., Peter Ricketts, or Minors, Esq., is the present proprietor of Aberedw Court. The second son has lately assumed the name of Baskerville, at the request of a distant relative, who has left him a large fortune. 2. Swyn-y-Moylen, in the vale of Blaen-y-Moylen, the residence of Thomas Pugh, Esq., in whose family this estate has remained more than four centuries. 3. —, the property of the Rev. Thomas Jones, who resides in the county of Bucks.

Near the ruins of the old castle stands a corn mill driven by the stream of the Edw, the property of the crown of England, leased by Marmaduke Gwynne, Esq., or his representatives, at the gross annual rent of 13s. 4d. In the year 1784 there were sixteen years in arrears. Opposite to this mill, and on the other side of the Edw, are the most magnificent rocks, perhaps, in the kingdom. They stand nearly in a perpendicular direction, and are elevated 500 feet above the bed of the river. They extend along the bank of the river, in diversified forms, at least a mile in length, majestically towering one above another, and resembling on a moonlight night the fragmented turrets and broken columns of a magnificent and tremendous castle.

#### *Ecclesiastical Account.*

The church consists of a porch, nave, chancel, and tower. It is dedicated to St. Gwydd.

This benefice is a rectory, in the deanery of Elfael Ismynydd, and diocese of St. David's, remaining in charge, and estimated in *Liber Regis* to be worth £12 13s. 4d. per annum. The yearly tenths are £1 5s. 4d. The Bishop of St. David's is the patron. All the tithes of the parish are impropriated, and amount in value to £200 per annum.

#### *Charitable Donations.*

At a time unknown Lewis Lloyd, Esq., bequeathed by will for the use and benefit of decayed housheepers of this parish not receiving parochial relief, a parcel of land, now vested in Mr. John Gwynne, producing the annual rent of £4 0s. 6d.

In the year 1746 Mrs. Elizabeth Price bequeathed by will the annual interest of £20, for the use and benefit of decayed housekeepers of this parish, not receiving parochial relief. The principal is vested in James Pugh and James Baskerville, Esqrs.

*List of Incumbents.*

Thomas Williams ..... 1715     John Williams ..... 1770  
Joseph Williams ..... 1743

In the year 1649, the Rev. Henry Mellon, rector of this parish, was ejected by the parliamentary commissioners, and his benefice sequestrated.

BETTWS DISERTH.

This parish contains about 2000 acres of land, of which about 1200 are inclosed and cultivated; the remainder consists of wastes. Its resident population, according to the return made in the year 1801, consisted of 103 individuals. The parochial assessments for the service of the year 1803 amounted to the sum of £75 14s., levied at 6s. in the pound.

*Ecclesiastical Account.*

The chapel of Bettws Diserth is a very humble structure, and situated in a narrow recess on the bank of the river Edw, and dedicated to St. Mary. It contains one small bell.

This benefice is a perpetual curacy, annexed to the rectory of Diserth, and is of the certified yearly value of £18; but the total emoluments at present amount to the sum of £75 per annum.

*Charitable Donations.*

In a year unknown a rent-charge of £1 per annum, now vested in the Rev. Mr. Jones, was devised by a person whose name is unknown, and whether by will or deed alike unknown, for the benefit of the poor inhabitants of this parish not receiving parochial relief.

In the year 1746 Mrs. Elizabeth Jones bequeathed by will, for the use and benefit of the poor of this parish not receiving parochial relief, the principal sum of £40, the yearly interest arising from which was paid a few times by the executor, but afterwards stopped.

The Rev. Rees Powell, in a year unknown, left by deed the annual rent of lands, sum not ascertained, vested in the Bishop of Hereford, Sir Edward Williams, Bart., Philip Williams, J. Bullock Lloyd, James Hughes, Walter Jefferys, Esqrs., Rev. John Williams, and Walter Wilkins, Esq., M.P., for the purpose of apprenticing poor children, not only of this parish in particular, but of ten others, and for other purposes.

CLASCWM.

This name has been erroneously interpreted to signify the green dingle. If the name expressed that meaning, it would have been written Cwmglâs, the adjective in the Welsh language being generally postponed to the sub-

stantive. Clâs is the name of a river that intersects this parish, and therefore Clâscwm signifies the vale or dingle of the Clâs.

This parish contains 4500 acres of land, of which about 3000 are inclosed and cultivated, the remaining 1500 being uninclosed and uncultivated wastes, and consists of two townships, viz., Drewern, or the orl township, and Faenor-glâs, or the summit impending over the rivulet Glâs. The money raised by the parish rates for the service of the year 1803 amounted to the following sums in each township, viz., in Drewern, the sum of £162 10s. 10d., at 7s. 2d. in the pound; in Faenor-glâs, the sum of £150 2s. 10d., at 6s. 8d. in the pound, making an aggregate of £312 13s. 8d. Faenor-glâs is a lordship belonging to the Bishop of St. David's, now holden by Perceval Lewis, Esq., of Downton, in the parish of Radnor.

The celebrated wells of Blaen-Edw are situated in this parish.

There lies in this parish a piece of crown-land, named Allivies, lately tenanted by Richard Austin, Esq., at the gross annual rent of 3s. 8d.

This parish, together with the adjoining territory, was in ancient times the scene of much military action, and consequently abounds in barrows and camps. About a quarter of a mile to the north-east of the village of Clâscwm stand the remains of a very strong camp on a farm named Wern, on a commanding eminence, judiciously selected to overlook the defiles leading to the village, as well as to check the approach of an enemy advancing through the narrow vale of the before-mentioned river Clâs, which discharges itself into the river Arrow, in the neighbouring parish of Colfâ. This intrenchment, which was double, embraced about three-fourths of the circumference of the summit on which it is constructed, being open partly to the south and south-west, the natural difficulties of those points superseding the necessity of fortifying them; and probably the approach of an enemy from that quarter was unexpected. This circumstance indicates this encampment to have been Silurian, and con-



structed in opposition to the Romans, advancing into this district along the Roman road which communicates with Gwilfach-ar-heol, on the river Arrow, in the parish of Newchurch. This encampment was distinguished by the name of Clâs-gwyr; and the dingle leading to it is now called Cwm-Jwrch, or Jowarch. No appearance of buildings at present exists. At a short distance from hence, viz., about one mile and a half towards the west, is a small tumulus, or barrow, of great antiquity, supposed to have been used as a beacon. Upon a farm named Brynllwyd are several tumuli, or barrows, of which one is conspicuously distinguished from the others by its superior elevation and magnitude, and by being surrounded by a deep trench and high vallum. Partly on the east side of this tumulus, and adjoining to the vallum thereof, is an ancient camp inclosed with embankments, and containing about two acres of land. Contiguous to this is a small portion of land, elevated above the adjoining land, where appear some traces of building. This camp is supposed to be of Roman construction, and the elevated piece of ground the prætorium. About twenty years ago a farmer, by clearing some brush-wood that grew near the above-mentioned tumulus, found several pieces of silver, and coins of various forms and sizes, of which some were circular, others square; none, however, were preserved. And in the year 1806 another quantity of silver coins, of the reign of King William, was discovered by a shepherd's boy in a mole-hill on the hills.

At a short distance from the before-mentioned tumulus is a large stone, placed erect, seven feet broad, two feet thick. About two or three yards from this stone is another of nearly equal dimensions, lying flat upon the ground, and has been apparently undermined, from motives of avarice or curiosity. On a farm named Llwyn-y——, in this parish, an inferior castle has been erected; the foundations of the walls now remain. It is named Brynlllys Castle, and the fields adjoining are distinguished by the appellation of the castle meadow, the castle field, &c. About seventeen years ago the Rev. Benjamin Jones sold

this estate to Edward Rogers, Esq., of Stanage, in this county, the present proprietor. This was a point extremely well chosen to guard the narrow defile leading from the village of Clâscwm to the river Edw, as well as to transmit intelligence to the other fortified points of this interesting district, of which the most remarkable is Colwyn Castle, described in Llansantfraid parish.

On a farm named Graig-fawr, and on a commanding eminence also called Graig, in this parish, has been a very important fortification, partaking in some degree of the nature of an inferior castle. Under the summit of this military station, on a farm named Caermyrddu, contiguous to the buildings, is a very ancient cromlech, covered with huge coarse stones. This estate is now the property of T. F. Lewis, Esq., of Harpton, M.P. About a quarter of a mile on the opposite side of the river Edw, in a piece of land named Rhôs-y-merch, is a small portion of ground encircled with large coarse stones placed erect in the earth. This had been a carn, constructed for druidical or bardic purposes.

Bryn-llhwyd, an estate in this parish, is the property of — Price, Esq., who resides in the county of Berks, and served the office of high sheriff for the county of Radnor. This estate is said to have remained in this family more than 1000 years, and will, after the decease of the present owner, devolve upon his sister's heirs, viz., Peter Edwards, of the parish of Cascob, in this county, a gentleman of the persuasion of Friends, or Quakers, who married the daughter of Mr. Price's sister, manages the estate, and has issue two sons.

#### *Ecclesiastical Account.*

The church of Clâscwm consists of a nave and chancel, separated by a timber frame.

