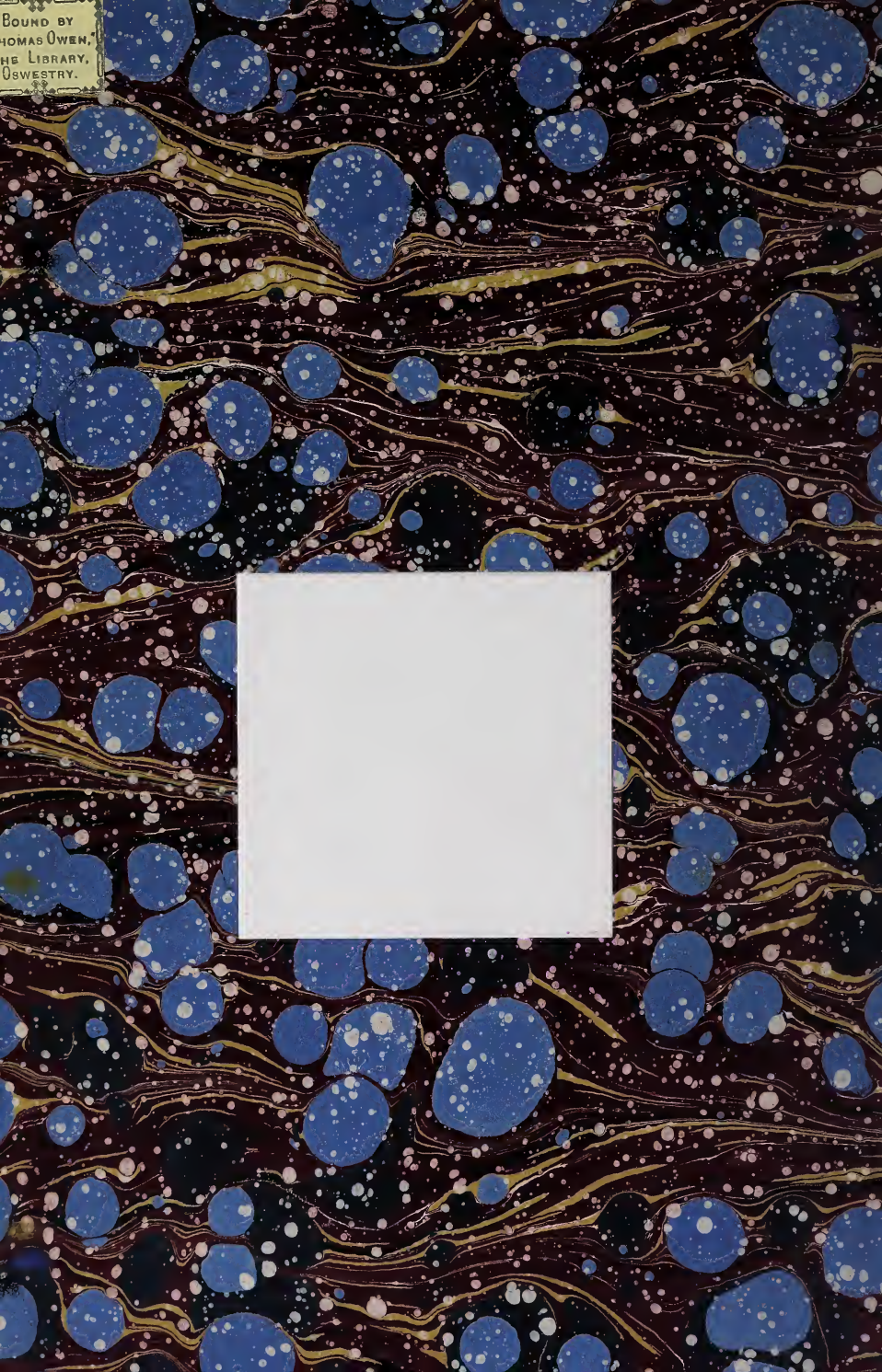
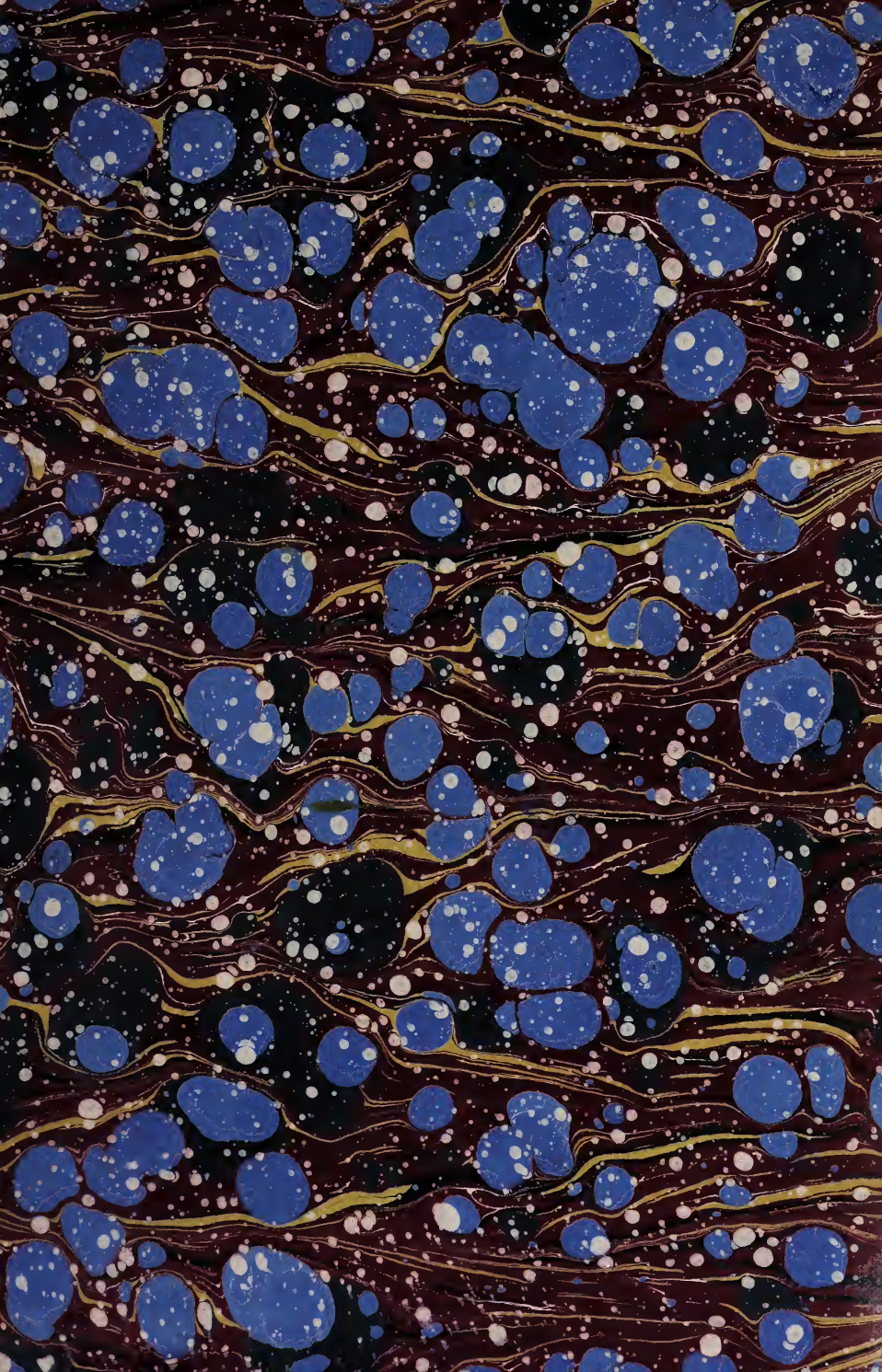




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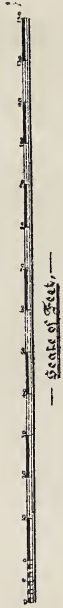
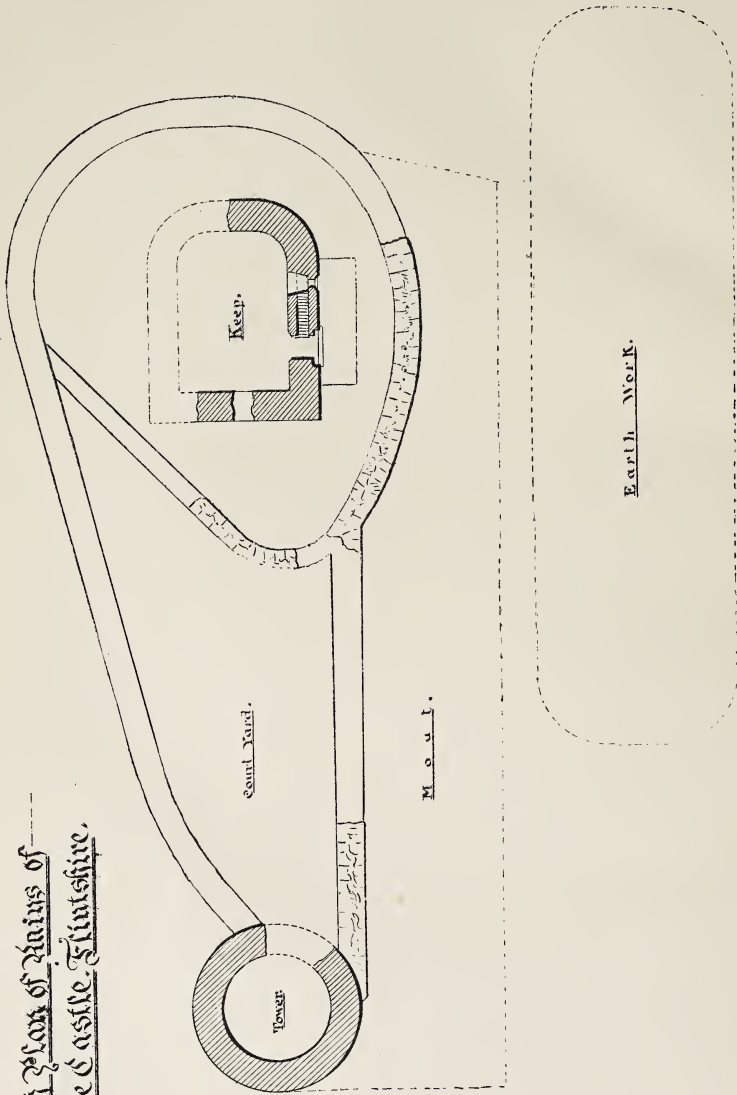
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CONTENTS.

	PAGE
Ewloe Castle	P. B. Davies-Cooke 1
Holy Wells, or Water-Veneration	Rev. E. Owen 8
The Castreton of Atiscross Hundred in <i>Domesday</i> , identified with the Town of Flint	G. W. Shrubsole 17
Garregllwyd Stone, Aberhafesp	W. Scott Owen 23
Roman Stones of the Tyrant Piavonius Victorinus	J. O. Westwood 27
Notice of a newly discovered Inscribed Stone on Winsford Hill, Exmoor	J. Rhys 29
The recent Discovery of Urns at Pen- maenmawr	J. P. Earwaker 33
Manx Ogams	J. Rhys 38
Report of the Forty-Fifth Annual Meeting at Holywell 51
Llanveigan Church, Breconshire	Rev. J. Price 81
Llyfr Silin yn Cynnwys achau amryw Deuluoedd yn Ngwynedd, Powys, etc. (continued) 86
Report of the Forty-Fifth Annual Meeting at Holywell (continued) 102
Note on Pig of Lead in Chester Museum 137
Receipts and Expenditure, Holywell Meet- ing 144
Cambrian Archæological Association, Statement of Accounts for 1890 160
Notice of a Mediæval Thurible found at Penmaen, in Gower	J. Romilly Allen 161

	PAGE
The Place of Caerwys in Welsh History . Edward Owen .	166
Lingebrook Priory R. W. Banks .	185
Evidences of the Barri Family of Manorbeer and Olethan, with other early Owners of the former, in Pembrokeshire Sir G. Duckett .	190
Llyfr Silin yn Cynnwys achau amryw Deuluoedd yn Ngwynedd, Powys, etc. (<i>continued</i>)	209
Chief of the Noble Tribes of Gwynedd . H. F. J. Vaughan	241
The Early Welsh Monasteries J. W. Willis-Bund	262
Evidences of the Barri Family of Manorbeer, Penally, and Bigelly, with other early Owners of the former, in Pembrokeshire (<i>continued</i>) Sir G. Duckett .	277
Index	329
Illustrations, List of	331
 OBITUARY	 297
REVIEWS AND NOTICES OF BOOKS	42, 146, 224, 299
ARCHÆOLOGICAL NOTES AND QUERIES	77, 158, 233, 303

Sketch Plan of Ruins of
— Spive Castle, Flintshire.



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EWLOE CASTLE.

BY T. B. DAVIES-COOKE, ESQ.

(Read at the Holywell Meeting, August 19th, 1890.)

AFTER the Norman Conquest the English seem to have been constantly at war with the Welsh. They had gained possession of some strong positions, and had castles at Hawarden and Mold, then called Mont'Alto, a translation of the British name Wyddgrug, still used by the Welsh. As the English tried to get into Wales by Caergwrle (an old Roman station), Hope, Mold, Hawarden, and along the banks of the Dee, fights were very frequent.

We find some of the Welsh princes at times siding with the English, while others were against them. It thus happened that in 1156, Cadwaladr, son of Gruffydd, and Madoc ap Meredydd, Prince of Powys, incited Henry II to devastate Gwynedd. Hearing of this, Owain Gwynedd assembled an army against him. In 1157 he sent his sons, Prince David and Prince Conan, to resist the King, who with his forces were allowed to become entangled in the woods and defiles of Ewloe, and in an action known as that of Coed Ewloe was utterly routed. At this battle were probably present Eustace Fitz-John and Robert de Courci,

two of Henry's barons, also Henry de Essex, the standard-bearer, as we find all three, a few days after, named as certainly fighting at the battle of Coleshill. There Henry de Essex, in a panic, threw down the standard of England, and cried, "The King is dead!" The Welsh defeated a portion of the King's army, but Henry himself appearing, encouraged his men, and eventually gained the victory. A field in Caerfallwch township, not far from Sarn Galed, in Northop parish, is still known as "Cae Harri". A king is said to have taken refuge among some trees there. Can this have been Henry II after the defeat at Coed Ewloe?

No mention seems to be made of Eustace Fitz-John; but Robert de Courci may have been a kinsman of John de Courci, one of Henry II's most successful and valiant soldiers, to whom in 1176 he granted "Ulidia", the present counties of Down and Antrim in Ireland, and whose wife, Affreca, founded (1193) Grey Abbey, Co. Down, for Cistercians. They had no children.

Henry de Essex being accused of treason, six years after the battle of Coleshill, by Robert de Montfort, they fought a duel on an island in the Thames, near Reading. The standard-bearer was left for dead, and his body was carried by the monks to their church, where, being stripped of his armour, he revived, and became a monk of the Abbey of Reading.

So far we have heard nothing of Ewloe Castle, for the very simple reason that no castle then existed.

In the 4th Edward II (1311) an inquisition was held upon a writ commanding the Justice of Chester to certify as to the King's right to the manor of Ewloe. From this we find that Owain Gwynedd, some time Prince of Wales, was seized of the manor of Ewloe, in his demesne, as of fee.

On his death (1169), David, his son, entered on the said manor as Prince of Wales, and held it till Llewelyn ap Iorwerth took from him the Principality together with the manor of Ewloe.

Llewelyn ap Iorwerth died seized of the manor, and

was succeeded by David his son, who also died seized thereof. Then Henry III occupied the same and four cantreds in Wales, *i.e.*, those along the Dee to Conway. He made Roger de Mohault (Mont' Alto) his Justice of Chester, and that individual quietly attached the manor of Ewloe to his neighbouring possessions at "Hawithyn" (Hawarden) and Mohaultsdale, to which it had never belonged. He made a park of the Wood of Ewloe, and so held the same manor and park until Llewelyn ap Gruffydd ap Llewelyn (the last Prince of Wales, who was killed at Builth in 1282) recovered the four cantreds from Henry III, and again attached them to the Principality of Wales.