This benefice is a discharged vicarage, having the chapelrics of Colfâ and Rhiwlen annexed, and is valued in *Liber Regis* at the yearly sum of £13 6s. 8d. The yearly tenths are £1 6s. 8d. The total emoluments of the vicar amount at present to the yearly sum of £62 2s. 5d. He has also a vicarage house and glebe land.

#### *Charitable Donations.*

In the year 1620 John Evans, Esq., left by will, for the benefit of the poor

of this parish not receiving parochial relief, a sum of money; and in the year 1717 David Davies, Esq., left also a sum of money, by will, for the same charitable purpose; which two sums added together make a principal of £100, the annual interest of which, viz., £5, is ordered to be distributed among poor persons not chargeable to the parish.

About thirty years ago Mr. John Davies gave to the poor of this parish a rent-charge of £4, secured on an estate named Cwm-syeh. The same was never paid.

Another estate, named Cwm-mawr, in this parish, is charged with 10s. annally, to be paid to the poor of this parish. This estate is the property of Mr. Thomas Lewis, of the Yatt, who has paid it some years ago. He is also the person in whom the principal sum of £100 above-mentioned is vested. It is reported that each of these wills is lodged in the Registrar's office in Brecknock.

#### *List of Incumbents.*

Athelstane Williams.....	1733	Jenkin Jenkins .....	1787
Walter Meyric .....	1741	John Jones .....	1788
Chambele Davies, A.B. ....	1744		

#### CRUGINA.

It contains by estimation 1000 acres of land, of which two-thirds are inclosed and cultivated; the remainder consists of hills.

According to the return made in the year 1801, its resident population consisted of 133 individuals. The money raised by the parochial rates for the service of the year 1803 amounted to the sum of £67 1s. 7d., assessed at 4s. 6d. in the pound.

#### *Ecclesiastical Account.*

The church consists of a porch, nave, chancel, and low tower. It is dedicated to St. David. The benefice is a discharged rectory, having the chapelry of Llanbadarn-y-garreg annexed, and is estimated in *Liber Regis* to be yearly worth £35. The yearly tenths are 18s. 8d. The total emoluments of this rectory amount at present to the annual sum of £80 14s.

#### *Charitable Donations.*

In a year unknown, the Rev. Rees Powell devised a sum of money not specified, secured upon land, and vested in trustees, viz., Bishop of Hereford for the time being, Sir Edward Williams, Bart., John Morgan, Charles Powell, Philip Williams, J. Bullock Lloyd, Walter Wilkins, M.P., James Hughes, Walter Jefferys, Esqrs., and John Williams, for apprenticing poor children, not only of this parish, but of ten others in this county, and for other charitable purposes. Some of the lands so devised are situated in this parish.

In a year unknown the Rev. Thomas Williams bequeathed by will the annual sum of 10s., vested in Mr. Evan Evans, for the use and benefit of decayed housekeepers of this parish.

#### *List of Incumbents.*

In the year 1649 the Rev. Rowland Vaughan, rector of Crugina-morion,

was ejected by the parliamentary commissioners, and his benefice sequestrated. This pious and learned divine translated the *Practice of Piety*, Archbishop Ussher's *Catechism*, and other religious books, into the Welsh language, for the Christian edification of his parishioners and countrymen. The publication of these excellent treatises excited the hatred, and inflamed the persecution, of the fanatics and enthusiasts of those times.

#### DISERTH.

This name seems to be compounded of Du and Serth. It extends in length about four miles, and nearly three in breadth. It is divided into two townships, viz., Duserth and Tre 'r Coed, the latter being a woody township, as its name implies. It contains about 4000 acres of land, of which nearly 3000 are inclosed and cultivated; the remainder are commons and hills, uninclosed and uncultivated.

According to the return made in the year 1801, the population of this parish consisted of 517 individuals. The parochial assessments are collected and paid separately, each township having distinct officers. The money raised in each for the service of the year 1803 was as follows:—For the township of Diserth, £117 12s. 5½d., assessed at 8s. 2d. in the pound; for Tre 'r Coed, £131 14s. 1d., at 7s. 8d. in the pound; amounting in the whole to the sum of £249 6s. 6½d.

Relics of antiquity are extremely rare. Neither a tommen, nor a cairn, nor a cromlech, nor a castle, have been discovered. There is, however, a farm-house named Yr-heol, that is, the street, or causeway, through the fold of which the Roman road passed, and of which the course may be traced from the river Wye to the Roman station Magos, or Caerfagu, on the river Ieithon, in the parish of Llanfihangel Helygen. In this parish is situated the village of Howey, so named from the brook which flows through it, on the banks of which its few houses are erected; or, perhaps, it derives this appellation from a chieftain and governor of Fferllys in the year 640 of the name of Hoyw. He was the son of Gloyw, the son of Caw, the son of Cawrda. He was a personage of great celebrity, and is described in the Triads as “one of the seven blessed first cousins of Britain.” If Howey was

ever dignified by the royal residence of either of these chieftains its present state is a melancholy picture of fallen greatness. And the privilege which it possesses of holding three fairs annually, viz., on Saturday before the 11th of February, on Saturday before the 11th of May, and on Saturday before the 11th of September, for the sale of sheep, cattle, horses, swine, and other produce of the district, may be adduced in proof of the high estimation with which it was regarded in former times. On the common of Howey, a little towards the south-east of the village, is a British encampment, of an elliptical form, and apparently of remote antiquity, of which no authentic information can be obtained. Its present name is *Caer-du*, that is, the black camp, probably so given from the dark hue of the soil. It is suspected that this was not its original appellation.

#### *Ecclesiastical Account.*

The church is dedicated to St. Gwydd, of whom little or nothing is known. The wake is holden annually on the first Sunday after St. Swithin's-day.

This benefice is a rectory, having the chapelry of Bettws Diserth annexed, and is estimated in *Liber Regis* at £16 per annum. The yearly tenths are £1 12s. According to the diocesan report, published in the year 1809, the total emoluments of this benefice amount from £280 to £300 per annum. The oldest register of this church and parish commences only in the year 1734.

#### *Charitable Donation.*

In the year 1762 Mr. Ezekiel Williams devised by will, for the use and benefit of the poor of this parish not receiving parochial relief, the sum of £2 per annum, being the legal interest of a principal of £40.

#### *List of Incumbents.*

In the year 1649 John Philipps was rector of Diserth and Bettws Diserth, and ejected by the parliamentary commissioners, and his benefice sequestrated by the fanatics and enthusiasts of those days.

Philip Lewis, A.M. ....	1737	John Wilkins, recollated.....	1786
John Wilkins, A.M.....	1768	Charles Griffith .....	

#### LLANBADARN-Y-GARREG.

On the survey of this parish nothing presented itself worthy of historical record; no tumuli, no cairns, no castles. According to the return made in the year 1801, its resident population consisted of 77 individuals. The money raised by the parochial rates for the service of the

year 1803 amounted to the sum of £12 4s. 5d., upon an assessment of 7s. 6d. in the pound.

*Ecclesiastical Account.*

This benefice is a chapelry, or perpetual curacy, not in charge, annexed to the rectory of Crugrina, stated in *Liber Regis* to be of the certified value of £12 6s. 8d. per annum. The chapel is dedicated to St. Padarn.

*Charitable Donations.*

Lewis Lloyd, Esq., devised by will, date unknown, a rent-charge of £4, secured upon land, and vested in Mr. John Gwynne, for the relief of decayed housekeepers in this parish.

- A person unknown bequeathed the sum of £10, now vested in Mr. Tobe, the yearly interest of which is ordered to be distributed among decayed housekeepers in this parish.

LLANELWEDD.

This name perpetuates the remembrance of a saint called Elwedd. The parish is of small extent, about two miles and a half in length, and the same in breadth, containing 6000 acres of land inclosed and cultivated, together with some commons uninclosed, and rocky hills. The principal landed proprietors are Thomas Thomas, Esq., of Pencerrig, David Thomas, Esq., of Wellfield House, and M. H. T. Gwynne, Esq., of Llanelwedd Hall. The estate of Pencerrig formerly belonged to the ancient family of Powel, who derive their pedigree from Ellistan Glodrudd, Lord of Fferllys and Moelynaidd. The last proprietor of that name left no male issue, but had two daughters, of whom the elder was married to Walter Williams, Esq., of Caebalfa, and secondly to Hugh Morgan, Esq., of Bettws Diserth. She lies buried in the back aisle of the church of Leominster, in the county of Hereford, where an antique monument has been erected to her memory, with the following inscription:—

“ M.S.

“ Annæ juxta humatæ filiæ Thomæ Powel de Pencerrig in com. Radnor, Gen: ex Mariâ fil. Hoeli Gwynne de Glanbrane in agro Maridun. Armig. ideoque præcipuis de Cambria Silurum et in eo divitum familiis cognatione conjunct. Pridem Gualteri Williams Gen: Dein Hugonis Morgan, Gen: conjugis aman-tissimæ. Variolarum malefi. valetud. decessit 8vo die Octobris anno Domini 1719. Ætatis suæ 53. H. M. maritus heu superstes uxori bene merenti mærens posuit.”