The said Prince Llewelyn ousted Roger de Mohault from the manor of Ewloe A.D. 1256, and *built a castle in the corner of the Wood*, which he gave to Ithel ap Bleddyn to hold of him as well as the manor. Prince Llewelyn continued seized of the manor of Ewloe until overcome by Edward I. The manor was then of the yearly value of £60, which is equal to about £1,500 of present money.

The dimensions of the Castle of Ewloe, which consisted of a keep, round at one end, of a round tower, and of two courts, are 563 ft. round the outside walls. It is situated in an angle formed by two streams, the banks of which are very steep. The third side is protected by a moat about 33 ft. broad. The keep would defend the pass by one stream; the round tower, the pass along the other.

The keep was probably of three stories; dungeon, 12 ft. 3 in. deep; first floor, 13 ft. high; and a floor above, now gone; over which would be the roof and battlements. I believe the dungeon to have had a wall across it, dividing it into two parts. The entrance to the keep was by a doorway, 10 ft. 9 in. high, opening into the first floor. There was a platform outside it with, mayhap, steps ascending from the inner court. There may have been two doors to the keep, an inner and an outer one; though as there are no indications

by crooks, bolts, or otherwise, of an inner door, it is probable there was only one.

On the right of the door as one enters the keep there is a small doorway, 6 ft. 6 in. high, leading to the staircase. This staircase now consists of fifteen steps leading to the place above the first floor, where there may have been, and probably was, an entrance to a room. Then come four steps more, which take one to the top of the wall as now standing.

The thickness of all the Castle walls is either 7 ft. 3 in. in some parts, or in others 7 ft. 6 in., except the wall dividing the two courts, which seems to have been only some 4 ft. thick. To secure the door there must have been a wooden bar which ran into a hole now some 6 ft. 6 in. deep.

Similar bars, running back into holes 4 ft. deep, secured the windows on the first floor, one of which remains almost perfect, though the other has suffered from time,—assisted by man. The window still existing is 3 ft. 9 in. high by 1 ft. 9 in. It had two upright iron stanchions and five horizontal bars. There were stone seats in each window.

Iron and wood seem to have been plentiful at Ewloe. Mr. Henry Taylor, in his excellent work, *Historical Notices of Flint*, to which and to himself I am much indebted for information, mentions that one William Faber, when employed at Flint Castle, A.D. 1204, had two pieces of *Ewloe iron* for the door of the bretasche towards Colshulle, and eighteen pieces of *iron of Ewloe* for bars to the window in the chapel and room next the chapel. Also that Thomas Carpenter and his fellows, wood-cutters, for cutting 10,000 shingles in Ewloe Wood, for the kitchen and stable of Flint Castle, to be newly covered, had 4s. (equal now to about £2) for every 1,000.

I have forgotten to mention that the size of the first floor room of keep seems to have been 38 ft. by 25 ft. 9 in., a very splendid apartment. Probably most of the windows looked down the dingles; and as openings, if

frequent, would cause weakness, we may thus partly account for the fall of so much of the keep-wall on that side. As early as 1311 we find from the aforesaid inquisition, 4 Edward II, that the Castle was then only "in great part standing". It must, however, have been repaired, as at one time (considerably later, I imagine) a high-pitched roof covered the room over the first floor. This can be seen, as the pitch is still visible.

The round tower has walls 7 ft. 6 in. thick, and a diameter, inside, of 25 ft. 8 in. From the present level of the round tower to the level of the outer court there is a depth of 15 ft., so it is possible there may be a room hidden there.

Of the inhabitants we know that Prince Llewelyn gave the Castle to *Ithel ap Bleddyn*, to hold for him, as well as the manor. This personage, as far as can be ascertained by date, is *Ithel Anwyl ap Bleddyn*, who is said to have lived in the Castle, and to have been buried in Northop Church, where, it is added, is his tomb. He was one of the Captains of *Teg Eingl*, whose duty it was to keep the English off. He bore for his arms, party per pale, *gules* and *or*, two lions rampant, adorsed, counterchanged in pale, an armed sword pointing downwards, *argent*, hilted and pomelled *or*. He had a son, *Bleddyn ap Ithel Anwyl*, whose son, *Ithel*, was living A.D. 1329. One of the three figures in Northop Church may represent *Ithel Anwyl*; the other, with the inscription, "*Hic jacet Ithel Vach ap Bledd: Vach*" (here lies *Ithel the Little*, or *Younger*, son of *Bleddyn the Younger*), may be his grandson, who certainly would be a son of *Bleddyn the Younger*, as his grandfather, *Ithel Anwyl*, was son of an elder *Bleddyn*.

We have now brought the history of the manor and Castle down to the time when Edward I seized upon the possessions of the last Celtic Prince of Wales. From official documents I find Edward I dealing with the manor in 1284-5, and it remained with the Crown¹

¹ Richard II granted it, 12 Aug. 1398, for life, to John de Mort-

till Henry IV, 2 Nov. 1399, granted it for life to Sir William Clifford, Knt. 4 Oct. 1411, Sir William Clifford surrendered the above grant and confirmation, but had a re-grant for life from Henry Prince of Wales, the said Sir William to answer for all the value of the said manor above £20.

18 January 1413-14, the King, Henry V, leases to *John Helegh* or *Heley* the manor of Ewloe, together with the sea-coal mine there, saving to John de Ewloe, farmer (*i.e.*, tenant of the sea-coal mine), and to John ap Goch, farmer of the mill called "Le Castell Mulle", their terms of old granted to them; they paying, however, their rents to the said John de Heleagh,—for ten years at 4 marks, and £20 yearly to Sir William Clifford, who had a grant of the said manor, town, and mine to that value; the said John de Heleagh to rebuild the mill there, called "La Lady Mulle", at his own cost.

In 1423 Henry V assigned the manor of Ewloe to his Queen, Katherine of France, as part of her dower. In 1437 the town and lordship are leased to Richard de Whitley, together with the coal mines in the county of Flint, for seven years from the death of Queen Katherine, for £22 : 13 : 4, as in last lease, and £4 more of increase.

18 Jan. 1444, Henry VI gave certain rights at Ewloe, by letters patent, to Peter Stanley and Margery his wife, to have and to hold to them and the heirs and assigns of the said Margery, by the service of a fourth part of one knight's fee. Margery Stanley was a daughter of Sir John Heighleigh, Knt.; perhaps the same John Helegh to whom, in 1413-14, King Henry V had leased the manor.

Their son, Peter or Pyers Stanley, of Ewloe Castle, was High Sheriff of Merionethshire in 1485, and died

acute, Earl of Salisbury, subject to the yearly payment of 40 marks to William Warde and Thomas Brestwyk, who held the same manor to that value by a grant of 19 June 1395.

about 1521. He married Constance, daughter of Thomas Salisbury (called Hên or Old) of Llyweni. To their son, Pyers Stanley, who was a gentleman of Henry VIII's household, the King, 7 April 1535, granted a lease of Ewloe manor.

For six generations the Stanleys lived at Ewloe Castle; in the seventh generation Anne Stanley, the heiress, married John Mostyn of Coed-On, who was buried at Flint Church, 8th June 1607.

Until 1627 the manor remained with the Crown; but in July 1628 it was the property of Sir John North, Knt., who sold it to Colonel Thomas Davies, who resold it to his nephew, Robert Davies, Esq., of Gwysaney, 20th June 1637, from whom the present owner inherits it. One of the present owner's ancestors married a Stanley of Ewloe Castle.

HOLY WELLS, OR WATER-VENERATION.

BY THE REV. ELIAS OWEN, F.S.A.

(*Read at the Holywell Meeting, August 20th, 1890.*)

THE reverence once paid in Wales to sacred or holy wells has in our practical days all but disappeared. Formerly living water was supposed to possess virtues of a supernatural kind. Faith in the efficacy of sacred wells to cure disease was, perhaps, a development of a possibly ancient idea, that all objects were animate, and consequently that water was a living being, and as such had power which it usually exercised beneficently; but occasionally this power assumed an inimical form, and was destructive of human property and prosperity. Thus would water, streams, rivers, fountains, waterfalls, and wells, become objects of veneration and worship, and propitiatory offerings would be made to them either from fear or from some other motive.

Water-worship was common to ancient paganism, and possibly at this present moment, in various parts of the world, water is an object of veneration. The Egyptians, Persians, Greeks, etc., had their deities of fountain and stream. The early inhabitants of Gaul, Switzerland, and central Europe, worshipped lakes, and regarded them as sacred. The beautiful bracelets which have been discovered in the Swiss lakes have been supposed to have been votive offerings to the water-god. Classical writers, such as Tacitus, Pliny, and Virgil, also allude to sacred lakes. Traces of a similar superstition with regard to water may still be found in Scotland and Ireland, and possibly in Wales. The Ganges, Nile, and Dee are or were thought to be sacred rivers. The step from worship to veneration, and from veneration to regard, consequent upon cures at certain wells, is natural.

But I must confine my remarks to Wales, or this

paper will extend to an unreasonable length. Many parishes in Wales still have their holy wells, but they are uncared for and overgrown with weeds, and the walls that at one time surrounded them have fallen down ; in some instances the wells have been filled up, and the water drained off, and undoubtedly their glory has departed. Once though, and that at no distant time, the cost of keeping the parish holy well in order was an item in the annual expenses of the parish ; and I have seen in parish accounts that a shilling was paid yearly out of the mize, or rates, towards keeping the holy well clean.

These holy wells in Wales date from ancient times, even from pre-Christian ages. The Celtic people evinced great veneration for sacred wells, which in Gaul degenerated into idolatry ; and if Gildas, who is supposed to have lived in the sixth century, is correct, it would seem that even in Wales divine honour was paid to them. His words are : “ Neque nominatim inclamitans montes ipsos, aut fontes vel colles, aut fluvios olim exitiabiles, nunc vero humanis usibus utiles, quibus divinus honor a cæco tunc populo cumulabatur.”¹ (Nor will I call out upon the mountains, *fountains*, or hills, or upon the *rivers*, which are now subservient to the use of men, but once were an abomination and destruction to them, and to which the blind people paid *divine honour*.) This species of idolatry was interdicted by the Council of Tours, A.D. 567, and by other laws, but such commands are seldom entirely obeyed.

It would seem that the early British missionaries perceiving the people's attachment to ancient forms, consecrated or selected particular wells, already in high esteem, for the purposes of holy baptism ; and thus even in the present century the water for the font, and even for washing the church, was procured in many parishes from the well dedicated to the patron Saint of that church rather than from some other well in closer proximity to the church.

¹ Gildas, paragraph 4.

There is reason to believe that the sites of many churches were selected because of the holy wells which existed in their neighbourhoods, and which were much frequented and greatly venerated by the Celtic people who inhabited those parts. There were wells even within churches ; but these in modern times have been drained. When Llanelian Church was being restored, a well of spring water was discovered beneath the floor, and there was some difficulty in diverting the spring. In many churchyards there were wells roofed over, from which water for baptism was obtained, and which were resorted to for bodily health. By transferring thus to sacred purposes these ancient and venerated wells, they continued in Christian times to be greatly esteemed by the people.

These wells were not alike in virtue. To some were attributed healing powers, to others cursing powers, whilst some again were supposed to possess prophetic powers, and some were used as wishing wells. They were frequented by the sick in body and the sick in mind, and anxious mothers carried in their arms their weak babies to them to obtain health. There were some wells used as a remedy for one kind of ailment, and others were thought to afford help in some other bodily disease. Thus one well, by the performance of certain rites, removed warts ; others, again, were frequented by those afflicted with cancer ; whilst others were good for the eyes ; weak-limbed people received strength from bathing in some, and bruises were healed in others ; fits even were cured by the waters of one well, and others were capable of healing the whooping-cough. Various were the ailments, far more in number than those enumerated, which were removed by the waters of these sacred wells. Undoubtedly some of these possessed medicinal properties, and hence their virtue.

From the preceding enumeration it will be seen that there were wells that could affect for good or ill their votaries ; but there was one that could give to horses

health. This was in the parish of St. George, near Abergele. Distempered animals were brought there, sprinkled with the water, and this blessing pronounced over them :—

“Rhad Duw a Sant Sior arnat.”

(The blessing of God and St. George be on thee.)

But there was still another use to which holy wells could be put, which is very suggestive. A person who wished to unchristianise himself, so as to become an expert in the black art, filled his mouth three times with water from the well, ejecting it each time with apparent loathing, and after the third performance he was open to contract with the Evil One. There is a well of this description in the upper part of Llanellidan parish, called “Ffynnon y Pasc.”

In certain parts of Wales lads and lasses, on Trinity Sunday, were in the habit of going to their holy well, and putting therein sugar, and then they all drank the water. This is, or was, a custom not confined to Wales.

It was once customary not only to leave crutches and walking-sticks, but also the clouts used by the diseased at the wells where the sick had been cured, and even the harness of cattle was left behind, not only as offerings, but as a proof of the complete cure bestowed by the healing virtues of the waters.

Wells with a south aspect were supposed to be the best.

But it is time to proceed to a description of a few of the many holy wells once of more than local fame in Wales. It will be seen from what I have already said that many superstitious cluster round these spots, and religious ideas of ancient times have through them lingered on to our days.

One of the most baneful as well as one of the best known wells was St. Elian's, or, as it is called, “Ffynnon Elian.” Ffynnon Elian was a cursing well. It is situated in the parish of Llanelian, about two miles from the modern town of Colwyn Bay. It was under the

protection of St. Elian, a most popular Welsh Saint, who had, according to Pennant, "a great concourse of devotees who implored his assistance to relieve them from a variety of disorders." But I will give Pennant's description of the Well. He states that "the Well of St. Elian has been in great repute for the cures of all diseases, by means of the intercession of the Saint, who was first invoked by earnest prayers in the neighbouring church. He was also applied to on less worthy occasions, and made the instrument of discovering thieves, and of recovering stolen goods. Some repair to him to imprecate their neighbours, and to request the Saint to afflict with sudden death, or with some great misfortune, any person who may have offended them. The belief in this is still strong, for three years have not elapsed since I was threatened by a fellow (who imagined I had injured him) with the vengeance of St. Elian, and a journey to his Well to curse me with effect."

Thus wrote Pennant in 1773. The efficacy of the Well is believed in even in our days. I went to it in 1888. A woman who lives close by told me that people now visit it.

The manner of proceeding in order to curse any one was to go to the Well and drop into it a pebble with the initials of the doomed party written thereon. This technically was called putting such an one into the Well. People from all parts of Wales went to Llan-elian to put those they had a spite against into the Well; and the dread of such a proceeding was great beyond belief. But happily a person could take himself out of the Well, and then he would return to his normal state of health; but as long as his name remained in the water, so long would the wished-for afflictions of his enemy last.

There was a custodian of St. Elian's Well. The last was John Evans. It was his work to search for the pebbles of those who had been placed therein, and take them out, and advise what should be done to counteract the curse.

Innumerable tales are afloat respecting the evils and the good accomplished at this Well. I have gathered quite a number of them from people acquainted with "Jack, the priest", as he was called, and as illustrative of my subject I will record a few.

A pig cursed.—An old man, Robert Hughes, of Rowen, near Conway, told me, thirty years ago, when I spoke to him of Ffynnon Elian, that a neighbour had sustained many losses from, as he supposed, the thieving propensities of certain parties who lived near him. His wheat and oats and barley had, time after time, diminished unaccountably. At last his patience was exhausted, and he determined to go for vengeance to Ffynnon Elian. So one morning, at the break of day, he started on his journey, and having arrived there he cursed with madness the thief who had stolen his grain. He returned pleased with what he had done. But curses come home to roost. Whilst he was engaged in partaking of refreshments, his wife, who had gone to feed the pigs, rushed into the house stating that the sow was raving mad. It was true. But on investigation it was proved that the sow was the culprit, and that she had got at the corn in a cunning manner. However, the sow, being cursed with madness, was punished for her thefts.