The younger daughter was married to John Jones, Esq., of Trefonnen, in the parish of Llandrindod, who served the office of high sheriff for this county in the year 1737. Their issue was Mary, the relict of the late Thomas Jones, Esq., of Pencerrig. This estate, together with several others in the parishes of Diserth, Llandrindod, &c., were conveyed to Thomas Thomas, Esq., by marriage with the grand-daughter of the above-mentioned Thomas Jones, Esq. The sister and co-heiress of Mrs. Thomas was married to — Dale, Esq., Captain of the Royal Navy, and took with her several other estates. The mother of these two ladies was a native of Italy, to whom their father, the late Thomas Jones, Esq., eldest son of the above-mentioned Thomas Jones, Esq., was passionately attached, when on his travels thither to improve himself in that fine art in which he excelled; and whom it is reported, after his return to England, he married, according to the prescribed form of our National Church, though unfortunately in a period subsequent to their birth. This circumstance produced a tedious and expensive litigation, commenced at the suit of Middleton Jones, Esq., of Penybont Hall, the eldest surviving son of the grandfather of Mrs. Thomas, on the ground that this lady being born previous to the solemnization of matrimony agreeably to the form of the Church of England, he stood entitled to the estate as heir-at-law. After many trials in a court of judicature, it was decided that the estates which composed his mother's jointure, viz., Trefonnen, &c., should be awarded to that gentleman, who has since laid claim to the whole property as of right devolving to him after the decease of Mrs. Thomas, and has publicly advertised the sale of the reversion. The mansion-house of Pencerrig is built with brick, having in front a very large piece of water well stocked with fish, and situated amid very beautiful scenery.

The resident population of this parish, according to the return made in the year 1801, consisted of 146 individuals. The money raised by the parish rates for the

service of the year 1803 was assessed at 5s. in the pound, and amounted to the sum of £74 15s. 10½d.

This parish is further entitled to regard on account of the antiquities it contains, and the national events which have been in former ages transacted in it. On the hill named Caerneddau is an immense quantity of huge but loose stones, in colour vying with alabaster in whiteness, and resembling, though not equalling in number, the Cerrig-gwynion, or white stones, upon Cwystedin-fawr, near the post town of Rhayader. Tradition reports that these stones were conveyed thither by labour in the druidical times, which surely must be an erroneous statement. The labour required for such a purpose must have been immense, and far beyond human means. Their extremely irregular and disorderly disposition militates against the supposition of the existence of a carn, or carns. The most rational account ascribes them to be the contents of a disembowelled mountain. At the distance of about a quarter of a mile is a huge square stone, placed erect in the ground, which now serves as a boundary between the parishes of Llanelwedd and Llanfaredd. Besides these two, the parish of Llansantfraid also has a right of commonage on this hill. As Caerneddau commands a full view of the Roman station upon the Ieithon, and of the line of the Roman road leading to it from the Wye, it is conjectured by some antiquaries that this large heap of stones was the concerted point of rendezvous where the Silurians were to assemble, and from which they darted and attacked the Roman convoys charged with the lead ore extracted from the mines in the parish of Llan-y-drindod.

On the left hand of the road leading to Rhayader, and also at a short distance from the Wye, and about two miles from the village of Llanelwedd up the river, are the remains of a very ancient fortification, or camp, on a farm named Court Llechrhyd, which the historian of Brecknockshire erroneously states to be in the parish of Diserth. It was surrounded by a deep and wide foss,



or trench, and high rampart, and it inclosed about ten acres of land. The intrenchment at this time is in many places full of water, and the quality of the soil is marshy. The foss, or trench, was at least twenty feet wide, and six or seven feet high, and could be filled with water, which a small rill supplied. No internal trench appears at present. To the west of this fortification, several circular mounds of earth have been thrown up, on which are no marks of intrenchment, as they appear at present; but these may have been obliterated by the plough, as cultivation has been carried up to their summit. These mounds, or hillocks, seem well calculated to serve as outposts, or stations of observation, commanding a view of the vale of the Wye, both to the east and west of the principal fortification, as far as the winding of the river, and the obstruction of intervening hills will admit. This station seems judiciously selected for the purpose of surprising an enemy advancing up the line of the river Wye, and indeed appears more fitted to hold an army of reserve than for any other purpose. Ill adapted for defence, or to repel the common enemy, it seems more appropriated to the ill-fated purpose of deciding the intestine quarrels which, unhappily for the independence of Wales, too often prevailed among its chieftains and princes. And accordingly we find that this was the use to which it had once been applied. For in the year 1809 Cadwgan, Riryd, and Madoc, the sons of Bleddyn ab Cynfyn, Prince of North Wales, had with a formidable force overrun and ravaged this part of Radnorshire, which belonged to Rhys ab Tewdwr, Prince of South Wales, and his son-in-law Madoc ab Idnerth, Lord of Moelynaidd and Elfael, and shutting themselves up within the lines of this fortified encampment, defied the united strength of these combined princes. Vain was their confidence; for Rhys ab Tewdwr, and Madoc ab Idnerth, on the first intelligence of this hostile irruption, having effected a junction of their respective forces, marched against the invaders, attacked them in the midst of their intrenchments, and burst into them with irresistible fury. Then a terrible carnage

ensued. Riryd and Madoc shared the fate due to their rebellion, together with a great number of their deluded countrymen. Cadwgan saved himself by flight. Thus did Wales waste its strength in civil dissension, and by this weakness forwarded the views of its foreign enemies.

The present farm-house and buildings are erected on a small eminence on or near the spot where the old court or castellated mansion originally stood. This fortress was made use of by Llewelyn, the last Prince of Wales, in his unfortunate expedition into this country, which terminated in his death, for the purpose of securing, in case of a defeat, his return over the Wye into the north.

Cilleg Cadwgan is the almost inaccessible rock to which Cadwgan fled wounded from the battle of Llechrhyd, in this parish, and from which he afterwards had the good fortune to effect his escape.

#### *Ecclesiastical Account.*

The church, or rather chapel, is a small edifice, consisting of a porch, nave, chancel, and a low tower containing one bell. The church-yard is a spacious plain, from which is a most beautiful and picturesque view both up and down the river. It is dedicated to St. Matthew, and the wake is holden on the first Sunday in October.

This benefice is a perpetual curacy, not in charge, stated in *Liber Regis* to be of the yearly certified value of £6. The tithes of the parish are occupied by the prebend, with the power of leasing, and annexed to the prebendary. The terrier is as follows:—"Church-yard, and  $\frac{1}{4}$  of an acre of pasture land adjoining the road;  $\frac{1}{3}$  of all grain and hay; some of the lands are covered with a modus  $\frac{1}{2}$ d. for every day's math, payable at Easter;  $\frac{1}{3}$  of wool and lambs;  $\frac{1}{2}$ d. for sheep brought in at May; for summered sheep 1s. per score; tithe of cheese from first day of May to first day of November; composition of 1s. for every cow yearly; smoak 1d.; garden 1d.; colt 1d.; calf  $\frac{1}{2}$ d.; offerings 2d. from every person 17 years old; from the estate of Trewern 5s.; from non-resident occupiers of land 2s. in the pound; tithe of pigs, geese, fruit, hops, turnips, flax, and hemp, and honey; tithe of coppice wood;  $\frac{1}{3}$  of the tithes of all profits and increase growing within this parish; burial 1s.; wedding 4s. 6d. or 5s.; churching 1s." It has received two augmentations from Queen Anne's bounty, which money has been laid out in the purchase of two small estates; one of which lies in the vicinity of Kington, Herefordshire; so that the total emoluments of this benefice at present amount to the sum of £45 18s. per annum. The Rev. John Williams, Archdeacon of Cardigan, is the patron.

The prebend of Llanelwedd, discharged, in the Collegiate Church of Brecknock, is estimated in *Liber Regis* at £6 10s. per annum, the clear yearly value of which is £25. The yearly tenths are 13s. In the year 1649 this prebend was abolished by the parliamentary commissioners, and its revenue sequestrated and applied to the godly purposes of fanaticism and rebellion. The Bishop of St. David's is the patron.

*Charitable Donations.*

In a year not certified Lady Hartstronge, relict of Sir Standish Hartstronge, Bart., the late proprietor of Drewern, devised by will an estate named Penbedw, together with a small messuage adjoining, situated in the parish of St. Harmon, in this county, the annual rental of which being about £18, for the purpose of establishing and supporting a free school in this parish. A person of the name of Thomas Jones was regularly nominated by Uvedale Price, Esq., of Foxley, in the county of Hereford, and licensed by the Right Rev. Dr. Horsley, Bishop of St. David's, to the said school; which appointment he held more than forty years. He, dying, was succeeded in the school by his son, John Jones, without any regular nomination or licence. Keeping the parishioners in profound ignorance of the amount and situation of the endowment, and accustomed for many years to receive the rents thereof, he proceeded at length to the unparalleled impudence of not only claiming the property as his own patrimonial inheritance, but also of actually selling it to an honest attorney in the town of Presteigne, named Edward Lee James. The compiler of this work, in the course of his researches, happened to obtain information of the nature and situation of the endowment, and laid it before the parishioners, who brought an action against the attorney, and recovered the estate. No benefit, however, has yet resulted to the poor children of the parish from this spirited measure. The funds of the charity are obliged to be mortgaged for some years to defray the expenses of the law suit.

*List of Incumbents.*

Evan Powell .....	1736	John Williams, LL.B. ....	1784
Rice Williams .....	1768	Thomas Morgan .....	

## LLANFAREDD.

This parish is of small extent, about two square miles, containing not more than 400 acres of land, of which the greatest portion is inclosed and under cultivation. Its resident population, according to the return made in the year 1801, consisted of 194 individuals. The money raised by the parish rates for the service of the year 1803 amounted to the sum of £48 4s. 11½d., at 6s. in the pound.

*Ecclesiastical Account.*

The church, or rather chapel, of Llanfaredd is a humble edifice, consisting of a porch, nave, chancel, and low tower containing one bell. It is dedicated to St. Mary. In the chancel is a tablet commemorating the family of Phillips, of this parish. This benefice is a perpetual curacy, not in charge, annexed to the rectory of Aberedw, of the certified yearly value of £43 10s. The Rev. John Williams, Archdeacon of Cardigan, is the patron.

## LLANSANTFRAID.

This name is derived from the female saint to whom the church is dedicated, and who lived about the middle of the seventh century. According to the return made in the

year 1801, its resident population consisted of 293 individuals. The money raised by the parish rates for the service of the year 1803 amounted to the sum of £205 6s., at 9s. in the pound.

To the antiquary this parish presents many interesting relics. The first that deserves to be mentioned is the celebrated castle of Colwyn, so called from a small brook that runs at the foot of it. This fortress was surrounded with a deep and wide trench, or foss, which in certain places at this time contains water. Its external intrenchment incloses an area of ten acres of land. The part towards the west is now converted into a corn-field, containing at least five acres. This castle is situated on the Forest Farm, and was constructed for the purpose of defending the country from hostile incursions advancing from the eastern parts of the kingdom. On a small common, about eighty yards from the exterior intrenchment, a huge coarse stone, about six feet square, and about two feet thick, lies flat upon the ground, differing in quality from all the stones in the neighbourhood, generally supposed to have been conveyed thither for the purpose of covering the remains of a person of distinction, but which, in the judgment of the author of this work, composed the fragment of a cromlech.

Within half a mile of this castle are several tumuli, or barrows, one on a small common near to the river Edw, in which were lately found two earthen jars, of brown ware, curiously embossed, about two feet high, closely covered with plain stones, and capable of containing five gallons of liquid, and inclosing originally, as it is supposed, human bones. These vases, on being exposed to the air, fell in pieces, and the contents became dust and ashes, emitting an offensive smell, which continued for several days. There are two other barrows undisturbed, on a farm named Bryn-llwyd; and also a conspicuous artificial mound on the bank of the Edw, of considerable height and extent, surrounded by a deep trench and high rampart. A little to the south-west of the castle, and on the farm on which that fortress was erected, stands another

artificial mound, near to the fork of a dingle, and to the bottom of a very steep piece of wood-land, surrounded by a deep foss and high rampart. This spot is admirably well chosen, not only to give intelligence to the garrison of the castle of the approach of an enemy, having the castle and three out-posts within its view, viz., Brinllwyd, Cwm-Boltwr, and Craig-fawr, but also to conceal in ambush a force which might annoy the besiegers of the castle, and in case of a repulse retire into that fortress, or disperse in the woods, where pursuit would be difficult.

On a common, partly between the church of Llansantfraid and that of Llan-y-drindod, near to an estate named Llwyn-Madoc, now the seat and residence of Hugh Vaughan, Esq., is a high and rocky bank, in some places perpendicular, named the Castle Bank, on which has been a camp or military position of remote antiquity, encompassed by a moderate intrenchment, containing a spacious but uneven area about 800 yards in circumference, commanding an extensive view of the country lying between it and Rhayader, and distant about two miles west from the castle of Colwyn. The sides of this intrenchment are constructed with loose stones, and on the very summit are large heaps of stones of the same kind, viz., from two to six pounds weight each. There exists no appearance of building. This fortification seems to have been a place of refuge when the destructive engines of war were unknown, and when the inhabitants had no other instrument but stones to defend themselves, or to annoy their invaders.

At what period, or by what person, this once formidable and famous castle of Colwyn was constructed is a matter of which neither history nor tradition afford any authentic detail. The author's opinion is, that on this advantageous spot originally stood a Silurian stronghold, coeval and cooperating with all the other Silurian fortifications on the banks of the Edw, as well as on those of the different streams which discharge themselves into that river, and which water the adjoining parishes; and that this stronghold was at first employed in repulsing, or at least obstructing the progress of, the Roman invaders, who, it is

well known, directed their operations against this part of the Radnorshire district from the Brecknockshire side. This conjecture derives some confirmation from the circumstance of retaining and preserving to this day its ancient and primitive appellation. When the Norman conquerors of Brecknockshire wrested from Cadwgan, son of Ellistan Glodrudd, and Lord of Moelynaidd and Elfael, Cantref Muallt, which his father had impolitically conquered, and added to his patrimonial possessions, and when they had passed the river Wye, this Silurian fortress was among the first of their acquisitions, and was bestowed on Ralph de Todeni, who bore the standard of William in the battle of Hastings, and who had previously been made governor of the castle of Clifford. It was soon afterwards destroyed by the Welsh; rebuilt and regarrisoned by that powerful baron William de Braos, Lord of Brecknock, Buallt, Gower, and Bramber, who more than once caused King John to tremble on his throne. It was denominated Maud's Castle in honour of his wife, Maud de St. Valeri, a port-town in France, whence Duke William set sail on his English expedition. The Welsh, indignant at this tyrant's numerous cruelties and oppressions, demolished it a second time. It was afterwards rebuilt, in the year 1231, by Henry III., who by this route retreated out of South Wales after an unsuccessful expedition into that country, and by him conferred on a descendant of that family to which it originally belonged; for we find that, in the reign of Edward II., it was possessed by Robert de Todeni, a person of considerable distinction in those days.

Near Llwyn-Madoc, in this parish, was fought a battle between Llewelyn, the last Prince of Wales, and Sir Edmund Mortimer, deputy-lord of Moelynaidd and Elfael. The victory was claimed by both parties. Sir Edmund, however, received a mortal wound, of which he soon after died in the castle of Wigmore.

*Ecclesiastical Account.*

The church is dedicated to St. Bridget, and consists of a porch, nave, chancel, and tower containing one bell, neither of which contains any

article deserving historical record, excepting a tablet in the chancel, dedicated to the memory of John Donne, Esq., of this parish, and decorated with the family arms, viz., a demi-lion upon a globe, a leopard, and a chevron between two bugle horns.

This benefice is a discharged vicarage, estimated in *Liber Regis* at £5 14s. 9½d. per annum. The yearly tenths are 11s. 5¼d. The Bishop of St. David's is the patron. The clear yearly value, as stated in *Liber Regis*, in the reign of Queen Anne, is £40. But as the tithes of this parish are equally divided between the vicar and the trustees of Elwel, or Elfael charity, one moiety to each, the total emoluments of the vicar amount to three times that sum.

The prebend of Llansantfraid, in the Collegiate Church of Brecknock, is estimated in *Liber Regis* so low as £1 6s. 8d. per annum. The yearly tenths are 2s. 8d.

*Charitable Donations.*

In the year 1710 Mr. Hughes bequeathed a rent-charge secured upon land, and now vested in Mr. Hugh Vaughan, of the amount of £2, to be distributed among the poor of this parish.

In a year unknown a rent-charge of £1 secured upon land, and now vested in Mr. William Bridgwaters, was bequeathed by a person unknown, and whether by will or deed unknown, to be distributed among decayed house-keepers in this parish.

In a year unknown the Rev. Rees Powell bequeathed certain lands and estates, of which the annual rent is to be applied to the apprenticing of poor children of this parish, being one of the sixteen parishes that are entitled to a share of the Colwyn or Boughrood charity.

*List of Incumbents.*

Rice Williams .....	1773	John Hughes, A.M.....	1796
William Higgs, A.M. ....	1784	— Venables, D.D.....	

RULEN, OR RHIWLYN.

This name is derived from a brook of that denomination which flows through the vale of Rulen, and drives a corn-mill near the church of Rulen. It contains 1600 acres of land, of which about 1000 are supposed to be inclosed and cultivated. The remainder is composed of hills and wastes, uninclosed and uncultivated. According to the return made in the year 1801 its resident population consisted of 120 individuals. The money raised by the parish rates for the service of the year 1803 amounted to the sum of £85 14s. 2d., from an assessment of 10s. 3¼d. in the pound.

*Ecclesiastical Account.*

The church, or rather chapel, is a small edifice, containing no article deserving historical notice. It is dedicated to St. David.

This benefice is a chapelry, the tithes of which are divided between the Bishop of St. David's and the incumbent. Pereival Lewis, Esq., of Downton,

is the bishop's lessee. It is not in charge; it is annexed to the vicarage of Clâscwm, and stated in *Liber Regis* to be of the certified yearly value of £4 13s. 4d. Its present improved value amounts to the annual sum of £16 10s. 6d.

#### *Charitable Donation.*

There is now vested in Mr. Thomas Chambers a principal sum of money producing a yearly interest of 10s., bequeathed by a person unknown, in a year unknown, and whether by will or deed unknown, to be distributed among decayed housekeepers of this parish.

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### ADDITION TO THE ACCOUNT OF CASTLES.