A Woman and her Husband.—A young wife who could not get on with her husband, determined to see what the Well could do for her. One day, in her husband's absence from home, she went to St. Elian to see what he advised. She stated her case to the custodian, and he immediately informed her that incompatibility of temper came nicely within the influence of the Well. He procured a bottle, and filled it with water from the sacred fount, and instructed her, whenever her husband was angry, and used strong language, to go quietly to the bottle and take therefrom a mouthful of the holy water, and retain it in her mouth as long as the storm of words lasted; and he told her that she was to be very careful not to swallow the draught, for

that would be dangerous to her ; but as soon as her angry husband had ceased his abuse, she was to go outside and eject the water. This the woman promised to do ; but on starting away her eyes fell upon the small bottle in her hand, and bearing in mind the constant outbursts of passion on the part of her husband, she surmised that the bottle's contents would hardly last a day.

“Ah !” said she to the Well-keeper, “this will soon be finished, and what shall I do then ?”

“You can replenish the water daily from any spring,” said he, “and thus a portion of the sacred water will ever remain in the bottle.”

So the woman departed, and the charm worked marvellously, for in a short time it accomplished a complete cure. So grateful was she that at the end of a twelve-month she determined to pay another visit to the custodian, who was surprised to see her, and inquired what she would further. “Nothing” was her reply ; “but I have come to tell that my husband is now the best of men, and I am the happiest of women.”

These tales will suffice to show how miracles were wrought at St. Elian's Well.

St. Tecla's Well, in the parish of Llandegla, was once a famous resort of health-seekers. It was efficacious in a disease called *clwyf tegla*, or the falling sickness. The manner of proceeding was as follows. The patient washed his limbs in the Well, made an offering of four pence to it, walked round it three times, and thrice repeated the Lord's Prayer. These ceremonies never began till after sunset. If the afflicted were a male, he made an offering of a cock ; if of the fair sex, a hen. The fowl was carried in a basket first round the Well, and then after that to the churchyard, where the same circumambulations were performed round the church. Then the votary entered the church, got under the altar, lay down there with a Bible under his head, and the bird's beak in his mouth, and was covered over with a rug of cloth, and rested there until break of day.

On departing he left the fowl in the church, and an offering of six-pence. If the bird died, the cure was supposed to have been effected, and the disease transferred to the victim.

St. Deifer's Well, Bodfari, was frequented for bodily ailments; and here, too, offerings of living animals were made,—a cockerel for a boy, and a pullet for a girl. The sick went nine times round the church before they bathed in the Well. Peevish children were dipped to the neck at three of its corners, to prevent their crying in the night.

This Well has been drained, and supplies the villagers with water.

But I must proceed. No description of wells in Wales can be complete without reference to the famous Well that gives existence and its name to the town in which the learned members of the Cambrian Archæological Association meet this year.

St. Winifred's Well.—Tradition accounts for this wonderful Well as follows. "In the seventh century lived a virgin of extraordinary sanctity and beauty, who made a vow of chastity, and dedicated herself to the service of God, and was put under the care of her uncle Beuno, who had erected a church here, and performed the services of God. A neighbouring heathen prince named Cradoc was struck with her uncommon beauty, and at all events was determined to gratify his desires. He made known his passion for her, who, affected with horror, attempted her escape. The disappointed wretch instantly pursued her, drew out his sword, and cut off her head. But his punishment was instantaneous; he fell down dead, and the earth opening swallowed his impious corpse. The severed head rolled down the hill, and stopped near the church. St. Beuno took it up, carried it to the corpse, and offering his devotions, joined it to the body, which instantly united, and a spring of uncommon size burst forth from the very place where the head had rested. And this was the origin of *St. Winifred's Well*, so called after the saintly virgin Winifred."

Pennant, in his account, says: "After the death of that Saint the waters were almost as sanative as those of the Pool of Bethesda. All infirmities incident to the human body met with relief. The votive crutches, the barrows, and other proofs of cures, to this moment remain as evidences pendent over the Well." Pennant states that of late years the number of pilgrims had considerably decreased, and that in the summer a few were to be seen in the water, up to their chins, in deep devotion for hours, or performing a number of evolutions round the Well a prescribed number of times.

Pennant also speaks of a large stone near the steps, 2 ft. under the water, called "The Wishing Stone", which received many a kiss from the faithful, who, he says, are supposed never to fail experiencing the completion of their desires, provided the wish is delivered with full devotion and confidence. He adds that "on the outside of the great Well, close to the road, is a small spring, once famed for the cure of weak eyes."

In a paper of this description it must suffice that reference only is made to this wonderful Well. A volume could be written on it; and if time and opportunity occur I hope, in the uncertain future, in a contemplated work, to more fully describe this and other holy wells in Wales.

THE CASTRETON OF ATIS-CROSS HUNDRED
IN *DOMESDAY* IDENTIFIED WITH
THE TOWN OF FLINT.

BY GEORGE W. SHRUBSOLE, ESQ., F.G.S.

(*Read at the Holywell Meeting.*)

As the case stands at present, our knowledge of the town of Flint commences with the year 1277; so that within historic times there is a period of twelve hundred years in which its history is a blank. I am disposed to question the accuracy of this, believing that there is much yet of the early history of Flint which awaits recovery.

Local discoveries made during the last hundred years would go to show that close by the present town of Flint, and for miles, both east and west, along its shore-line, has been the seat of an extensive lead-industry, dating as far back as the time of the Romans. The evidence for this we have in the finding of numerous personal Roman relics, widely spread smelting hearths, heaps of scorïæ, with fragments of lead, and lead-ore in various stages of manufacture, and the more substantial foundations of Roman houses. We may take it as a fact that there is abundance of evidence, accumulated during late years, to show that there has been a Roman settlement in the immediate locality of Flint, and formed with a view to the production of lead, so freely occurring in the surrounding neighbourhood.

Supposing it to have been a Roman settlement, it is possible that for the interest and security of the settlers, a *castrum* with a wall of stone or earth, in accordance with their usual custom, would soon be built. More than this, we may believe that the camp was a substantial one, such as the mineral wealth of the place

demanded. The absence above ground of all trace of Roman buildings is not conclusive evidence of their previous non-existence, since I find that in most cases the near presence of a church, or monastery, or Edwardian castle, is quite sufficient to account for the disappearance of the remains.

In my paper in this volume, on the course of the Roman street from Deva to Varis, I have endeavoured to show that the Roman settlement of Flint was on the *Itinerary* road between Deva and Varis, and one of considerable importance both in a commercial and military point of view, and essential, in a measure, to the progress of the Roman rule in North Wales. The pigs of lead with the well-known stamp, DE CEANGI, may beyond doubt be assigned as the produce of the Roman settlement of Flint, from ore found in the immediate neighbourhood; the tribute, in part, of the Ceangi for the year A.D. 74. Another pig of lead, of evidently a later date, bears the word SANDON, for SANDONIVM, stamped upon it, which is recognised as the name of the Roman lead-producing town, the ancient Flint.

If, then, Flint in the past has been all that I have endeavoured to sketch, it is difficult to understand how so important a site became so obliterated both in name and worth as not to find a place in later times in *Domesday*. According to the present reading of that record, Flint has no separate recognition, and so it is usual to consider it as included in the adjoining district of Coleshill. This is not, to my mind, a satisfactory assignment. If the ancient history of Flint, now unearthed, be anything near what I have suggested, then some trace of it in *Domesday* was to be expected. The Roman camp would survive in some form; its outlines, even if not its name, would be recognised in Norman times.

This appeal to *Domesday* is not in vain. We find there just what is wanted,—a Castreton, which has been identified (irregularly, I think) with Kelsterton; not, however, without a query on the part of the local

Editor. The Castreton of Atis-cross Hundred, I hope to show, relates to Flint. The claims of Kelsterton to it rest on no more substantial basis than a slight identity in sound in the name. The etymology of the name Kelsterton shows no connection with the Romans, or Roman subjects. Like the names of many other places on both sides of the estuary of the Dee, as Kirkby, Irby, Frankby, Pensby, there is, as we shall see, a Danish element in the word Kel-ster-ton. *Kel*, from the Danish *kjöll*, is the Anglo-Saxon *ceol*, a keel or small ship; *ster* is the Anglo-Saxon suffix denoting employment, as brewster, webster, etc. Kelsterton is, therefore, the *ton* occupied by the keelsters who built the keels or small ships which dotted the estuary in their time, engaged in fishing or transporting the lead produced at Flint to other localities. The shore about Kelsterton is singularly fitted for this occupation, with bays and inlets suitable for launching vessels when built, while on the higher ground about there is an abundance of good timber.

It is interesting to mention that in the shipbuilding yards of Connah's Quay, scarcely a mile distant, we see possibly a local survival of a race of Danish shipbuilders who once inhabited the district; at any rate the keelsters' art still lives at Connah's Quay. It is still their *ton* or home.

Kelsterton, then, as we have seen, has no claim to be identified with Castreton; and further, since there are no remains of a camp, there exists no valid reason for the claim. It remains a case of mistaken identity in sound. The effect of this is to leave a military settlement, an old camp, to be assigned to some place in Flintshire, limited to the Hundred of Atis-cross.

Seeing that the town of Flint has hitherto failed to find recognition in *Domesday*, and looking at its position in the time of the Romans,—the seat of a Roman garrison,—Flint naturally and justly is qualified to take the vacant name of Castreton. There is no other site of a camp in Flintshire to dispute with Flint the

possession of the title to Castreton. We have, then, to think of the camp at Flint as constructed and left by the Romans; perhaps utilised, certainly named by the Saxons "Ceastre" (camp), as in the case of Deva (Chester); and appearing in the *Domesday Book* as Castreton. From this record we read that "Castreton was held by one Hamo, and Osmund of him. Edwin held it as a freeman. There is half a hide rateable to the gelt. The land is one carucate. Two villeins, with one bordar, have half a carucate there. There is a wood one league long, and the same broad. It is worth five shillings." We are further told that the same Hamo held Aston (in Hawarden).¹

A word as to the exact position of the site of the Roman camp. That it was on the ground now occupied by the town of Flint seems pretty clear. The situation was one well chosen in every way,—a central position well set back from the shore, a stream of water from the mountains flowing by its side, the smelting works on either hand, ready communication by road and by water with Deva, surrounded by ample supplies of wood and coal, while the lead-ore gathered from the hills around was readily conveyed along the military road to the smelting places.

A mile distant from Flint, along the shore, is Atis-cross, which at one time must have been a place of some note, since it gave the name to a very considerable hundred; and Pennant remarks, "there is a tradition that in very old times a large town stood at this place, and it is said the foundations of buildings have been frequently turned up by the plough."²

There is something to be said in favour of the claims of Atis-cross as the site of the Roman garrison, mainly on account of the numerous relics found here from time to time. That it was a busy place there can be no doubt, that the lead and lime and coal for shipment were brought here, and that the little haven by Pentre

¹ Pennant's *Tours in Wales*, ed. J. Rhys, vol. i, p. 68.

² *Domesday Book*, Cheshire and Lancashire, p. 69.

Rock accommodated the vessels which conveyed these commodities to various stations along the coast. It was, in fact, the port for shipping the raw materials produced here. It by no means follows that the Roman garrison would be in camp either here or close by, at Atis-cross. As a military body they would have a separate and distinct location, which we prefer to think was on, or about, the site of the present town. Future discoveries may clear up this point.

Later on the defences of Flint were utilised by the Saxons, probably by restaking or enclosing the old camp.

The part taken by Edward I. would seem to have been the restoration of the Roman camp, so far as its outline and fosse were concerned, while additional security was gained by the modern walled-in Castle. I prefer to think of Edward as utilising the lines of the old camp; hence we may regard the *fossæ* and streets of Flint as partly survivals from Roman times. It is so in the case of Chester; and Flint, too, should be shown a like consideration, for as Pennant remarks,¹ "the town is formed on the principle of a Roman encampment, being rectangular, and surrounded with a vast ditch, and two great ramparts, with the four regular *portæ* as usual."

Elsewhere in this volume I have brought forward reasons for supposing that the name of the Roman town on the site of Flint was Sandonium. The Saxons, on coming into possession of the place, would appear to have paid no more regard to the Roman name of Sandonium than in the case of Deva.

A word as to the present name of the town of Flint. This is considered by Mr. Taylor, the historian of Flint, to be a contraction or corruption of the word "Fluentum", taken from a record of Edward I, who, when in the neighbourhood of Flint, and prior to the building of the present Castle, speaks of the place as "Castrum apud Fluentum" (camp by the flowing); a description

¹ Pennant's *Tours in Wales*, ed. J. Rhys, vol. i, p. 57.

which is inaccurate, and without point, as regards anything in the surroundings of Flint.¹

My suggestion is that the reference in "Castrum apud Fluentum" is not to Flint, but to Basingwerke, three miles distant; and that by the "flowing", reference is made to the remarkable stream which issues from St. Winifred's Well, and flows past Basingwerke. It is no stream or river in the ordinary sense. It is an outburst of the pent up waters from under Halkyn Mountain,—a ceaseless, onward-flowing body of water, which, as Dr. Samuel Johnson remarks, "is all at once a very great stream",² and hence it is spoken of "as one of the seven wonders of Wales". This view is confirmed by the historical fact that when Edward I superintended the erection of Flint Castle, his camp was pitched at Basingwerke, by the stream in question.³ His probably early letters from the place were dated from the "Castrum apud Fluentum", and the later ones from Basingwerke, which is alongside the stream. To my mind the designation in both instances is the same,—Basingwerke, by the flowing, or stream.

The origin for the modern name of the town I take to be derived from its association in the past, in many ways, with the substance known as flint. The further discussion of this point I leave to a future occasion.

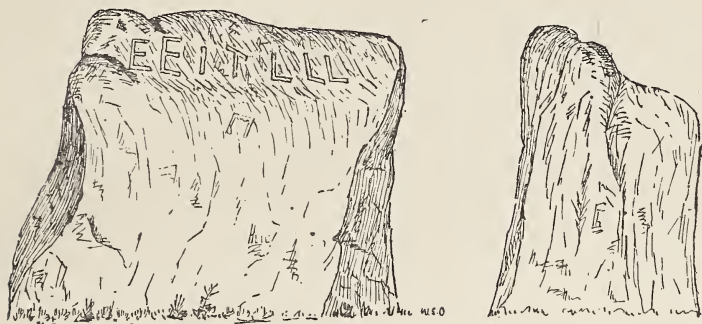
¹ Taylor's *Historic Notices of Flint*, p. 2.

² *Journey into North Wales*, p. 71.

³ Taylor's *Historic Notices of Flint*, p. 19.

GARREGLLWYD STONE, ABERHAFESP.¹

BY W. SCOTT OWEN, ESQ., CEFNGWIFED.



SOME time ago my attention was drawn to this inscribed stone, from reading in vol. xvii of the *Montgomeryshire Collections* a description of it by Mr. Richard Williams. No solution of the meaning of the inscription was given in his short notice. I therefore made drawings and rubbings of the inscription, and sent them, with a description, to several well known antiquaries; but I met with little success, and I believe that most of them thought that the inscription was after the nature of "John Jones his mark."

I propose to describe the stone, and afterwards give an extract from a letter from Prof. Hübner of Berlin, to whom, through a friend, I sent a squeeze, giving the opinion of so high an authority upon ancient inscriptions.

The stone is erect, and of a very hard nature, about 2 ft. 8 in. high, and the same in width, and stands in

¹ Reprinted from the *Montgomeryshire Collections*, vol. xxiv, Oct. 1890, pp. 317-20, by the kind permission of the Council of the Powys-land Club, and with the sanction of the Author.

a most commanding position, on the top of a ridge overlooking the valley of the Severn, distant about four miles from Caersws, and is known as Garregllwyd ("the blessed or holy stone"), pointing to its being revered for some reason or another. It now stands in a ploughed field, about 10 yards from the roadway; but in days gone by, the spot where it stands must have been a part of what was known as Penllanlikey Common.

Upon the slanting face on the top of the stone, looking towards the west, is an inscription, as shown on the accompanying drawing, which is as accurate as I could possibly get it as to size and shape of the letters. The letters are about three inches long, and cut about a quarter of an inch into the stone, and are very plain; but the second E is larger than the other letters. Underneath the inscription are two strokes joined by an irregular looking cut, which may only be a break in the stone, and yet may still be a cut with a chisel.

The stone stands at the junction of three parishes—Aberhafesp, Bettws, and Tregynon; but none of the letters on the inscription can in any way apply to these parishes or their townships. The Stone is mentioned both in the Tithe and Inclosure Awards, and there called by its present name.

Within a short distance of the Stone is an old roadway leading to Caersws on the south-west, passing close to the ancient British camp of Gwynfynydd, and to the north-east to Berriew, passing in its course places with significant names, such as Lluest, Lluest-goch, Gwernybaid (the last four letters being probably "bedd", or grave). These three places are within half a mile of the stone, and not far from the roadway. The road passes on to Bettws and its camps, and along the valley, on either side of which are two other camps,—the one Penygaer, the other "The Camp."

Between the two latter is a field known by the peculiar name of *Dyddygugan* (twelve scores). Here local

tradition points to a battle having been fought, and that the name commemorates the counting of the fighting men. Near to it is a field called "Cae Bedw"; doubtless the spot where the fallen were buried. I have also heard of a field of the name of "Death of Ten Officers", but cannot identify it.

The existence of so many places with names pointing to war and its consequences, and the position of the places being near to the road I am treating of, led me to conjecture that perhaps the inscription upon the old Stone might have been the mark of a Roman legion marching towards Caersws by this road, avoiding the valley of the Severn; but, as my readers will see, such a construction cannot be put upon it after reading the following opinion of Prof. Hübner.

I am indebted to the courtesy and kindness of Mr. G. Shrubsole, F.G.S., Hon. Curator of the Chester Archæological Society, for sending the squeeze which I had taken of the inscription to Prof. Hübner, and for having so kindly sent me the Professor's letter, with permission to make what use I like of it.

Extract from PROF. HUBNER'S Letter, June 1890.

"The inscription, as you observe, is post-Roman. The squeeze shows the same as Mr. Owen's careful drawings; the letters EITLLI, and the two strokes below, II or H.

"It looks generally very much [like] those other Welsh stones which we consider *Early Christian*, from the sixth century downwards. They used to contain only the name of the person whose tomb they designated, either in the nominative or in the genitive, and some formula like *hic jacet*. As E and F, L and I, used too, are very similar in the rude palæography of these inscriptions, I propose, but only as a guess, to read

E F I T L L I

H

"The name, if it was a name, is Efitllus. The II or H may be an *h* for *hic*."

Such is the opinion of the great authority, and should he be right in his conjecture, it would be well

worth while to excavate and see whether the mortal remains of Efitllus are still there.

I need scarcely say that it will be a great pleasure to me to show the Stone to any one who is interested in the subject.

ROMAN STONES OF THE TYRANT PIAVONIUS VICTORINUS.

BY PROFESSOR I. O. WESTWOOD, F.L.S.

IN a communication to *The Academy* of the 26th July 1890, by Mr. Whitley Stokes, it is stated that in the month of April of this year (1890) there was discovered at Rennes, in France, in digging the foundations of the new "Bazaar Parisien", a Roman stone with the inscription,—

IMP . C . M .
PIAVVO
NIO VIC
TORINO
P . F . INV . (pro felici invicto)
AVG . (Augusto)
C . R . (Civitas Redonum)
L . IIII . (leugæ quatuor)

"The M. Piavonius Victorinus above mentioned was one of the Thirty Tyrants, and is supposed to have been slain A.D. 268, after he had reigned in Gaul, and *probably also in Britain*, for somewhat more than a year. The date of the inscription is thus fixed to a nicety. The Gentile name is spelt with one v on a Lincoln milestone (*Eph. Epigr.*, vii, No. 1,097), for a reference to which I am indebted to Mr. Haverfield, who also informs me that Allmer (*Revue Epigraphique*, 1888, p. 372) argues that this name is really Pius Avonius; just as Piesuvius (so Tetricus is sometimes styled) is pretty certainly Pius Esuvius."

The doubt as to Piavonius Victorinus having reigned in Britain is set at rest by the discovery of another Roman military stone on the Via Julia Maritima, between Nidum (Neath) and Bovium (Boverton), near Pyle, which was rescued from destruction by the late Colonel G. Grant Francis, and deposited by him in the Museum

of Antiquities in the Royal Institution at Swansea. It bears the inscription, as given by Colonel Francis in his work on Neath and its Abbey :

IMP
M C PIA
VONIO
VICTOR
INO AVG^o.

The name of Victorinus recording one of the Thirty Tyrants of Rome, slain A.U.C. 1019. A number of coins of Victorinus was found at Gwindy, near Llansanlet, in June 1835. (Dillwyn's *Swansea*, p. 56 ; *Numism.* II, i, 132.)

A figure of the Boverton Stone appears in my *Lapidarium Walliæ*, Pl. 27, fig. 1, copied from a rubbing by Colonel Francis ; also reproduced in *Journ. Arch. Institute*, iii, p. 275. It was probably erected by the Legion which happened to be at Boverton at the time of the usurpation of Victorinus in Gaul (A.D. 265, in the time of Gallienus), like those of his contemporary, Tetricus, of which all that are known are published in the Winchester Volume of the British Archæological Association, and are of the greatest rarity and interest.

There is also another Roman stone at Scethrog (half way between Llansaintfread and Llanhamlwch), where I found it in the hedge, on the west side of the road, half covered with moss and ivy. The first word is nearly obliterated ; but I thought I made out the letters NEMNI, followed by FILIVS VICTORINI. (*Lap. Wall.*, p. 57, Pl. 32, fig. 7 ; and in *Arch. Camb.*, 1851, p. 226.)

Oxford, 31 July 1890.

NOTICE OF A

NEWLY DISCOVERED INSCRIBED STONE ON
WINSFORD HILL, EXMOOR.

BY PROFESSOR RHYS, M.A.

THIS stone was made known to Mr. Elton, the Member of Parliament for that part of Somerset, and the well known author of the work on the Origins of English History, by Mr. J. Lloyd W. Page, who has recently published an interesting volume on Exmoor and the Hill-Country of West Somerset, with notes on its archæology, together with maps and illustrations. Mr. Page alludes to the stone several times in his work, and has marked the site on his map. The spot is on Winsford Hill, two miles west of Winsford village, and five miles north-west of Dulverton.

I had been anxious for some months to see the stone, so it was not hard for Mr. Elworthy of Foxdown to prevail on me and Mrs. Rhys to accept his hospitality, and visit the neighbourhood of Wellington. At his house we met Mr. Elton, and we all went, on the 20th of August, to see the stone. From Dulverton our road lay mostly in the red deer district, and along the eastern banks of a pretty river called the Barle. This last name excited my curiosity greatly, and I should have been very glad to know if any ancient forms of it are known, for it presents a sort of mocking similarity to *Belerion*, the name given by Diodorus to the south-western peninsula of Britain.

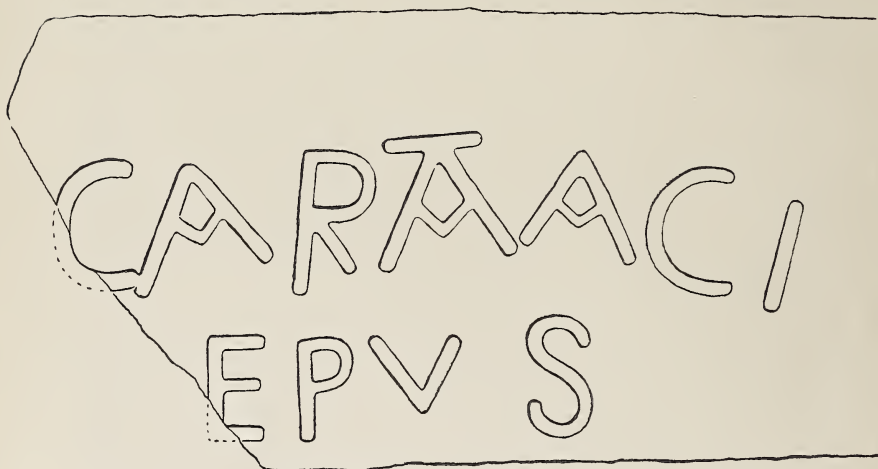
When we reached the place where the stone should be, we found Mr. Page there waiting to show it to us. We were unfortunately somewhat pressed for time, as we had to make a part of our homeward journey by train. However, we had leisure enough to satisfy our-

selves as to the reading of the inscription, which we made out to be

CARĀACI
EPVS

The top of the stone is fractured close behind the first c, and close to the perpendicular of the e; so I venture to think that here an n has disappeared with the lost piece of the stone, and that the whole was originally

CARĀACI
NEPVS



The stone is described as Devonian rag, and it stands about a yard above the ground, inclining considerably towards the track or mountain-road near which it stands; but the inscribed face of the stone looks away from the road, and it is so rough that the rubbing which I took will scarcely, I fear, enable our artist to give a drawing of it.

As to the character of the letters, I may say that they are rudely cut; but the A is, as a rule, boldly cut, and tends to resemble the A with round top in the old inscriptions of Cornwall; and instead of a straight line connecting its limbs, we have, as it were, a v. The R

is the most rudely formed letter, and the P is not much better. The stroke over the second A, to make a conjoint AT, is deeply cut. The A following is less carefully made, and rather smaller in size than the other A's; the v is also decidedly smaller than the other letters. The only thing that created a difficulty to us was a sort of a tag to the right side of the first A, which suggested A with a small v conjoint with it. On the whole, however, we were unanimous in rejecting it, as being more probably no part of the writing.

I may add that since our visit to the stone, Mr. Elworthy has been to see it again, and this time he was accompanied by my friend and neighbour, Dr. Murray. They had more time than we had, and they used it in carefully cleaning the stone with a brush, and in taking a good squeeze of it. Dr. Murray has kindly shown me the squeeze, and I find that it very materially confirms the first reading. But I will say no more, as I do not wish to anticipate his own account.

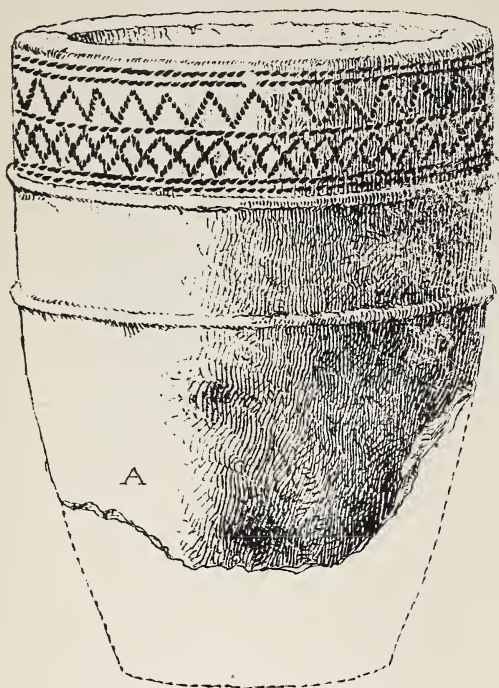
As to the language of this interesting but too brief inscription, *nepus* for *nepos* will surprise no one who remembers the Margam Mountain Stone with its "pronepus Eternali Vedomavi." Then with regard to such a designation as *Carataci Nepus*, one cannot help seeing that the formula is highly Goidelic: in fact, we have only to translate it into Irish, and we have at once *Ua Carthaigh*, "the descendant of Carthach", Anglicised *O'Carthy*. Anybody who will take the trouble to turn the leaves of the Index to the *Four Masters' Annals of the Kingdom of Ireland*, will find there several O'Carthys, some of whom have no other name given them in the text.

As a Brython I should like to claim the stone as marking the resting-place of a grandson of the great Caratacus who gave the Roman legions so much trouble; but I fear I must relinquish it as belonging to one of the Goidels who conquered parts of South Wales and Devonshire, in both of which they have also left Ogam inscriptions to commemorate their former

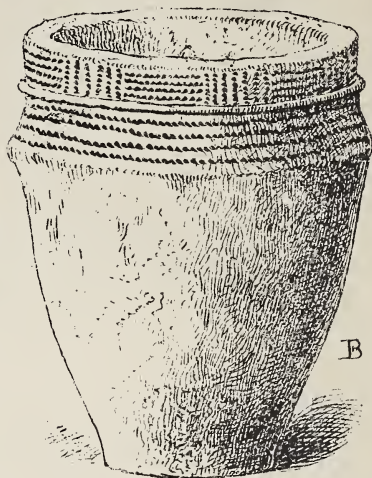
sway. The Bristol Channel must have served as their highway to the heart of western Britain.

To return to the name Caratacus. It is needless to say that scholars have now for years given up *Caractacus* as gibberish, and that the Celtic form may be surmised to have been Caratācos; which regularly makes in Welsh *Caradawg* or *Caradog*, and as regularly makes in Irish *Carthach*.

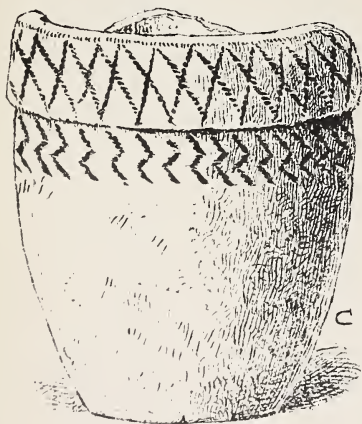
Lastly, there ought to be more inscriptions of this interesting class in Somersetshire, and it probably only requires for their discovery more men with eyes in their heads, like Mr. Page.



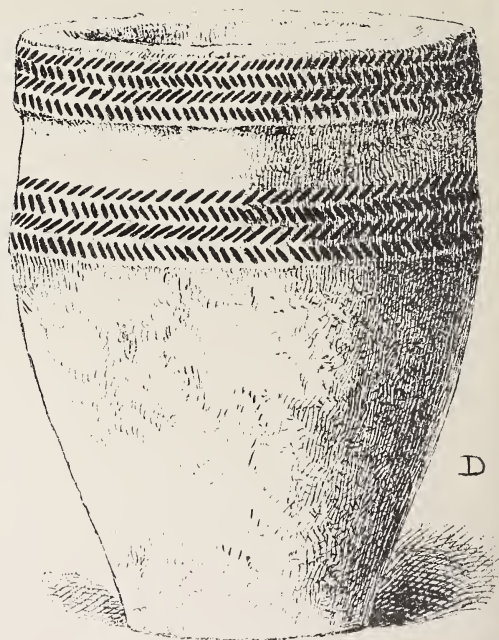
A



B



C



D

CINERARY URNS
PENMAENMAWR

THE RECENT DISCOVERY OF URNS AT PENMAENMAWR.

BY J. P. FARWAKER, ESQ., M.A., F.S.A.

LAST year (1889) Messrs. Darbishire and Co., the proprietors of the large Granite Works at Penmaenmawr, erected some new machinery for crushing and breaking their stone, and made a new tramway to carry the stone from this machine to the railway. In March of this year one of the workmen was set to work to trim the sides of this tramway, and on Friday, March 21st, he found two urns, both of which were destroyed. This find was reported to Mr. C. Darbishire, who on searching discovered two more urns,—a large one and a very small one,—both of which were removed entire.

Nothing more was done until Thursday, March 27th, when further excavations were made in the presence of a small body of gentlemen of antiquarian tastes, whom Mr. Darbishire had invited to be present. An inspection of the place where the urns had been discovered showed that the tramway had cut through one end of a low mound or barrow, which otherwise would hardly have been noticed. It was, when entire, of an oval shape, about 30 ft. long by about 15 ft. wide, and at the highest point not raised more than about 3 ft. above the level of the ground.

A trench was dug right through the middle, along the longest diameter. The soil was found to be “made soil”; that is, it was not natural, but had been placed on the top of the ordinary surface of the ground. Great care was taken whenever any traces of black earth were met with; and as a result of the day’s digging, six urns were found, and five burials, in which calcined bones occurred, but without any traces

of any urns in which such calcined bones are usually placed.