The situation of Pain's Castle, and its connection with the adjoining ones, serve as a clue to unravel the policy and progress of the Norman conquerors. Radnor having previously been made a royal demesne by William the Conqueror, the project of opening a communication between it and the town of Brecknock, which had now fallen into the possession of Bernard de Newmarche, was adopted; and Paganus, or Payne, Ralph de Toden, *i. e.*, Theodone, or Thionville, in the province of Luxemburg, and Ralph Baskerville, followers of the Norman sovereign of England, were commissioned to carry it into effect. Having taken possession of the adjacent territory, for its preservation and security, Paganus, or Payne, constructed a castle, in which he for some time resided, and at his death left it to his son Thomas. This Paganus was buried in the Cathedral Church of Gloucester, which had been endowed, if not built, by his companion and fellow-warrior, Bernard de Newmarche. The stone over his tomb has this inscription,—“Hic jacet Paganus de Cadurcis,” that is, Here lieth Payne of Cahors, now Quercy, in the province of Guienne. This castle afterwards descended among the posterity of Bernard de Newmarche, and, by marriage with a granddaughter of that chieftain, came into the possession of William de Braos, Lord of Brecknock. In the year 1196 it was besieged and taken by Prince Rhys, who restored it to its former possessor. Two years subsequent to this transaction it sustained a second siege of three weeks by Gwenwynwyn, Prince of Powys, who, being himself besieged by a combined force of Normans and Welsh, was compelled to retreat with considerable loss. In 1215 Giles de Braos, a Bishop of Hereford, and a great warrior, who knew how to wield the temporal as well as the spiritual sword, bestowed this castle, together with its dependencies, on Walter



Fychan, the son of Eineon Clyd, the *regulus* of Elfael, from whom is descended the Vaughan family of Clyro.

Aberedw Castle was possessed by a descendant of the family of Baskerville, which came into England with William I., but whether it was constructed in that reign is a matter of uncertainty. In the reign of King Henry II., Sir Ralph Baskerville, of Aberedw, married Drogo, a daughter of Lord Clifford, of Clifford Castle. A violent dispute respecting some property arose between the father and son-in-law, of which the former rudely and unjustly dispossessed the latter. A challenge ensued, and they fought at a place near Hereford, where afterwards a white cross was erected, which stood till Queen Elizabeth's time, and then was pulled down by one Gernons. The event of the battle proved fatal to Lord Clifford, and Sir Ralph Baskerville purchased of the Pope a pardon for killing his father-in-law. Whoever casts his eye upon the map of this county cannot fail to discern the profound policy which directed the construction of this chain of castles. For whilst they secured a contact with Radnor and Huntington in the rear, and in front with Buallt, they completely dissected the district, separating the territory of Elfael from that of Moelynaidd; and, by commanding the adjacent country, preserved a communication with the castle of Hay, and with Brecknockshire.

The advantage that would result from fortifying the line of the river Ieithon with a chain of castles was too obvious to be neglected, even at an early period of the Norman invasion; and consequently, the fortresses of Moelynaidd, Cefn-y-llys, and Duybod, or Tibboedd, were constructed in succession. The fate of the former was various, and the possession of it long and violently contested, sometimes falling into the hands of the invaders, and sometimes into those of the defenders, of the country, till the year 1174, when Cadwallon ab Madoc, making strenuous efforts, succeeded in recovering this lordship and castle, the possession of which was further secured by his submission, and by his doing homage to Henry II. But Roger Mortimer, on whom that sovereign had bestowed this territory, on condition of conquering and garrisoning it with troops which should be at the command of the royal will, having assembled for this purpose a considerable and well-provided army, invaded this district in the year 1194, and after many and bloody battles fought with various success, at length dispossessed Cadwallon of all his lands in the cantref of Moelynaidd, and built and fortified the castle of Cwmavon, where he some time resided.

In the year 1262 Llewelyn ab Gruffudd, Prince of North Wales, with a chosen detachment of troops, surprized and took the castle of Cefnlllys; made the governor prisoner, and put the

greatest part of the garrison to the sword. It was retaken in the same year by Sir Roger Mortimer, at that time governor of Buallt, who repaired its fortifications, and appointed a garrison for its defence. In the time of Camden it was in a ruined condition, and the property belonged to the Duke of York.

The castle of Old Radnor, or Pen-y-craig, was destroyed by Rhys ab Gruffudd in the reign of King John. The sieges and destruction of the castles of New Radnor, and Rhayader, have been already detailed.

The Welsh, as Lord Coke justly observes, were always valiant and loyal, and fought for their liege princes. In the bloody contests between the rival houses of York and Lancaster they were divided. Jasper, Earl of Pembroke, and Sir Owen Tudor, espoused the cause of Henry VI.; whilst this district remained attached to its Lord of Moelynaidd, who had been declared by Parliament, and was in reality, the rightful heir of the crown of England. Philip ab Howell, descended from the ancient *reguli* of this district, was at this time proprietor of the castle of Cnwclâs, within the lordship of Moelynaidd; and having offered his services to Richard, Duke of York, which were most graciously received, he carried on continual skirmishes with Roger Corbet, and others of distinction, in the county of Salop, partizans of King Henry, in which he was assisted by the powerful co-operation of Gruffudd ab Nicholas. For this they were both indicted and convicted of felony by justices assigned by the king; but it was found impracticable to apprehend them. In one of these skirmishes was killed at Brampton, on Palm Sunday, Brian, second son of Geoffrey de Harley, of Brampton Castle, in the county of Hereford. When Richard, Duke of York, received that fatal overthrow at the battle of Wakefield, his eldest son, the Earl of Marche and Lord of Moelynaidd, lay at Gloucester, who, having been apprized of his father's death, invited his friends in the Marches of Wales to assist and join him. He soon raised an army of 24,000 men, so much were the inhabitants of the Marches attached to the house and lineage of Mortimer. Among those that crowded to his standard, were Gruffudd ab Nicholas, and Philip ab Howell, followed by 1400 men well armed, of efficient strength, and resolute hearts. The Earl of Marche's plan was to overtake the Queen of King Henry, who was marching to London; but Jasper, Earl of Pembroke, with Sir Owen Tudor, stood as a barrier in his way. They met and fought at Mortimer's Cross, in Herefordshire. (A.D. 1461.) The Earl of Marche obtained a decisive victory, but with the loss of Gruffudd ab Nicholas, and several of his brave men.

# A P P E N D I X.

## No. I.

### MINISTERS' ACCOUNTS, RADNORSHIRE, IN THE AUGMENTATION OFFICE.

Nuper Monasterium de Comhere infra Dioc' Menevensis.  
33 Hen. 8.

Comhere	£	s.	D.	£	s.	D.
Terr' dominicales - - - - -				0	10	0
Redd' Tenementi Gollen in tenura Hoell ap Dd Goz	0	3	4			
Redd. Ten. voc. Terr Jode - - - - -	0	3	6			
Redd. divers. Terr. &c voc. Esternavanche - - - - -	0	10	0			
Redd. Ten. voc. Brine Rice - - - - -	0	2	0			
Redd. Ten. in Gollen - - - - -	0	4	0			
Redd. j parcell. ten' infra precinct. Mon. - - - - -	0	3	4			
Redd. Ten. voc. Castell pinnok - - - - -	0	3	4			
Redd. Ten. in tenura Joh. ap Phillips - - - - -	0	5	0			
Redd. Ten. in tenura Hoell ap Price - - - - -	0	5	0			
Redd. Ten. voc. Byrvebryn - - - - -	0	3	4			
Redd. Ten. intenura Hoell ap Price - - - - -	0	5	0			
Redd. Ten. in tenura Jevan ap Bedo - - - - -	0	6	8			
Redd. Ten. voc Ikenen Ipaille - - - - -	0	3	4			
Redd. Ten. voc. Paulle Kourbay - - - - -	0	3	4			
Redd. Ten. voc. Dinan - - - - -	0	6	8			
Redd. Ten. voc Berne havod Neweth - - - - -	0	5	0			
Redd. Ten. voc. Teddyngroftyf Kyon - - - - -	0	4	0			
Redd. Ten. voc. Igill nat - - - - -	0	6	8			
Redd. Ten. in tenura Dd ap powell ap Dd Lloyd - - - - -	0	8	8			
Redd. Ten. voc. Serpin Minor - - - - -	0	6	8			
Redd. Ten. voc. Tyddyn Illoyd - - - - -	0	3	4			
Redd. Ten. voc. Lechen Wethau - - - - -	0	4	0			
Redd. Ten. voc. Cherchellez - - - - -	0	3	4			
Redd. Ten. voc. Tythen Croft - - - - -	0	5	0			
Redd. Ten. voc. Mays Inerth - - - - -	0	6	8			
Redd. Ten. dimiss Gr. ap Bedo ap Phillippe - - - - -	0	3	4			
Redd. Ten. voc Keven Ipaulle - - - - -	0	5	4			
Redd. Ten. voc. Iquarre - - - - -	0	3	4			
Redd. Ten. voc. Tyther - - - - -	0	3	4			
Redd. Ten. voc. Dunhe - - - - -	0	5	0			
Redd. Ten. voc. Crofti parte - - - - -	0	2	6			
Redd. Ten. voc. Henvais - - - - -	0	5	0			
Redd. Ten. voc. Condbedo - - - - -	0	3	4			
Redd. Ten. voc. Bewdy - - - - -	0	6	8			
Redd. Ten. voc. Vahigre - - - - -	0	6	8			