Of the six urns found, three good-sized ones were recovered in a fairly good state of preservation, but in a very wet and friable condition, so that the greatest care had to be taken to prevent them falling to pieces on exposure to the air. One very small urn was also found, which was of a different colour, and harder baked than the others; and, unlike them, it did not contain any calcined bones. In fact, except for a little earth, it was empty. It was found standing upright, with the mouth uppermost; unlike the others, which were found mouth downwards.

In most cases the urns which were found rested with their mouths downwards, on flat stones which served as a firm base upon which to place them. In one or two cases there were stones placed on the top of the urns, to protect them from the soil which was heaped above and around them. Each of the urns was full of black earth containing calcined bones; and the soil around each urn was more or less black, as if the urn had been placed on the spot where the body had been cremated, the ashes being placed inside the urn. So perfect was the cremation, that no trace of any teeth, nor any fragment of bone more than 3 or 4 in. long, was met with.

The five burials in which fragments of calcined bones were found, *without any urns*, are noteworthy. Not the slightest traces of any urns were met with in these cases, and it seemed most probable that the remains had never been placed in any such receptacles.

During this excavation a series of stones of moderate size, varying from 1 ft. 6 ins. to 2 ft. 6 ins. in length, and about as much as a man could lift, were found, apparently placed upright on the natural surface of the ground, at unequal intervals, and in an irregularly shaped figure. No urns were found in the space immediately enclosed or (so to speak) sheltered by these

stones; but two or three of the interments without urns occurred in that space.

The next digging was on Tuesday, April 1st. On going to the spot we were informed that since the previous Thursday some men had dug on their own account, and had found an urn; which, however, they had broken to pieces in the belief that it contained treasure. Six men were employed in excavating, and all due precautions were taken that nothing should be overlooked or destroyed. The greater part of the barrow on both sides of the trench, which had been cut on the Thursday, was dug up, but the results were not so satisfactory as had been anticipated. Two plain burials, that is, small patches of black matter, and a few calcined bones, without any traces of urns, were first found, and then another plain burial of a slightly different character was met with. In this case a small hollow had been made in the natural surface of the ground, and in this the blackened earth and calcined bones had been deposited, and the whole covered by a thin piece of shale.

In the afternoon one urn of about 9 ins. in height, and about 6 ins. in width across the mouth, was found, and was got out in a very perfect condition, one or two small pieces of the rim only having rotted away. It was found inverted, the mouth downwards; but not resting on any stone, nor had it any covering or protecting stone placed above it. The soil, as it was dug out and thrown upon the wheelbarrows, was carefully scrutinised by many keen eyes, but no traces of any worked stones, or flints, or implements of any kind, were discovered; in this respect agreeing with the results of the previous excavations.

On the following day, Wednesday, April 2nd, operations were again resumed, and the whole of the remaining portion of the barrow was dug out, but no burials of any kind were met with.

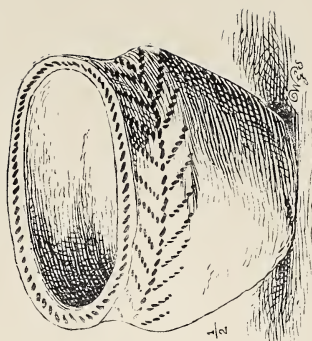
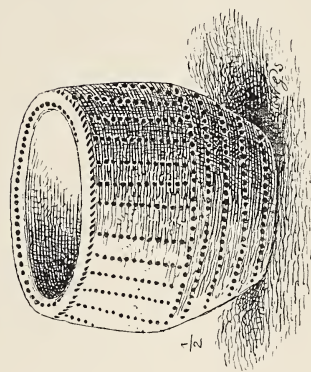
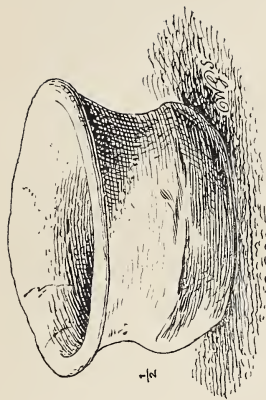
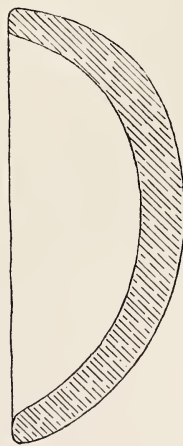
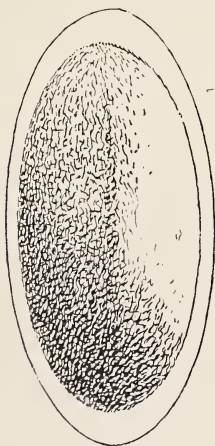
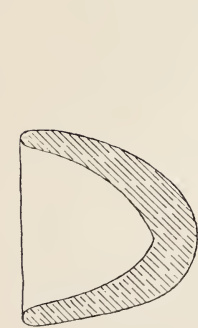
Some six weeks or so later, when the six perfect

urns had had time to dry slowly in a room where the temperature was kept fairly uniform, they were removed to the Grosvenor Museum, Chester, under the personal superintendence of Mr. G. W. Shrubsole, the Hon. Curator there. They reached their destination quite safely; and as their contents had been preserved intact, it became necessary to empty them to see if any implements of any kind had been buried with the burnt bones, as is not unfrequently the case. The larger urns contained charcoal, earth, and calcined bones; and in two of them a small bronze pin, $1\frac{1}{2}$ in. long, was met with. In another of them a very curious little vessel was found. This, on examination, was discovered to be a small *stone* vessel of an oval shape, measuring $4\frac{1}{2}$ in. in length by 2 in. in width, and standing $1\frac{1}{2}$ in. high. It has been formed by cutting off the end of a stone, probably a rounded boulder from the beach at Penmaenmawr, and then carefully scooping out the interior to form a cup.

This curious little vessel is *unique*, no other example of any *stone* cup being known. I exhibited it, in June last, to the Society of Antiquaries of London, where it excited much interest. Mr. Shrubsole has been in correspondence with Mr. John Evans, President of the Society of Antiquaries, and the Rev. Canon Greenwell, neither of whom is aware of any other instance in which a *stone* vessel has been found either inside an urn, or loose in a barrow. Mr. A. W. Franks, F.S.A., of the British Museum, had also never seen any similar example.

Another large barrow exists near to the one in which these remains were found, and I am in hopes of being able to excavate it next year.

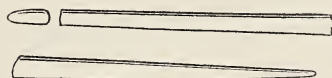
Mr. Shrubsole informs me that one of the small so-called "food-vessels" contained the bones of a small mammal, and that a few bones, apparently other than human, were found in some of the urns, and are at present under investigation. There is also in the Museum a flake of Penmaenmawr stone, $1\frac{1}{2}$ in. thick, and 13 in.



STONE VESSEL AND URNS FROM PENMAENMAWR.

SCALE: $\frac{1}{2}$ full size.

square, which served as a cover for one of the larger urns. This is worthy of notice as considerable skill and a metal hammer would be requisite for its production. The appearance and exact sizes of these urns are shown in the accompanying plates, from sketches made by Mr. Worthington Smith at the Museum.



Bronze Pins found at Penmaenmawr.

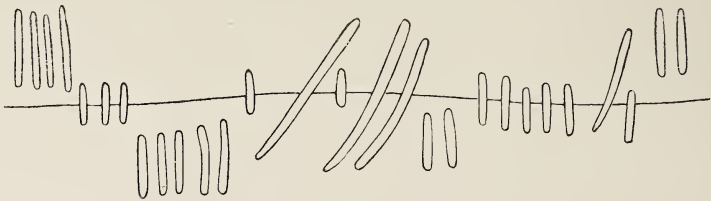
MANX OGAMS.

(Compiled from information supplied by Prof. Rhys and Prof. G. F. Browne, and from Letters in "The Academy.")

THE Isle of Man has long been celebrated for its Runic inscriptions, but it is only within the last few years that the existence of any monument bearing Ogams was suspected. Up to the present time six Ogam inscriptions have been noticed,—two at Arbory, two at Ballaqueeney House, and two at Kirk Michael.

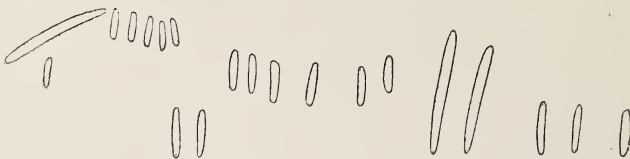
Arbory.—The two inscribed stones are in the possession of Mr. Crellin of the Friary Farm, which is situated in the parish of Arbory, three-quarters of a mile north-west of Ballasalla Railway Station. They were both found built into the walls of the church of the Friary, a fine building, now used as a barn.

No. 1 is like a roughish milestone with the top broken off. It is of schist, 4 ft. 5 ins. long, 3 ft. 5 ins. wide at one end, and 1 ft. 9 ins. at the other. It is inscribed on the angle thus :¹



C U N A M A G L I M A Q²

No. 2 is rounded like a cheese. It is inscribed on the rounded angle thus :



M A Q L E O G (U)

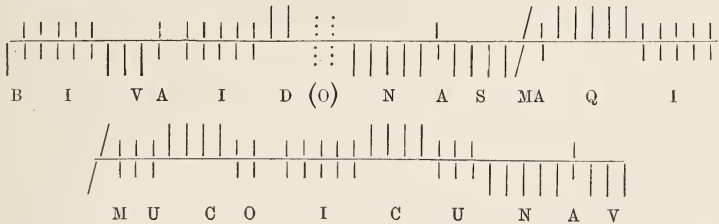
¹ See Prof. Rhys' reading in *The Academy*, Aug. 7, 1886.

² The stone is broken here, and no doubt had three more strokes.

Ballaqueeney.—The inscribed stones are in the possession of Mr. Kelly of Ballaqueeney House, which is about five minutes' walk from Port St. Mary Railway Station. The Rev. E. B. Savage of St. Thomas' Parsonage, Douglas, gives the following particulars about them in a letter to Prof. Boyd Dawkins, dated May 20, 1886, and published in *The Academy*, July 10, 1886 :—

“Yesterday I found, at a farmhouse near here, two stones with Ogam inscriptions. They were unearthed some years ago, when the railway was being made.¹ A field was denuded of some depth of gravel for ballast, and it turned out that this was the site of an old burial-ground. No. 1 was found in a grave made of slabs, and No. 2 formed the side-stone of a grave of a similar nature, but uninscribed, opposite. In the same set of graves were coins. Three, now in the Government Office, are said to be Anglo-Saxon, of three reigns in succession.”

No. 1 is of a slaty nature, and broken into several fragments, so that it is impossible to take a good rubbing of it. When put together, the stone measures 1 ft. 8½ ins. long by about 5 ins. square. It is kept on a shelf in the greenhouse.² The inscription is on the slightly rounded angle, and Prof. Rhys reads it as follows :—



No. 2 is shaped like an ordinary milestone, and the inscription on the angle is read by Prof. Rhys thus (see next page) :—

¹ In 1874, at the Chronk, a rising ground near Port St. Mary Station.

² The inscription was discovered by the Rev. F. B. Grant in 1874, and was first published by Mr. William Neale in the *Manx Note-Book*, No. 12, Oct. 1887, p. 163.

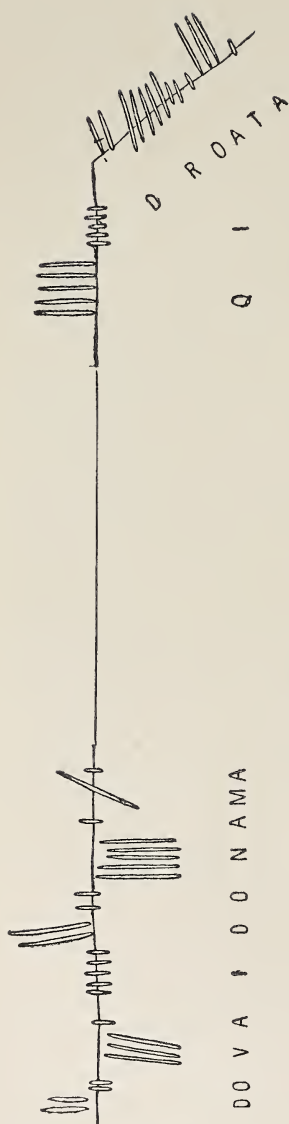
Kirk Michael.—The church is about five minutes walk from Kirk Michael Railway Station. The collection of monuments with Runic inscriptions in the churchyard is well known, and has been illustrated in the Rev. J. G. Cumming's work on the subject. The two Ogam inscriptions are on the front and back of the cross erected by Mal Lumkun to the memory of Mal Mura, his foster (daughter), daughter of Dugald, whom Athisl had (in marriage).

This cross stands on the top of the wall, on the north side of the entrance-gateway to the churchyard. There are two separate Runic inscriptions on the back, where there is no ornament, running along the edges of the stone, on the right, left, and bottom sides. The Ogam inscription is in the middle of the back of the stone. It is on a vertical stem-line, and very rudely scratched. The Rev. E. B. Savage sent a drawing of the inscription to Lord Southesk, who published an account of it in *The Academy*, Nov. 26, 1887. Lord Southesk's reading is as follows, reading downwards from the left :

MUUCOMALL AFI UA MULLGUC

(Mucomael, descendant of O'Maelguc).

On the front of the stone is a cross of the usual



Ballaqueneey Inscription. No. 2.

Celtic form, decorated with interlaced work. The spaces on each side of the shaft of the cross, which runs down the centre of the slab, are figure-subjects. On the right, a man seated, playing a harp, and a man holding a tau-headed crozier; and on the left, a hound chasing a deer, and another man holding a tau-headed crozier.

Mr. P. C. Kermodé discovered a complete Ogam alphabet scratched on the face of the stone, to which Prof. G. F. Browne calls attention in a letter to *The Academy*, Oct. 18, 1890. It is $8\frac{5}{8}$ ins. long, and it runs in a vertical direction, starting just below the ring of the cross. It is read upwards, from the right.

All the inscriptions in the Isle of Man, with one exception, are either in late Scandinavian Runes with local peculiarities, or Ogams. The exception is a stone from Kirk Santon (now at Douglas), illustrated in Cumming's book on the Manx crosses. It is devoid of ornament, and is inscribed, in Latin capitals, AVITI MONUMENTI.

Note.—The Ogam inscriptions illustrated on pages 38 and 40 are reduced to the scale of one-sixth full size, from rubbings taken by Prof. Browne. The long space between the MA and QI on the Ballaqueeney No. 2 inscription is occupied by a piece of quartz embedded in the slate, which prevented letters being cut on this part of the stone.

Reviews and Notices of Books.

THE ANCIENT LAWS OF WALES VIEWED ESPECIALLY IN REGARD TO THE LIGHT THEY THROW UPON THE ORIGIN OF SOME ENGLISH INSTITUTIONS. By the late HERBERT LEWIS, B.A., of the Middle Temple. Edited by J. E. LLOYD, M.A., Lecturer in History and Welsh at the University College of Wales, Aberystwith. London: Elliot Stock. Price 21s.

IN estimating the value of this work it is but just to bear in mind that its author did not live to see it in print, and that the occasional obvious blemishes in matter and manner which it contains would probably have been removed had the final proofs passed beneath his eye. The Editor, in his brief Introduction, professes to have rectified "those slight inaccuracies of statement, or irregularities of style, which the author himself would have set right had he lived"; but too many instances of both still remain. The following awkward sentence on the very first page should not have been allowed to pass: "In this court" (that of the cantrev) "other matters of public interest, or which needed to be done notoriously, were settled." It is evident throughout the work that clearness of arrangement and lucidity of style were altogether lacking to its author.

The plan adopted has been that of dividing the book into two parts: the first devoted to an examination of Welsh legal and social usages; the second to a similar inquiry into early English institutions, and their relation to the former. While not without its advantages, this method throws the student who may be desirous of following the parallelism which in the second division of his book the author is constantly insisting upon, into considerable confusion, by obliging him to refer backward to the pages in which the Welsh side of the question is set forth. Nevertheless, though form and method are important adjuncts in the treatment of so difficult an inquiry as that into the ancient Welsh laws, they are, after all, not so important as the matter itself; and if Mr. Lewis's results were such as to stand the tests of critical examination, it might be possible to overlook the defective manner in which they are presented.

The work is that of a man who had given much time and patience to the unravelling of the many complexities in the records of early Cymric institutions, and we feel sure that the author himself would have been the first to recognise the flimsiness and superficiality of the majority of the notices which his book has received. No more important, and, let us add, no more difficult task has ever been

undertaken than the one that is here attempted. That Mr. Lewis has succeeded in establishing his positions along a very extended line, and especially that he has been victorious in his direct attacks upon his opponents, cannot be conceded by an impartial critic; but we ought to be thankful that—to change the metaphor—he has illumined several dark corners in the dense undergrowth of Welsh archaic legislation.

It is obvious that in an examination of primitive usages, a right appreciation of the value of the documents which purport to set them forth is of the first importance. An argument based upon extracts from an eighteenth century document having a smack of antiquity about it, but unsupported by earlier and perhaps contemporary evidence, cannot be considered conclusive as to the condition of things in the twelfth century; yet into this pitfall the author of this work has constantly fallen, notwithstanding his legal training and undoubted acumen. Not, indeed, that he started with foregone conclusions, but that whenever he met with an axiom making for his view of whatever portion of Welsh customary procedure he happened to be considering, he adopted it unreservedly, whether it was drawn from *The Book of Chirk* or that of Thomas ab Ivan of Trebryn. His conclusions are too often founded upon nothing more than the quicksands of the Moelmutic Triads, and, by consequence, are often found to crumble away at the breath of impartial criticism. Yet in reference to these very triads, of which no manuscript of earlier date than the commencement of the present century is known to exist, and the authenticity of which as being of the fifth or sixth century *before* the Christian era, no scholar can for a moment admit, the Editor of the present work states, "Until it can be shown that they are inconsistent with statements drawn from a better authority, the best course is, no doubt, provisionally to accept them." (Note on p. 36.) We are astonished at finding this canon of what may be accepted, and what rejected, in historical evidence, laid down by one who is himself a professor of history. According to this dictum, Defoe's *History of the Plague*, an avowedly fictitious work, should be taken for what it purports to be, since it contains nothing inconsistent with the circumstances which it professes to relate. It only needs a little consideration to render it manifest that a Welsh history written upon the principles enunciated by Professor Lloyd would be as monstrous a creation as some of the notorious productions of the last century. There is but one safe course for the writer who bases his work upon documentary evidence. If a manuscript can bear a searching examination from within and from without, and can advance a tolerably clear account of itself, it may be accepted as good testimony. If its credentials are as worthless as those of the so-called Triads of Dyfnwal Moelmut, it must be unhesitatingly rejected. It is good evidence for whatever facts it may contain, that are contemporaneous with the style and orthography in which they are recorded; beyond this its use cannot be admitted for a moment.

It follows, therefore, that just so far as the arguments of Mr. Lewis are based solely or mainly upon the Dyfnwal Moelmud Triads, must they be received with caution. It does not follow that they are altogether fallacious, but they can be accepted as no more than the plausible conclusions of a scholar unfortified by contemporary corroboration.

Unfortunately many of the author's speculations have no more firm bases than the documents referred to. These Triads, with their assumption of hoar antiquity, and their portrayal of a state of society of almost idyllic perfection, have deceived many. Their author, whoever he may have been, or at whatever period he may have flourished, was a man of remarkable intellectual power, combining much historic knowledge with the vivid imagination of a poet, and creating out of the mingled fact and fiction seething within his active brain a pleasing but utterly unreal picture of the pastoral life in which he conjectured the early Welsh to have lived.

But, while too much of Mr. Lewis's work is vitiated by inaccurate generalisations, there still remain many important speculations of considerable novelty and value. It would be manifestly impossible, in the space at our disposal, to follow the author through his expositions of the different features of Welsh political and social life. In an Introductory Summary he has briefly set forth the results of the investigations which are recorded at length in his subsequent chapters, and which we may conveniently adopt as affording an example of the author's usual style :

“The free Welsh community was organised in this manner. At the base were the freeholding heads of households. Every man, however, belonged to a joint family, or *trev*, as well as to a family. Every *trev* belonged to a *cenedd* or kindred, with its *pencenedl* or chief, elders, and other officers. All the kindreds together were organised into a *cantrev*, or enlarged *trev* ; though the *cantrev* was often, for convenience, divided into *cwmwuds*, or neighbourhoods, similarly organised with a *cantrev*.

“The *cantrev* had a chief or lord, who had—(1), a royal court (of ceremony), with a staff of officers ; and (2), a legal court, over which he presided (or, in his absence, his *maer* or reeve), giving it sanction as ruler, but not as judge ; and in which (except in some parts where a different practice seems to have come in at a late date) the freeholding heads of households, or *breyrs* as they were called, acted as judges of law and fact. In fact, the freeholders, as a confraternity, arbitrated or decided their disputes under sanction of their administrative and executive chief. In this court, too, other matters of public interest, or which needed to be done notoriously, were settled.....The chief and officers of the kindred retained divers powers ; but the enlarged *trev* appears to have possessed most of the authority and jurisdiction which may have belonged to a *trev* before it became so enlarged. Sometimes several *cantrevs* were combined into one country, or *gwlad*, under one prince ; but the *cantrev* with its court remained a complete organisation. There were

a *maer* and *canghellor*, and other officers of country, in each *cantrev*, and the prince went about from palace to palace, holding a court in each of his cantrevs, each of which had in turn to support his establishment. At a subsequent period these principalities were held under one common over-lord as a *cywlad*, or common country; but the *cantrev* institutions remained, though some alterations were effected in the way of appeals and legislation.

“So far we have dealt with the Free Brotherhood; but they, after all, formed only an oligarchy. Under them were divers orders who had nothing to do with the settlement of disputes or affairs. First, there were *alltuds*, *i.e.*, strangers, refugee Welshmen, and others settling within the *cantrev*. In time they became recognised inferior members of the community, with lands, rights, and privileges, but still under burdens to the *breyr* who protected and answered for them. They were *ailtts*, *i.e.*, protected ones, having no share in the free privileges of the brotherhood. Then there were *ailtts*, or *taeogs*, who became such by reason of having forfeited their free privileges. All these *ailtts* were allowed in time to become free citizens, and to hold their lands freely. There were also *alltuds* of the king, who by favour of the prince were at once located by him on public land, and in a shorter time became free citizens, without ever becoming *ailtts*. And there were *ailtts* or *taeogs* of the king, who seem to have been always in servitude, and probably were members of a conquered race. Lastly, there were *caeths*, or bondmen, in personal, and not prædial servitude. There appear to be no signs in the laws of any class superior to the *breyrs*, except the prince’s family. There were no nobles.

“As to the land, all the wastes belonged to the free community of the *cantrev* in common. Of the rest, the greater part belonged to the free joint families. The prince, however, had some which was tilled by his *ailtts*, who paid dues and rendered other services to him. The various officers of court and country had lands attached to their offices. There were also certain open lands which were common fields, in which every free Welshman was entitled to have an allotment of fixed size, of five free *erws*, for tillage, but no proprietary right.”

With many of the conclusions here expressed, the writer of the present notice agrees, from others he dissents, while there are one or two that seem to be of considerable importance as setting forth some points of Welsh usage in a fresh and instructive manner.

Considerable attention has latterly been drawn by Mr. Seebohm and other scholars to the communal system of agriculture pursued by the early Welsh and other Celtic peoples. With it was closely connected a fiscal system that appears to us now-a-days to be complex and unworkable, but was probably well adapted to the requirements of a nation in its early stages of development. In the time of Howel, and at the later date of the first manuscript of what is known as the Venedotian Code, and at the still later date of the Survey of John de Delves, much of the arable land, though in ever

decreasing area, still remained cut up into strips averaging one *erw*, and cultivated by a combination of tribesmen conjoined for the purpose of finding the plough-team, who divided the number of *erws* according to their contribution towards the joint ploughing.

For revenue purposes, the cultivable land of the free tribesmen was thus divided: four *erws* to every *tyddyn* (farmstead), four *tyddyns* to every *rhandir*, four *rhandirs* to every *gafael*, four *gafaels* to every *trev*, four *trevs* to every *maenol*. For the support of the tribal chieftain, the *maenol* was assessed to one pound, so apportioned between its several subdivisions that each *erw* bore its proportion of the tax, amounting to one farthing.

To this explanation of the symmetrical system of landed division in Gwynedd, first suggested by Mr. Seebohm, our esteemed fellow-member, Mr. A. N. Palmer, assents. The author of the work now under review, however, held that "the whole of this elaborate scheme, with its affectation of numerical exactness, bears the impress of unreality", and he has argued that it was no more than a theoretical scheme, presumably of the legist who drafted the Code, or of the writer of the manuscript in which it is found. Mr. Seebohm's book on the *English Village Community* was not published until the latter half of 1883; Mr. Lewis died in 1884; it is possible, therefore, that further study of Mr. Seebohm's arguments might have modified his views. This suggestion is rendered all the more probable from the circumstance that the author has misquoted Mr. Seebohm (inadvertently, no doubt), though this error should have been corrected by the Editor. Indeed, that portion of the chapter dealing with Mr. Seebohm's conclusions appears to have been hurriedly interpolated.

Now, while the differences between the landed system of North and that of South Wales are difficult of explanation, and while it is clear that the explanation that suits one scheme will not do for the other, it is quite certain that the primitive landed system of Wales, with its affectation of numerical exactness, was not an arbitrary scheme. The same principle of arithmetical arrangement was in vogue in Ireland, as Mr. Seebohm has sufficiently shown, and as may be seen still more clearly from documents at the Record Office which do not appear to have been known to him. Whether a system of taxation was connected with that of the Irish land divisions is not so certain, but there can be no doubt that it was so in Wales. Not only so, but when the English kings obtained sufficient power to be enabled to make grants of privileges and dues arising out of Welsh lands, they granted the render previously paid to the Welsh chieftain from a clearly recognised area to their own dependents. See on this *The Athenæum*, 23 Nov. 1889, s. v. "Gwestva."

Upon points of Cymric usage, which for their proper elucidation require a knowledge of the social and economic history of other branches of the Celtic family, Mr. Lewis's conclusions cannot be considered satisfactory. He seems to have known little or nothing of ancient Ireland, or, indeed, of the general principles which

underlie the customary procedure of all the Aryan nations. He took the two volumes of Aneurin Owen's edition of the Welsh Laws, and made what he could of them; but with one important exception, he made no effort to study their main features in actual operation. It is quite otherwise when we turn to the second division of the book, that dealing with English institutions and the British element contained therein. Here we have references in abundance to early legal treatises, to chroniclers, and to the works of recognised scholars who have written upon the origin and development of English usages. The fulness with which English procedure is discussed renders this portion of Mr. Lewis' work an important contribution to our constitutional history; but with all his diligence he met with little success in his attempt at proving the indebtedness of English laws and customs to those of Wales. In a really able chapter on the origin and progress of the system of trial by jury his conclusions are thus given:—

“How did the ancient English or Anglo-Saxons come to adopt such a system (*i.e.*, compurgation)? We trace back compurgation in England almost to the time when the people of Anglo-Saxon England are supposed to have first become acquainted with Christianity, and we must suppose it then to have been based on the above Welsh principle (that the compurgators should be the nearest of kin to the accused), as we afterwards find it to have been, because there was no known source or means from or by which such principle could have been introduced. Indeed, it is impossible to believe that compurgation having once existed on the principle of evidence, could have reverted to the older and ruder principle. But even at this early date to which we can trace the institution in England, there was no known existing foreign source to which we can attribute the origin of the English system. From what we know of the relations between the Anglo-Saxons and the unconquered Britons, it is not to be believed that the institution, though like their own, came from them. But the institution goes back among the Britons to an unknown date, probably to the introduction of Christianity among them; and as a portion of the race, as a Christian people, occupied England before the coming of the Anglo-Saxons, it would seem not only possible, but probable, that they might have been the people and channel from and through which the English derived the system of compurgation in question. In these hesitating tones only is the conclusion stated, because no sane man would attempt to dogmatise on such a subject.” (Pp. 410-11.)

Mr. Lewis has another excellent chapter upon “Socage, Gavelkind, and Borough English”, in which are some very discriminating remarks upon early English and Welsh tenures; but when (on p. 483) he remarks that “the lands of gavelkind tenants in Kent are often styled ‘gavel-lands’, and so the gavel-lands to be found in many manors *out of* Kent may reasonably be taken to refer to lands under the same tenure”, he is altogether wrong. The terms “gavelkind” and “gafol-land” have nothing to do with each other.

The former denotes a method of succession to land ; the latter, the tenure under which the holder of land rendered certain servile "gafol" to his lord. The Editor ought to have saved his friend from such an unfortunate slip as this ; but we observe that throughout the whole of the second half of the book there is not a single note or suggestion of amendment from the Editor's pen, such as are frequent in the first part. It seems clear that the subjects discussed were altogether beyond him.

We must make brief reference to one difficult point in Welsh land-tenure, that in the opinion of the present writer receives considerable enlightenment from the exposition of Mr. Lewis. Students of the *Record of Caernarvon* know that in the Survey of North Wales some lands are said to have been "de natura de Trefgewery", whilst others are described as being "de Treweloge". Mr. Lewis considered that the former term denotes the land held in common by the king's villeins, each of whom was liable, in default of the rest, for the whole tribute arising to the lord from the *trev*, whilst *treweloge* means *tir gwelyawg*, or inheritance-land descendible from father to sons, having the lord's dues apportioned amongst the several family holdings. The latter was the more honourable tenure, and there existed means of elevating the tenants from one grade to the other. At the period of the Survey certain tenants, described as "trefgewery", put forward claims to be considered as "treweloge", but they were not admitted. Of Trefgoed, in the comot of Dinllaen (Carnarvonshire), it is said, "this vill is of the nature of *trefgewery*. The tenants say the tenure is that of *treweloge*, but the jury say that it is *trefgewery*"; and in proof of the servile nature of the tenure of *trefgewery*, we have a plea of the reign of Richard II, which appears to have escaped the notice of Mr. Lewis, relating to the same hamlet of Trefgoed, when reference was made to the Survey of John de Delves, and in which the land is said to be held of the king "in bundagio".

Upon the very important question of the amelioration of this form of holding, Mr. Lloyd observes:—

"Usually the change into *treweloge* implied an apportionment of the dues. As to the food-paying villeins, this change was facilitated by the commutation of their dues into a money-rent, which was easily apportioned. In the case of the labour-tenants the change could hardly be made without the substitution of money-rent for service. There must, then, have generally been the direct and formal concurrence of the lord in effecting the change into *treweloge*; and there is reason to believe that there was something in the nature of a formal arrangement, under which the several tenants of a vill were at once freed altogether from the conditions of *trefgewery* tenure; the common right as well as the common liabilities were abolished, and each tenant was made to hold immediately and separately of the lord at the apportioned rent; and consequently each became the owner of an ordinary heritable property, which meant in Welsh law a family property."

These remarks are especially valuable, inasmuch as this distinction of tenure has not been commented upon by Mr. A. N. Palmer in his *History of Ancient Tenures*. Mr. Palmer does, indeed, conjecture (p. 101) that in a *maenol* originally containing no freemen at all, and about to be erected into a manor, under an English lord, a certain number of bond-tenants would possibly be enfranchised in order to supply the necessary attendance of free tenants at the court baron of the new manor. This hypothesis we consider to be rather far-fetched.

Upon several other important points which crop up in an examination of the Welsh laws, we have no further space to dwell. In concluding our notice of Mr. Lewis' book we must draw attention to an important *corrigendum* inserted by Professor Lloyd. The MS. forming the basis of the Venedotian Code in Mr. Aneurin Owen's edition of the Laws is assigned by that scholar to the "early part of the twelfth century". We are now assured, upon the authority of Mr. Gwenogvryn Evans, that it cannot be referred back farther than A.D. 1200.