	£	s.	D.	£	s.	D.
Redd. Ten. voc. Natwrin - - - - -	0	3	4			
Rcdd. Ten. voc. Esterberwild - - - - -	0	6	8			
Redd. Ten. voc. Henarth - - - - -	0	3	4			
Redd. Ten. voc. Limbet - - - - -	0	3	4			
Redd. Ten. voc. Lytle Idarde - - - - -	0	2	0			
Redd. Ten. voc. Dolevichian - - - - -	0	3	4			
Redd. Ten. voc. Kebeche - - - - -	0	5	8			
Redd. Ten. voc. Cyn'kynned - - - - -	0	5	0			
Redd. Ten. voc. Ferth Icaillolym - - - - -	0	4	0			
Redd. Molend. voc. Guellanissa - - - - -	0	10	0			
Redd. Ten. in tenura Howell Goz Neweth - - - - -	0	1	0			
Redd. Ten. in tenura Lln ap Jevan ap Duoy - - - - -	0	2	0			
Redd. Ten. in man. Gr. ap Dd. - - - - -	0	3	4			
Redd. Ten. dimiss. Rice ap Powell Goz - - - - -	0	4	0			
Rcdd. Ten. in tenura Lewis ap Jevan Goz - - - - -	0	5	4			
Redd. Ten. in man. Jevan ap Bedo ap powell - - - - -	0	3	4			
Redd. Ten. dimiss. Bedo ap Dd ap price - - - - -	0	2	0			
Redd. Ten. in man. Dd Bcnlloid - - - - -	0	3	0			
Redd. Ten. voc Gavangle Di - - - - -	0	2	0			
Redd. Ten. voc. Ester - - - - -	0	5	0			
Rcdd. Ten. voc. Abrimawre - - - - -	0	3	4			
Redd. Ten. voc. Batsloid - - - - -	0	3	4			
Rcdd. Ten. voc. Kennenken - - - - -	0	3	4			
Redd. Ten. voc. Dolo - - - - -	0	6	8			
Redd. Ten. voc. Dolth Lluynd - - - - -	0	5	0			
Redd. Ten. voc. Saynt Welthian - - - - -	0	5	4			
Redd. Ten. voc. Hew Loyvaine - - - - -	0	2	0			
Redd. Ten. voc. Brono Denet - - - - -	0	5	0			
Redd. Ten. voc. Laneherweith - - - - -	0	4	0			
Redd. Ten. voc. Tringor - - - - -	0	5	4			
Redd. Ten. in tenura Rice ap Madock - - - - -	0	5	0			
Rcdd. unius Molendini - - - - -	1	0	0			
Redd. Ten. in tenura Owel Bedo ap Lloyd - - - - -	0	3	4			
Redd. Ten. in man. Thome ap price ap Dyo - - - - -	0	1	0			
Redd. Ten. in tenura Rice ap phillippe Meredd - - - - -	0	1	0			
Redd. Ten. in tenura Jevan ap Dd ap Powell - - - - -	0	1	0			
Redd. Ten. in man. Rice ap Price - - - - -	0	3	4			
Redd. Ten. in tenura Jenkyn Bydo - - - - -	0	4	0			
Redd. Ten. in tenura Rice ap Bido ap powell ap } phillippe - - - - -	0	2	4			
Redd. Ten. voc. Bloyth Wyne - - - - -	0	1	0			
Rcdd. 28. Bussell. de Ottemelec prec. le Buss 8 <sup>d</sup> - - - - -	0	18	8			
Summa	<hr/>			18	3	4
Tempseter.						
Redd. Ten. voc. Gavell - - - - -	0	10	0			
Redd. Ten. voc. Hulgarth - - - - -	0	2	2			
Redd. Ten. voc. Iwerde Nowed - - - - -	0	5	0			
Redd. Ten. voc. Irydwillinge - - - - -	0	3	4			
Redd. Ten. in Tempseter predict. - - - - -	0	2	4			
Redd. Ten. voc. Gwyr Iwellen - - - - -	0	6	8			
Redd. Prat. voc. Ewaglod Day - - - - -	0	6	0			
Redd. parcell. Ters. dimiss. Lewis ap Dd - - - - -	0	2	2			
Redd. Ten. in tenura Howell ap Gr. - - - - -	0	5	0			

	£	s.	D.	£	s.	D.	
Redd. 3 parcell. terr. in Scovore - - - -	0	13	4				
Redd. Ten. voc. Machuady - - - - -	0	6	0				
Redd. Terr. voc. Mascador Monaks - - - -	0	5	0				
Redd. Ten. voc. Dole Igillin - - - - -	0	6	8				
Redd. Ten. in tenura Hoell ap Dd ap Merike -	0	5	0				
	Summa				3	18	8
Grangia de Carnaff							
Redd. nuncupat. Carnaff in parochia de Clero -	1	0	0				
Redd. unius parcell. Terr. & dimid. Gavell infra } Grangiam - - - - - }	0	5	0				
Redd. Prati vocat. Swengloith - - - - -	0	2	0				
	Summa				1	7	0
Cumbige Arestlye							
Redd. Ten. voc. Buga jacen. inter rivulum voc. Lloyd } & rivulum voc. Bugin - - - - - }	0	6	8				
Redd. Ten. in tenura Lln. Dd ap Jevan Lloyd -	0	6	8				
	Summa				0	13	4
Grangia de Gavalva							
Redd. Ten. & Molend. voc. Inis y Gavalva Pull } Imerley - - - - - }	1	6	8				
Redd. Terr. &c. voc Lloyd de Ve Dd - - - - -	0	4	8				
Redd. unius Domus voc. Graunge House - - -	0	10	0				
Redd. Ten. voc. Kaynewood Vayre y eyke - -	0	2	0				
Redd. Terr. Anabil. dimiss. Jenkyn ap Jevan ap } Meredd - - - - - }	0	6	0				
Redd. Ten. voc. Pene Iwerne - - - - -	0	5	0				
Redd. Terr. voc. Bronne Llioyrche - - - - -	0	3	0				
	Summa				2	17	4
Breleu in Dominio de Huntingdon							
Redd. Terr & Bosc. in Lloyen Jane - - - - -	0	2	7				
Redd. divers. terr. in Huntingdon - - - - -	0	7	0				
Redd. ten. in man' Margerie relict. Dd ap Dd -	0	4	4				
Redd. Ten. dim. p. Rice Goz Taylor - - - - -	0	4	4				
Redd. Ten. voc. Llete Irmcdowe - - - - -	0	5	2				
Redd. 30 acr. terr. arab. voc. Kay croys - - -	0	4	2				
Redd. Ten. voc. Calken - - - - -	0	1	4				
Redd. Terr. voc. Ewellen - - - - -	0	1	4				
Redd. Ten. voc. Benbrill - - - - -	0	1	8				
Redd. Ten. in man. Thome ap Dd - - - - -	0	1	8				
Redd. Ten. in tenura Lewys ap Jevan Dd ap powell	0	1	0				
Redd. Ten. voc. Baldmard - - - - -	0	3	10				
	Summa				1	18	5
Grangia sive Manerium de Manachte Poeth in Melenith							
Redd. Grangie sive Maner' &c - - - - -	1	6	8				
Grangia de Gwernogo							
Redd. Grangie in dominio de Key Kerry - - -	8	6	8				
Grangia de Nantarian.							
Redd. Grangie - - - - -	1	6	8				

## No. II.

## COMITATUS RADENORE ET BRECKNOCK.

COMPOTA omnium et singulorum dominiorum maneriorum terrarum tene-  
mentorum ac aliarum possessionum quarumeunq' tam temporalium quam  
spiritualium omnibus et singulis nuper Monasterijs Abbathijs sive prioratibus  
in Comitatibus predictis pertinentium sive spectantium que ad manus Domini  
Regis nunc devenerunt ac in manibus suis jam existunt et annexantur Corone  
sue heredum sive successorum suorum Regum Anglie in augmentacione Re-  
vencionum ejusdem Corone Anglie virtute cujusdam Actus in parlamento suo  
tento apud Westmonasterium super prorogacionem quarto die Februarij anno  
regni ipsius Domini Regis 27<sup>mo</sup> inde edito et proviso prout in eodem Actu  
inter alia continetur viz<sup>t</sup> a festo Sancti Michaelis Archangeli anno regni  
Henrici octavi Dei gratia Anglie Francie et Hibernie Regis fidei defensoris et  
in terra Anglicane et Hibernice Eeclesie supremi Capitis 37<sup>o</sup> usque idem  
festum Sancti Michaelis extunc proximum sequens anno regni ejusdem Domini  
Regis 38<sup>o</sup> scilicet per unum annum integrum

COMEHIER nuper Monasterium in Comitatu Radnor predicta autoritate  
parliamenti suppressum

COMPOTUS Johannis Williams Militis Assignati Willielmi Turner defuncti  
Firmarij omnium possessionum dicto nuper Monasterio pertinentium viz<sup>t</sup>  
per tempus predictum

FIRMA TERRARUM DOMINICALIUM cum omnibus alijs possessionibus dicto  
nuper Monasterio pertinentibus