Cambrian Archaeological Association.

THE FORTY-FIFTH ANNUAL MEETING

WAS HELD AT

HOLYWELL,

IN FLINTSHIRE,

ON

MONDAY, AUGUST 18TH, 1890,

AND FOUR FOLLOWING DAYS.

PRESIDENT.

THE RIGHT HON. LORD MOSTYN.

LOCAL COMMITTEE.

THE REV. R. O. WILLIAMS, Holywell Vicarage, *Chairman.*

J. Scott Banks, Esq., Soughton Hall, Northop	Thomas Hughes, Esq., Greenfield, Holywell
T. Bate, Esq., Kelsterston, Flint	T. Vaughan Hughes, Esq., Greenfield, Holywell
Chas. Brown, Esq., The Folly, Chester	The Rev. Griffith Jones, Mostyn Vicarage, Holywell
E. Bryan, Esq., Holywell	A. T. Keene, Esq., Mold
W. H. Buddicom, Esq., Penbedw Hall, Mold	J. Herbert Lewis, Esq., Vaynol, Liverpool
J. Carman, Esq., Gerddi Beuno, Holywell	E. B. Marsden, Esq., Holywell
P. B. Davies-Cooke, Esq., Gwysaney, Mold	The Rev. D. Morgan, Ysceifiog Rectory, Holywell
A. H. Spencer Cooper, Esq., Springfield, Holywell	J. L. Muspratt, Esq., Rhyl
H. A. Cope, Esq., Saithaelwyd, Holywell	P. P. Pennant, Esq., Nantlys, St. Asaph
C. J. Croudace, Esq., Pendre House, Holywell	W. C. Pickering, Esq., Mostyn, Holywell
Samuel Davies, Esq., Bagillt	H. D. Pochin, Esq., Bodnant Hall, Conway
The Rev. T. Z. Davies, Whitford Vicarage, Holywell	J. Lloyd Price, Esq., Mertyn Hall, Holywell
J. P. Earwaker, Esq., Pensarn, Abergele	S. L. Revis, Esq., Holywell
J. Kerfoot Evans, Esq., The Strand, Holywell	R. Sankey, Esq., Holywell
J. Prys Eyton, Esq., Coed Mawr, Holywell	G. W. Shrubsole, Esq., Chester
J. Garner, Esq., Holywell	Samuel Smith, Esq., M.P.
The Rev. Stephen E. Gladstone, Hawarden Rectory	W. J. P. Storey, Esq., Mostyn, Holywell
Ll. J. Henry, Esq., Lygen y Wern, Holywell	Henry Taylor, Esq., Curzon Park, Chester
	James Williams, Esq., Castle Hill, Holywell

Local Treasurer.

H. A. Cope, Esq.

Local Secretary.

Rev. Walter Evans, Halkyn Rectory, Holywell.

REPORT OF THE MEETING.

EVENING MEETING, MONDAY, AUGUST 18TH.

THE first evening meeting took place in the Assembly Rooms at 8.30 P.M. The proceedings commenced by the General Secretary for North Wales reading the following letter from the late President, M. le Dr. de Closmadeuc, who was unable to be present on this occasion to resign the presidential chair to his successor, Lord Mostyn :—

“ Ile d’Arz, le 19 Août, 1890.

“ Cher Monsieur,

“ En ce moment je ne suis plus à Vannes, mais en villégiature dans une des Iles du Morbihan (Ile d’Arz) ; ce qui vous explique le retard que je mets à répondre à votre aimable lettre d’invitation au Meeting Annual de la Société Cambrienne.

“ C’eut été un grand plaisir que j’aurais passé la Manche pour faire connaissance à la fois avec le beau pays de Galles, et avec les honorables membres de votre Association ; mais ce m’est absolument impossible de quitter, cette année, la Bretagne.

“ Veuillez, je vous prie, en exprimer tous mes regrets à tous vos collègues, qui sont aussi les miens, puisque vous m’avez gratifié de l’insigne honneur d’une présidence annuelle. Transmettez le même regret à notre nouveau Président, Lord Mostyn, et dites lui que j’aurais été bien heureux de lui adresser mes compliments de vive voix.

“ Avec l’assurance de mes meilleurs sentiments,

“ G. DE CLOSMADÉUC.”

The President having taken the chair, then proceeded to deliver the following inaugural address :—

“ Ladies and Gentlemen,

“ It gives me great pleasure to take the chair here this evening, and in the name of the people of Holywell to offer a hearty and cordial welcome to the Cambrian Archæological Association. I feel it a great honour to be called upon to preside here to-night at this the forty-fifth Annual Meeting of your Association. When I saw it announced in the papers that I was to deliver the inaugural address,

I must confess I felt somewhat alarmed and puzzled, for to tell you the truth, being only a recent member of your Association, I must candidly confess I do not consider myself by any means an authority on archæological subjects; at the same time I can assure you that I take a great interest in them. I will ask you to grant me your indulgence while I make a few remarks this evening.

“There is little doubt the tendency of the age runs in two directions,—the one in which archæology finds its principal object and scope, and the other which carries us forward with accelerated pace, whilst steam and electricity drive us all in one direction. Thoughtful attention, on the other hand, has been given to tracing back, step by step, the progress of our race from the earliest recorded times. Now this year, I think, our Association is meeting in a very interesting part of the county; in that part of the county of Flint, if I may say so, sacred to the Welsh archæologist, for we are within a very short distance of the birthplace of the immortal Pennant; that great Welsh historian whose name will ever be cherished amongst us. Living at a time when travelling was very different to what it is now, it is marvellous to think of what that man did in the way of travel, the amount of literature he wrote, and the interest he took in everything appertaining to Welsh archæology. In his history of the parishes of Whitford and Holywell there is much to be learnt, and there are so many places mentioned in connection with your week’s visit that I cannot do better than recommend you to read it up if you should happen to possess the volume.

“Now I shall not attempt to describe all the interesting places you will visit, for that will be left to abler hands than mine; but I should like to call your attention to one or two places of special interest which you will be sure to visit in this neighbourhood, such as Basingwerk Abbey and St. Winifred’s Well.

“Some say Basingwerk Abbey was founded in the year 1131, by Randal, second Earl of Chester, and others assert that it was built by Henry II. On looking over my old copy of the *Chronicles of St. Werburg* I find it stated that the Abbey was founded in 1157. The words used in the copy are, ‘Hoc Anno Basiwerk Fundatus’, and that a battle royal was fought at Coleshill, and King Henry fortified Rhyddlan and Basingwerk, and conquered the Welsh. Pennant goes so far as to say that the Abbey was founded by one of the Princes of Wales, and is of an earlier date. Giraldus lodged here, and calls it the “Cellula de Basingwerk”. He was in the train of Archbishop Baldwin, who on his progress through Wales preached the Crusade. The architecture is a mixture of Gothic and Saxon. All the monuments seem to have been destroyed, except one to a member of the Petre family, who married a Mostyn, or rather a widow of John Mostyn of the Talacre branch.

“Of course you will visit St. Winifred’s Well. The legend connected with the death of the Saint is so well known that I need not repeat it; suffice to say that after her head was cut off, St. Beuno carried it to the body, offered up a short prayer, joined it on, and it

instantly united. She is reported to have lived for fifteen years afterwards, and at her death she was buried at Gwytherin in Denbighshire; but eventually she found her resting-place in the old Abbey of Shrewsbury. The Well is wonderfully pretty, and has the arms, carved in stone, of Margaret, mother of Henry VII; and those of the Stanley family, with those of Sir William Stanley, which would prove that it was built before the year 1495; also the arms of Catherine of Arragon, Henry VII, and Henry VIII.

“The old Chapel of St. Winifred is supposed to be of the same age as the Well, and is of Gothic architecture. The Chapel was a free one, and in the gift of the Bishop. In Richard III’s time the Abbot and Convent had from the Crown ten marks yearly for the sustentation and salary of the priest at the Chapel of St. Winifred.

“I now shall allude to a letter which was written by Queen Mary, wife of King James II, on the 8th of May 1687, to Sir Roger Mostyn at Mostyn. The letter runs as follows:—

“‘Sir Roger Mostyn,

“‘It having pleased the King, by his royal grant, to bestow upon me the ancient Chapel adjoining to St. Winifred’s Well, these are to desire you to give present possession, in my name, of the said Chapel to Mr. Thomas Roberts, who will deliver this letter unto your hands. It being also my intention to have the place decently repaired, and put to a good use. I further desire that you will afford him your favour and protection, that he may not be disturbed in the performance thereof. You may rest assured that what you do herein, according to my desire, shall be very carefully remembered by

“‘Your good friend,

“‘MARY: Regina.’

“Sir Roger Mostyn, who was a good Protestant, was placed in a very awkward position; and from his letters which I have, I find he hardly knew what to do; but such was his loyalty to the throne that he could not resist the letter he received from the Queen, and the Chapel was duly handed over to Mr. Thomas Roberts, the Jesuit priest. How long it remained in the hands of the Jesuits I do not know; but as James II lost his crown two years afterwards, it could not have been for long.

“Curiously enough, one year before the date of this letter, the King had been in Holywell, and had actually laid his hands on sick folk who thought they could be cured by him of their ailments. While he was here he was presented with the very shift in which his great-grandmother, Mary Stuart, lost her head. During his progress he gave golden rings with his hair in them. I wonder if any of these rings are still in existence.

“While I am speaking about Holywell, I should like to mention a subject which I think is not generally known; nor do I believe it has been published. It is an account of the proclamation of

George II in Holywell in 1727, about forty years after the visit of James II; and it shows us that the High Sheriff of the county at that time was a very pronounced Jacobite. The memorandum runs as follows :—

“ It is in relation to William Wynn, Esq., touching his behaviour upon the proclamation of His Majesty King George II. That upon the demise of his late Majesty an Order of Council and Proclamation were issued, and delivered to the said William Wynn, who was the then Sheriff of the county of Flint, or his deputies, for proclaiming his present Majesty; that Thomas Mostyn and Peter Pennant, Esquires, two of His Majesty’s Justices of the Peace, immediately, on the 20th day of June now last past, resorted to Holywell, the most populous trading town in the said county (!), where they heard the High Sheriff and his deputy then were, in order to attend the solemnity of proclaiming his said Majesty. And when the said Thomas Mostyn and Peter Pennant came to the said town, they immediately inquired for the said High Sheriff, and finding that the said High Sheriff was then at a bowling-green not half a mile distant from the said town of Holywell, Thomas Mostyn forthwith repaired thither, and having signified to the said High Sheriff the cause of his and the other Justice coming to Holywell, requested him to come to town in order to proclaim him his said Majesty. But the said Sheriff did not think it fit to comply with the request of the said Mr. Mostyn, but put him off with frivolous excuses, though Mr. Mostyn stayed for three or four hours at the said bowling-green, and made frequent applications to the said Sheriff for this purpose, and offered him the use of his horses for the conveniency of carrying him to town, which he refused after the same slightly manner.

“ The said Mr. Mostyn returned to the said Mr. Pennant. They both stayed in Holywell till 7 o’clock at night, still expecting the Sheriff would come to proclaim his said Majesty; but the said Justices perceiving the night coming on, and seeing no preparation made for proclaiming the King by the said Sheriff or his officers, they thought it convenient to return home, with a resolution of returning next day to proclaim him themselves, in case the said High Sheriff did not cause it to be done that night.

“ And some time afterwards the under-sheriff, attended by one William Jones, and by one David Lloyd, an attorney, all on foot, and no other company, in the dusk of the evening, repaired to the Cross in the town of Holywell aforesaid, and there the said under-sheriff read His Majesty’s proclamation, without the least demonstration of joy usual on such occasions; and no money given to the populace, save only sixpence to the said William Jones. The High Sheriff was in town, but did not attend the proclamation. That the said under-sheriff, only attended by the said William Jones, thought fit to proclaim His Majesty in four other towns in the said county. Nor was there used the least solemnity or demonstration of joy in any of the said towns upon this occasion; the same being done in

the most obscure and private manner, without any the least notice given to the gentlemen of the county, whose affections to the Government are such as they readily would have embraced such an opportunity of showing their zeal if the said Sheriff had given them the least notice to attend on this occasion.

“ ‘(Signed) THOMAS MOSTYN.’

“ What happened to William Wynn, the High Sheriff, I have not been able to find out; but on referring to my friend, Mr. Henry Taylor, he thinks that he might have lived at Bryngwyn; but I have been unable to find out very much about him.

“ Before I sit down I should like to say a few words upon two or three objects of interest that you will visit; and as they are on my own estate, you will, perhaps, understand my taking a peculiar interest in them.

“ The first is Maen y Chwyfan, a beautiful cross which stands in a field near the old turnpike-gate from Mostyn to Tremeirchion and St. Asaph, and now a main road under the jurisdiction of the County Council. It is also called ‘The Stone of Lamentation.’ The idea is that penances were said before it. Pennant tells us there was one near Stafford which was called a ‘Weeping Cross’. It is very pretty in form, 12 ft. high, 2 ft. 4 ins. broad at the bottom, and 10 ins. thick. The base is let into another stone; the top is round, and includes, in raised work, the form of a Greek cross. Beneath, about the middle, is another in the form of St. Andrew’s; then comes a naked figure and a spear in his hand. On the other side is represented some animal. The rest of the cross is covered with a beautiful fretwork. Can any one say what age it is? I think there is no doubt it is early Christian. Some say it marks the place of a great battle. Perhaps it may, as there are many tumuli about containing human bones; but I am rather inclined to think that these are of an earlier date than the cross.

“ Near Maen y Chwyfan is Gelli (now two cottages); no doubt an ancient chapel in connection with Basingwerk Abbey. Gelli Wood was granted at Westminster, in Edward I’s time, to the Abbey and Convent.

“ Leaving Gelli we ascend the hill of Garreg, the highest point in the parish of Whitford, where a splendid view used to be seen on a fine day. The Isle of Man and Cumberland hills could be seen; but now the trees have grown up, and hidden it. Here the Romans built a lighthouse, which was used to guide vessels up the river Dee. It is a round building, with an inside diameter of 12½ ft.; the thickness of the walls not less than 4 ft. 4 ins., which has, no doubt, made it last so many centuries. One door was opposite to the other. Over each was a square funnel, like a chimney, which opened on the outside, about half way up the building. Inside was a staircase to the two floors. The lights were always kept separate, so as to prevent one running into the other, and being mistaken for a star. I know of a similar tower on Bryman Hill, near Llandudno,

and cannot help thinking that it was used as a lighthouse to show the channel of the Conway river, and not as an outpost to Deganwy Castle, as has often been suggested.

“Now you are in the locality I think you should drop down the hill to Llynhelyg, and visit the grave of Captain Morgan. History does not tell us how this Captain Morgan met his death; but it is generally supposed he was killed in a skirmish during the civil wars, and that he was buried where he fell. About one hundred and fifty years ago the grave was opened. A skeleton was found; on its head was a red cap of velvet, and round the neck a silk handkerchief. His sword and helmet were close by, and beneath him two bullets, which fell from his skeleton, which prove him to have been shot. The farm near has been called “Plas Captain”, on account of Captain Morgan, who might have lived there. In an old pedigree there is a Captain Morgan mentioned as having been killed in Cheshire; if so, and he was the same Captain Morgan, why was he buried at Llynhelyg? Perhaps some one will be able to give me information on this subject.

“It may be interesting to know the age of Llynhelyg. It was made by Sir Roger Mostyn, the third Baronet, in the early part of the eighteenth century. There being a great scarcity of water, a dam was made at the lower end; the springs rising, soon made a lake of the marshy ground. At that time that portion of the country was called the Mostyn Mountain or the Tegen Mountain.

“Pennant talks of Druidical circles in Glol, but I have never seen any. There are a lot of loose stones lying about, but they have no appearance of any circular form.

“Near here is Treabbot, which from its name was a seat of one of the abbots from Basingwerk, and it is one of the eight townships of Whitford.