Et de £40 18 3 de firma Scitus ejusdem nuper Monasterij cum terris  
dominicalibus 10s. Reditibus & firmis in villa de Gollen £18 3 4 Heriettis  
Relevijs & alijs perquisitis Curiarum ibidem communibus annis 23s. 6d.  
Reditibus in villa de Tempseter in Comitatu Mongomerie 78s. 8d. Grangia  
de Carnaf in Comitatu Radnor ac in parochia de 27s. Redditi et  
Firma Grangie de Gabalw in Comitatu Radnor predicta 57s. 4d. Reditibus  
et Firmis in villa de Breylyn in eodem Comitatu 38s. 5d. Redditi Grangie  
de Manawghtie poeth in Dominio de Melenyth 26s. 8d. Grangia de Gwyrnogo  
in parochia de Llanhangell in Kyrrey in Comitatu Mongomerie £8 6 8  
Grangia de Nantararion in parochia de Llanbadern Vaur in Comitatu Car-  
digan 26s. 8d. Que omnia et singula premissa superius expressa & specificata  
nuper fuerunt in manibus Johannis Turner Generosi et modo dimissa Johanni  
Williams Militi per Indenturam sub sigillo Domini Regis Curie augmentationum  
Revencionum Corone sue datam apud Westmonasterium 4<sup>o</sup> die Novembris  
anno regni Regis Henrici octavi 30<sup>mo</sup>. Habendum sibi et assignatis suis a  
festo Sancti Michaelis Archangeli ultimo preterito usque ad finem termini  
21<sup>us</sup> annorum tunc proximo sequente & plenarie complendorum Reddendo  
inde annuatim ac solvendo ad festa annunciationis beate Marie Virginis et  
Sancti Michaelis Archangeli vel infra unum mensem post utrumque festum  
festorum illorum per equales portiones Et predictus Dominus Rex vult et per  
presentes concedit quod ipse heredes et successores sui dictum Johannem et  
assignatos suos de omnibus redditibus feodis annuitatibus et denariorum  
summis quibuscumque de premissis seu eorum aliquo exeuntibus seu solvendis  
preterquam de redditibus superius reservatis versus quascunque personas de  
tempore in tempus exonerabunt acquietabunt et defendent Ac omnia domos  
et edificia premissorum que sunt infra et prope Scitum dicti nuper Monasterij  
tam in Maeremio quam in Coopertura Tegula & Selatc de tempore in tempus  
tociens quociens necessarie et oportunum fuerit bene et sufficienter reparabunt  
sustentabunt et manutenere facient durante termino predicto Et predictus  
Johannes concedit per presentes quod ipse et assignati sui cooperturam

straminis ac omnes alias necessarias reparaciones premissorum preter reparaciones maerenij et cooperture tegule et selate predicte de tempore in tempus supportabunt et sustentabunt durante termino predicto Et dictus Dominus Rex ulterius vult et per presentes concedit quod bene licebit prefato Johanni et assignatis suis capere percipere et habere de in et super premissis competentem et sufficientem hedgeboote fireboote ploughboote & carteboote ibidem et non alibi annuatim expendendum et occupandum durante termino predicto de 16d. de annuali Decima Domino Regi reservata de redditibus et firmis in Cumbiga Arnsle annui valoris 13s. 4d. concessis per literas Domini Regis patentes Ricardo Andrewes et Nicholao Temple et eorum assignatis imperpetuum minime hie respondet Eo quod oneratur in Compoto Georgij Wall Receptoris in titulo annualis Decime prout ibidem patet

Summa £40 18 3

Summa Oncriis eum Arreragijs £250 11 6 de quibus allocatur ei £6 ut pro tantis denarijs per ipsum Computantem expendis in necessarijs Reparationibus factis et apposis in et super firmam predictam viz<sup>t</sup> in Maeremio Tegula et Selate in annis 34<sup>to</sup> 35<sup>to</sup> & 36<sup>to</sup> Regis Henrici octavi prout testatur coram Auditore super hunc Compotum sine Billa inde ostensa Et eidem £4 pro denarijs per ipsum petitis pro feodo Johannis Egerley Clerici Curie omnium possessionum predictorum percipiente 20s. per annum sic per ipsum Computantem admissis ob defectum Senescalli ibidem viz<sup>t</sup> tam pro anno 36<sup>o</sup> Regis Henrici octavi qm̄ p̄ iij<sup>or</sup> annis p̄ x̄ precedentibus quolibet anno ut supra Et eidem 26s. 8d. pro annuali reddito soluto Jacobo Vaughan ad 26s. 8d. per annum sic sibi concessos sub Sigillo Curie Augmentationum Revencionum Corone Regie data 20<sup>mo</sup> die Junij anno regni ejusdem Domini Regis 37<sup>o</sup> Habendum sibi et heredibus suis imperpetuum prout per Decretum dicte Curie laciis patet viz<sup>t</sup> in allocatione hujusuodi hoc anno ultra £12 inferius in titulo exonerati arreragijs virtute ejusdem decreti exoneratos ut supra Et eidem £16 13 pro terris et possessionibus per Johannem Williams Militem perquisitis ad £11 2 per annum viz<sup>t</sup> pro toto domo et scitu nuper Monasterij de Comehire predicta cum omnibus Mesuagijs Domibus Edificijs Orreis Stabulis Columbarijs Ortis Pomarijs Gardinis Stagnis Vivarijs terris et solum infra Scitum Septum Ambitum Proinctum et Circuitum ejusdem nuper Monasterij cum terris dominicalibus ibidem 10s. necnon omnibus illis octodecim Modijs ferine Avenarum provenientium et annuatim solvendorum per Tenentem Grangie de Gollen 18s. 8d. necnon Grangie de Mauawghty poeth 26s. 8d. et Grangie de Gwynogo cum omnibus suis pertinentijs universis £8 6 8 Que omnia et singula premissa superius expressa et specificata Dominus noster Rex Henricus octavus Dei gratia Anglie Francie et Hibernie Rex fidei defensor et in terra Ecclesie Anglicane et Hibernie supremum Caput per literas suas patentes sub magno sigillo suo Anglie datas apud Portesmoth 28<sup>o</sup> die Julij anno regni sui 37<sup>o</sup> dedit et concessit prefato Johanni Williams et Waltero Hendley heredibus et assignatis suis imperpetuum Tenendum predictum Scitum dicti nuper Monasterij de Comehyre ac cetera premissa de nobis heredibus et successoribus nostris in capite per servicium quadragesime partis unius feodi militis Ac Reddendum annuatim nobis heredibus et successoribus nostris de et pro predicto Scitu et ceteris premissis 22s. 2½d. ad Curiam augmentac<sup>o</sup> Revencionum Corone nostre ad festum Sancti Michaelis Archangeli singulis annis solvendos pro omnibus redditibus servicijs et demandis quibuseunque proinde nobis heredibus vel successoribus nostris quoquomodo reddendis solvendis vel faciendis Que quidem Decima oneratur in Compoto Receptoris in titulo annualis Decime infra Summam 44s. 5d. prout ibidem patet Et sie in oneratione hujusmodi virtute literarum patentium predictarum viz<sup>t</sup> pro uno anno & dimidio finiente ad festum Sancti Michaelis Archangeli infra tempus hujus Compoti accidentem

## No. III.

CHARLES by the Grace of God of England Scotland France and Ireland King defender of the faith and soforth To all to Whom these present Letters shall Come Greeting Whereas the Tenants of the Manors Lordships Castles Seigniories Burroughs Forests Bailiwics Lands Tenements and hereditaments Called Gladestry Colva Presteign Melenith, Knucklas, Southruraeth, Southgre, Southmethian, Knighton, Gwerthrinian, Ryslin, Uchvid Yschar, Rayder, and Comtoyrer in our County of Radnor and in the same situate which we have lately granted and aliened to Charles Harbord Williams Scrivener and Phillip Eden and their heirs, who together with others (to whom the said Premises) have been assigned by our Grant or of our late Father for our use, for a term of years not yet expired, Have granted the same Premises to (Certain others Particularly to) George Whitmore and William Whitmore, Have brought and given to us of their own free will £741 12 0. of lawful Money of England That we might reassume the same for a royal Patrimony That they themselves might continue Tenants of the Kings of England like as they had been heretofore And for the said sum the same William Whitmore and George Whitmore Have granted the said Lordships Manors Castles and other the Premises to us our heirs and successors and we have required the same from them Know Ye that we graciously accepting the Love and good will of our Tenants aforesaid, of our own special Favor, and by our Certain knowledge, and mere Motion, Have granted to our said tenants, and to each of them, and their heirs, and assigns, All the rights and ancient Customs authorities Liberties and their priviledges in the premises, like as they have held them hitherto well and freely, and we have granted with the said Tenants, and each of them, and their heirs, for ourselves, our heirs, and successors, That they themselves from henceforth may hold the Lands, Tenements, and hereditaments, which are held by us, As touching the Lordships Manors Castles and other the Premises, or touching each of them under us our heirs and successors, for the same rents Customs and services as the same have been heretofore respectively held, altering nothing in future Intending that the said Lordships Castles and other the Premises or any one of them may not be transferred from the Crown of England or aliened or seperated from the same This only excepted that the said Premises may be given or granted by us our heirs and Successors, to our eldest Sons our heirs and Successors and their heirs being Kings of England or to our or their Consort for the time being, Forasmuch as express mention Concerning the yearly real Value in nowise appears made in these Presents either touching the assurance of the said Premises, or any one of them, or touching other Gifts or Grants made by us or by any one of our Progenitors or Predecessors to the said Tenants before this time, Or in any statute act Ordinance Promise Proclamation or Restriction to the Contrary from thenceforth before this had made published ordained or provided or by any other thing cause or matter whatsoever in any wise notwithstanding In witness whereof we have Caused these our Letters to be made patent myself being a witness at Canterbury the sixteenth Day of August in the ninth Year of our reign

WOLSELEY.

P breve De privato Sigillo.



## EDITOR'S NOTE.

WE have now completed our task of editing and publishing the "History of Radnorshire," by the late Rev. Jonathan Williams, M.A. In so doing we have adhered to the rule, which we proposed to ourselves at first, of treating his MS. with the scrupulous care and respect that should be shown to the work of a deceased friend, omitting portions irrelevant to the subject, or now of no value from subsequent discoveries, but otherwise giving the text of the MS. just as we found it. This work was not finished by its author—the MS. is full of blanks—and it would have probably received a careful revision from him had his life been prolonged.

As it now stands, it forms a valuable basis of inquiry for future antiquaries; it records the existence of earthworks and other monuments, many of which may, since his time, have disappeared; and the notices of families, houses, churches and charities which it contains, cannot fail to be duly appreciated by our Radnorshire members.

We must express the hope that the examination and illustration of the several classes of antiquities in that county—one of the great fighting-grounds of Wales in early times—will be carried on systematically and energetically, with all the advantages to be derived from the improved condition of archæological science.

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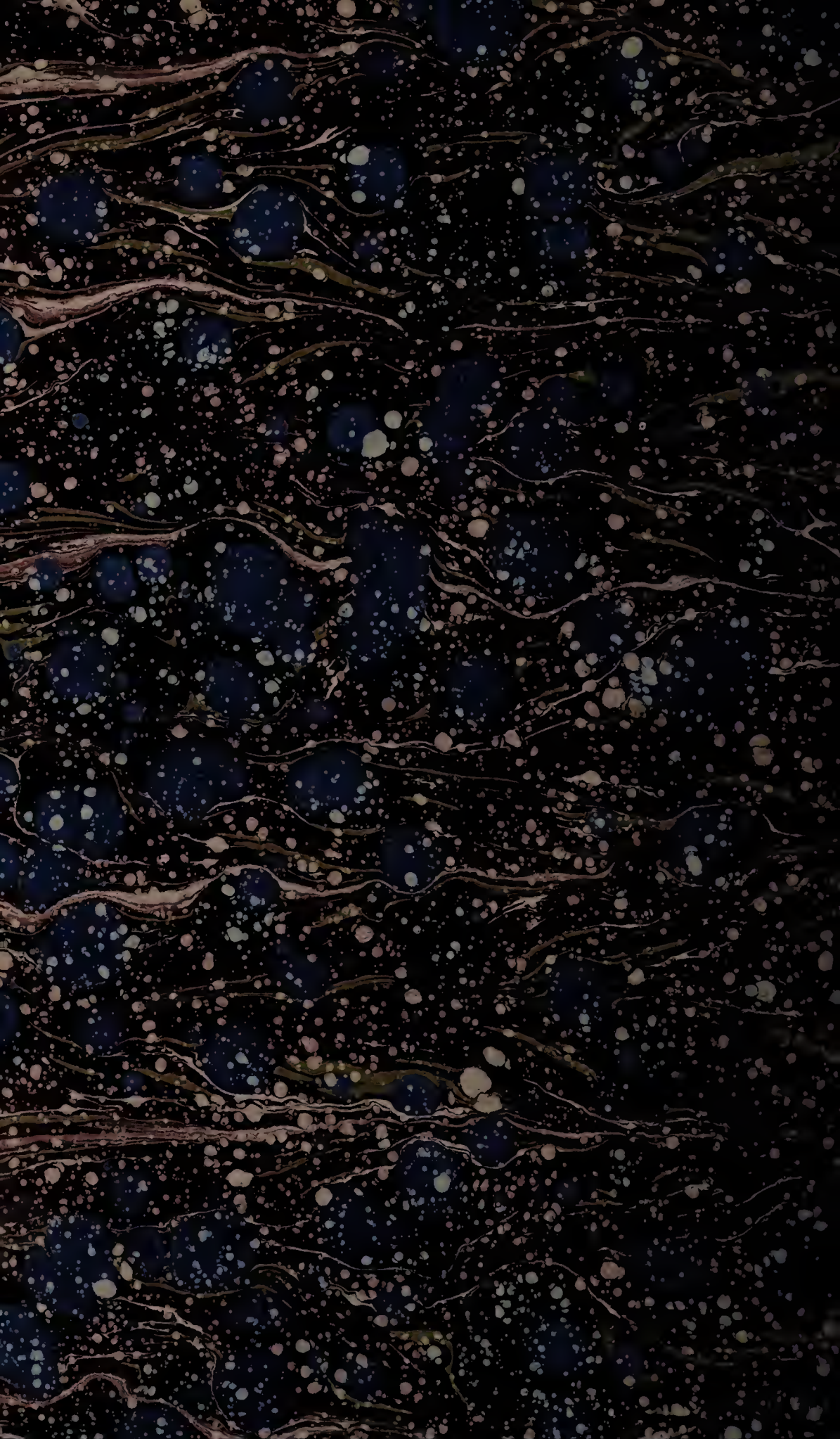
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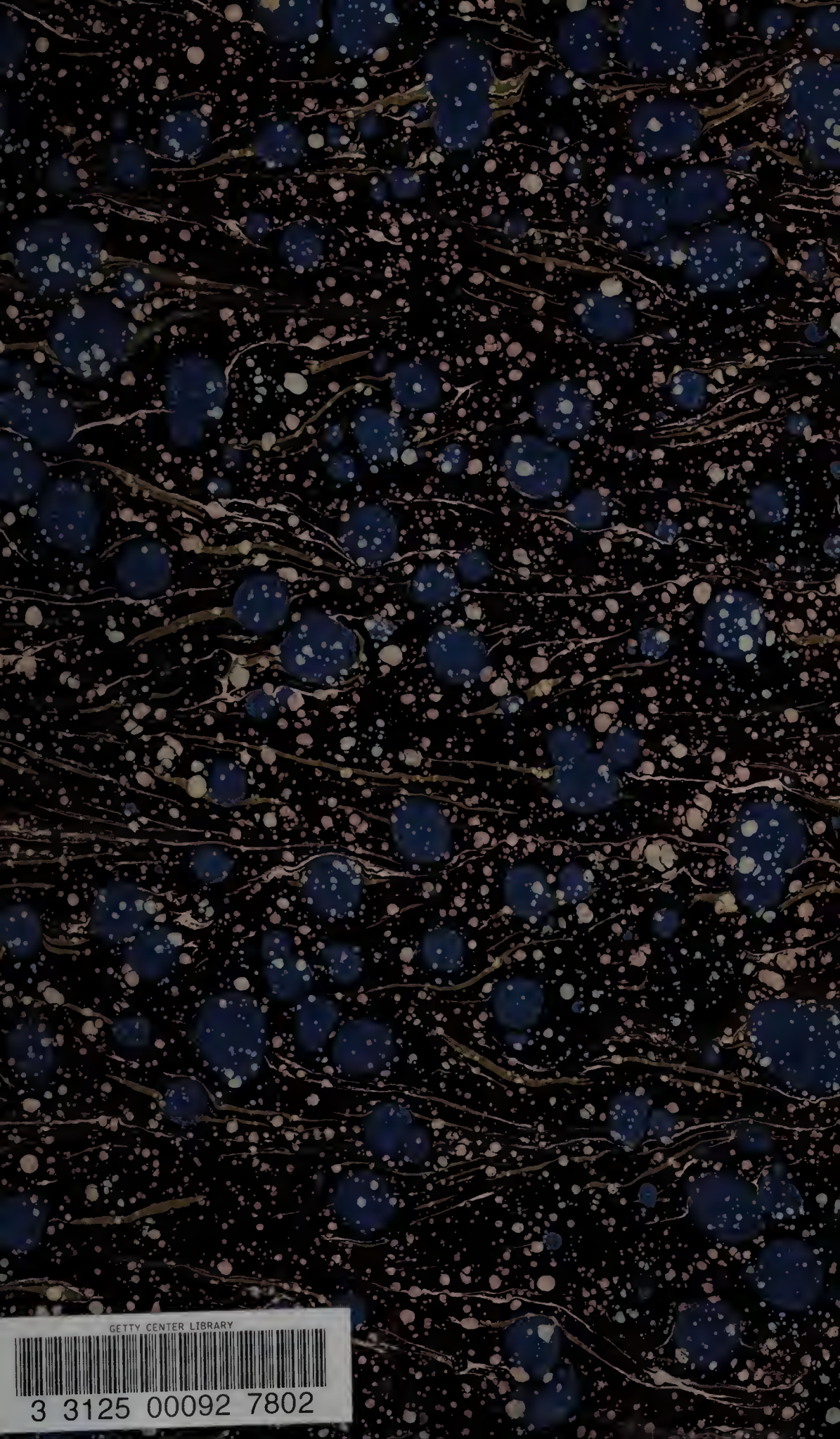












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