“We now go across country to the Holywell Racecourse, where we find, not far from it, and close to Plymouth Copse, a circular, entrenched camp called ‘Bwrdd y Rhyfel’ or ‘Bwrdd y Brenin.’ It is about 153 ft. in diameter, surrounded by a low bank; and on the outside a ditch, in one part shallow, and the other more deep. I shall be curious to hear your opinion, if you should think the place worth visiting; and whether you think it an old fortification, or a circle for some religious purpose. If a fortification, it could never have been a very strong one.

“Now I hope I have not wearied you, and shall conclude the few remarks that I have made this evening by a hope that I may see the members of the Cambrian Archæological Association on Friday at Mostyn, when I shall show them the House and objects of interest in it. I thank you for the kind way in which you have listened to my Address this evening.”

At the conclusion of the Address, the Ven. Archdeacon Thomas rose to propose a vote of thanks to Lord Mostyn, and said :—

“Those members of the Association who met last year in Brittany remember how fortunate they were in having so able a President as M. le Dr. de Closmadeuc; how genial he was, and how kindly he conducted the members through the ancient city of Vannes, and what trouble he took in showing them the unrivalled megalithic remains of the Morbihan. M. de Closmadeuc is unable to be present at this Meeting, but he has expressed his earnest wishes for its success, and he has desired me to tell his successor in the presidential chair that he hopes he will find the office as pleasant an one as he did in Brittany. Lord Mostyn began his Address by deprecating his selection as President, as being a junior member of the Association. I am sure, however, that our choice has been fully justified by the excellent account, to which we have listened with so much pleasure, of the antiquities of his own neighbourhood. He has touched upon matters which will come under our notice during two of the excursions; and when he tells us that he has been obliged to leave so many other things untouched, we can well understand how much there will be to look at in the course of the week. I consider it to be a fact of no small importance that our President is the possessor of such remarkable treasures in his own house, and that he exhibits such uncommon ardour in inquiring into the antiquities that surround him on all sides. In Lord Mostyn’s library are collected books, manuscripts, and antiquities, perhaps hardly to be excelled anywhere else outside of the metropolis; and it is exceedingly gratifying to find their possessor showing so much interest in everything relating to them. The promise he has thus given of what may be expected from him will, I hope, some day be fulfilled. A great opportunity was missed when the last edition of Pennant’s *Tours in Wales* was published, for it has not been brought down to the present date in the same spirit in which it was begun. To execute this work in a more becoming manner is a task that Lord Mostyn is eminently fitted to perform. In our President we have one who has both the opportunity and the capability for bringing it to a successful issue. I hope, therefore, that he will utilise the literary treasures in his possession for this purpose, and that at no distant time we may have the satisfaction of reading a history of this neighbourhood edited by him.”

Mr. Henry Taylor, F.S.A., was then called upon to read his paper on the “First Charters granted to the Four Senior Boroughs of Wales”, which will be published in an early Number of the *Archæologia Cambrensis*.

In the discussion which ensued, the Ven. Archdeacon Thomas suggested that there were earlier charters in South Wales than those mentioned. It had been a question which one of the four boroughs was the senior; whether the charter of the Borough of Caerwys was not granted forty years before 1288. Perhaps Mr. Taylor would kindly tell the members on what account he selected the charter of Edward I as forming the senior boroughs. He asked the question, for he knew that any subject Mr. Taylor went into

he did thoroughly. Any one who had read his *Historic Notices of Flint* must feel that anything he undertakes he would surely do thoroughly well. It was, however, with something like a shock that he heard that Edward I returned from Nevin to Carnarvon on the day Edward of Carnarvon was born. He was always under the impression that he was at Rhuddlan, and that one of his knights rode in great haste to announce to him there the birth of his son, for which he was rewarded with knighthood, and which added to the heinousness of the offence when afterwards he rose against the King.

Mr. Taylor, in reply to the President, said the charter of the Borough of Caerwys, which Lord Mostyn had previously shown him, was subsequent to the four mentioned in the paper.

Mr. Edward Owen and the Rev. C. H. Drinkwater joined in the discussion, to which Mr. Taylor replied.

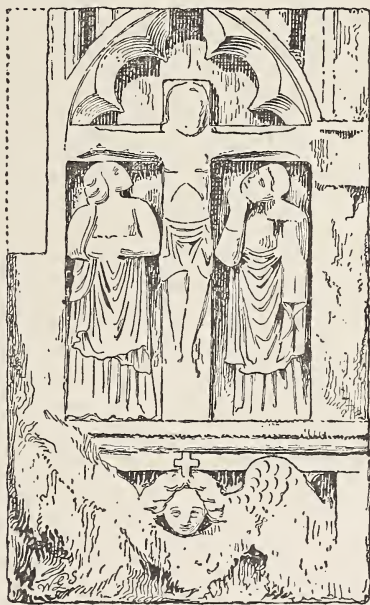
EXCURSION, TUESDAY, AUGUST 19TH.

The carriages started from the King's Head Hotel at 9.30 A.M., taking the road towards Mold, in a south-easterly direction, along a hill-side. Had the day been finer, a good view would have been obtained across the estuary of the river Dee. As it was, only the nearer objects could be distinguished. The leading industry of the district appeared to be lead-mining, and vast heaps of limestone *débris* were to be seen in all directions.

Halkin Church.—The first stop was at Halkin, nearly four miles from Holywell. Here the Rector, the Rev. Walter Evans, Local Secretary for the Meeting, pointed out the peculiarities of the church. The present structure was erected, at the expense of the Duke of Westminster, by Messrs. Douglas and Fordham, the well known architects of Chester. It is built of yellow sandstone, with a good deal of polished marble in the interior. The churchyard is entered under a well-designed timber lych-gate, and the modern carved woodwork inside the church deserves careful study. The whole of the present church is new, with the exception of a piece of sculpture (perhaps of the fourteenth century) built into a buttress on the south side of the nave, outside, at the east end. It was found by the Rev. Walter Evans in the belfry of the old church (built in 1769), used as a stone for the ringers to put their feet on. The sculpture possibly formed part of the churchyard-cross. The subject represented is the Crucifixion, with figures of St. Mary and St. John, each having the head inclined on one side, so as to look up at the Saviour. The folds of the drapery are as sharp as when first carved, assuming that the sculpture has not been tampered with by attempted restoration. Beneath is an angel with a cross on the forehead, supporting the crucifix, which is placed under a small cusped canopy. The sculpture measures 2 ft. 1 in. high by 1 ft. 3 ins.

wide. It is illustrated in the Rev. Elias Owen's *Old Stone Crosses of the Vale of Clwyd and Neighbouring Parishes*, p. 85.

Moel y Gaer.—A mile and a quarter beyond Halkin, the members left the carriages to walk up to the top of a hill 993 ft. above the sea-level, called *Moel y Gaer*. The whole of the summit is enclosed within a single rampart of stones and earth, with a ditch on the outside. This hill-fort is probably ancient British. It commands a fine view of the *Moel Fammau* range of mountains, which were, however, on the present occasion, unfortunately concealed from view by a dense, black mist hanging over the whole valley. The fortification is nearly round in plan, and has a small artificial mound within the ring. A gold torc was found near it. (See *Arch. Camb.*, 2nd Ser., vol. v, p. 85.)



Piece of Sculpture in Halkin Church. Flintshire.

Northop Church.—Rejoining the carriages at the foot of the hill, a drive of two miles in an easterly direction brought the party to Northop Church. The most remarkable feature about the exterior is a massive Perpendicular tower, 98 ft. high, built in five stages, at the west end of the nave. The church has been recently restored, and furnished with carved oak seating. The plan consists of a nave and chancel of the same width, with a north aisle continued along the whole length of both, and separated by an arcade of six pointed arches springing from octagonal pillars. The old Perpendicular roof, of low pitch, still remains. The portion over the chancel has,

at the recent restoration, been decorated with painting. The windows are debased Perpendicular. The arch under the tower is panelled both on the jambs and soffit. The font is a modern one, of marble, with an inscription. It is weak in design, the inside of the bowl being far too small. At equal distances along the north wall of the north aisle are four effigies, placed, at the time of the former restoration, in arched recesses in the wall, three being those of knights in plate-armour, and one that of a lady under a canopy. The inscription on the effigy of one of the knights is in late Lombardic capitals, as follows :

HIC : IACET : ITH : VACH : AP : BLED : VACH.

(Here lies Ithel Vychan ap Bleddyn Vychan.)

The effigy of the lady is inscribed in almost identical characters :

DIE : MAI : ANNO : DÑI : M^o : CCCC^oLXXII.

(... day of May, in the year of Our Lord 1472.)

On the edge of this effigy was another inscription, but it has all been chipped away except the letters *v c v*. Pennant conjectured from this that it might have been the tomb of Leuci Llwyd, who died in 1482. (See his *Tours in Wales*.) These effigies will be more fully described by Mr. Stephen Williams in a future Number of the *Arch. Camb.* An account of Northop Church will be found in Archdeacon Thomas' *History of the Diocese of St. Asaph*, p. 478.

Mold Church.—From Northop the party proceeded to Mold, two miles to the south, where, after luncheon at the Black Lion Hotel, and a short rest, the parish church was inspected. The plan consists of a nave with north and south aisles separated from it on each side by an arcade of seven Tudor arches, having a western tower built in 1770, and an apsidal chancel, of octagonal shape, built in 1856. The effect of seeing the three windows of the apse through the wide chancel-arch, from the west end of the nave, is not by any means unpleasing. The nave and aisles are Late Perpendicular in style. The arcades are very richly decorated with sculpture. Above each pier is an angel holding a shield bearing a coat of arms; in the spandrels are other similar shields, but smaller; and a frieze of beasts runs the whole length of the church, above the points of the arches. The devices on the shields are partly religious, consisting of the emblems of the Passion, and partly heraldic. Amongst the latter were to be seen the curious representation of the eagle carrying the swathed body of an infant in its claws, which was adopted as a crest by the Stanley family;¹ the royal arms of Henry VII; the Prince of Wales' feather and motto; the three legs of the Isle of Man; the fleur-de-lys, etc. The religious symbols include the five wounds, nails, crown of thorns, etc., of the Passion; the Virgin and Child; the Crucifixion; and a representation of the chalice and wafer inscribed with the letters *IHC*.

¹ See E. Sidney Hartland's *English Folk and Fairy Tales*, p. 63; and Burke's *Peerage* (Earl of Derby).

The whole of these sculptured details are quite worthy of a separate monograph, to the preparation of which some local antiquary would do well to devote his attention.

The clerestory windows are square, and very small. There are several fragments of old stained glass in the windows of the north aisle. One small piece bears the date 1500. Over the north door of the north aisle was remarked a beautiful painted glass window with two coats of arms and inscriptions beneath; the one on the left being the royal arms of Henry VII, with a request to pray for the soul of Elis ap David ap Res, Vicar of Mold, 1565-76; the other, on the right, the Derby arms, with a request to pray for the soul of Edward Earl of Derby, who died in 1572, and his wife. A frieze of beasts runs round the church, outside as well as inside. The porch has a stone roof.

Mold Church was restored by Sir Gilbert Scott in 1856. The font is modern, and Perpendicular in style. The Registers commence in 1624. There are several monuments in the church belonging to the Davies family of Gwysaney; amongst others, one to Robert Davies, 1728, by Sir Henry Cheer, Bart.

Pentre Hobin.—Leaving Mold, the members drove on to Pentre Hobin, a mile and a half to the south-east, the residence of Mr. Pen-nant A. Lloyd. The house is built of yellow sandstone, and is an interesting example of old Welsh domestic architecture, with pointed gables, mullioned windows, and oak-panelled rooms. The date on the doorway is 1540, and that over the curious, carved oak chimney-piece in the dining-room, 1546, accompanied in both cases by the initials E LL, M LL.

Adjoining the house is a series of eight vaulted cells erected by an ancestor of the present owner in order to afford accommodation to travellers, after the dissolution of the monasteries, when the monks could no longer entertain strangers. The cells average 5 ft. by 7 ft., by 6 ft. high, and each has a small entrance-doorway, and an aperture for ventilation at the side of it. The cells are all covered by one roof. At one end is a building containing a room for the superintendent, which is reached by a short flight of steps.

The Tower.—After Pentre Hobin, the next place visited was The Tower, half a mile to the south-west,—a mediæval, fortified house where, in 1465, Reinallt ap Gruffydd ap Bleddyn killed Robert Bryne, the Mayor of Chester, after a faction-fight at Mold Fair. The ring in the stone-arched ceiling of the lower room of The Tower (now used as a dining-room) is traditionally believed to have been made use of to hang the Mayor; but it was more probably intended for the suspension of a chandelier. The building has been modernised, but without destroying any of the ancient features. Mr. Howard, the present occupier, was kind enough to offer the members refreshments, and to show them through the various rooms from roof to cellar. The Tower has already been described and illustrated in the *Arch. Camb.*, vol. i, p. 55. It is a tall, rectangular tower, embattled and machicolated at the top, and with a round stair-turret at the south-east corner, having a pointed stone roof.

Gwysaney.—On the return journey to Holywell, the party again passed through Mold, getting just a glimpse of the once strongly fortified mound called the Bailey Hill. The last stop was at Gwysaney, two miles north-west of Mold, the residence of Mr. Philip B. Davies-Cooke, who entertained the members to tea, and also read a paper on Ewloe Castle. Mr. Davies-Cooke exhibited some of his Welsh MSS. He is the fortunate possessor of the original MS. of the *Liber Landavensis*; but it could not be seen on this occasion as it is being copied at Oxford.

The pedigree of the Davies family is given in the *Arch. Camb.*, 4th Ser., vol. vi, p. 47. A list of the MSS. at Gwysaney will be found in the Historical MSS. Commission Papers, iv-xii, 202.

List of pictures, old documents, etc., at Gwysaney, Mold, seen by the Cambrian Archæological Association on the 19th August 1890 :

LIBRARY.

In Glass Case on Table.

MS. Book of Welsh Pedigrees.

Tile from the Old Church at Flint.

Signature of Henry VII in Letter to John Puleston of Hafod y Wern.

MS. Book of Welsh Poetry by Iolo Goch, etc.

1548, January 16th, Grant from Henry VIII of the office, for life, of Recorder of Bromfield, Yale, and Chirk, to Robert Davies, one of the Yeomen of the Guard, for faithful services. Great Seal attached.

Book of Prayers (Latin and English) with Badge (a crowned Marguerite) of Margaret Tudor, Queen of Scotland, and sister of Henry VIII. *Her Book of Prayer*.

MSS., St. Paul's I and II Epistles to Timothy, and the Epistle to Philemon, translated into Welsh.

1552, Sept. 14th, Edward VI, R., Grant of Fees of the Crown, "videlt. sex denar' p' diem", for services to Robt. Davies, "Garde m'e ordinar'." Great Seal attached.

1560, June 26, Elizabeth Regina. A Pardon of Outlawry to Mr. John Puleston, Gentleman. Great Seal attached.

Two pieces of a dress said to have belonged to Queen Elizabeth.

Commission to Captain Davies, signed by Charles I.

1581, Grant of Crest and Arms to Robert David, son of John David, son of David Griffith of Gwysaney.—*N.B.* The arms he had a previous right to; and this crest the Davies family, to my knowledge, only once used, as they preferred their old Welsh one.

Locket containing Miniature of Robert Sidney, Earl of Leicester, K.G., younger brother of Sir Philip Sidney. Died 1626. Painted by Isaac Oliver. Wears same dress as in the portrait Lord de Lisle has.

Signature of Oliver Cromwell, to release Robert Davies of Gwysaney from prison at Chester Castle, 30 June 1658.

Glass Case hung to Wall, containing—

- Grant to John Davye (Davies), Gentn., of Land in Broughton, Merton, and Tredesmauven, in the Commote of Cateshill, co. Flint. Philip and Mary, 1553, 1554. Great Seal attached. John ap David (Davye or Davies) of Gwysaney, co. Flint, married Jane, widow of Richard Mostyn, and daughter of Thomas Salusbury of Leadbrook, co. Flint.
- Miniature of Dorothy, wife of Sir John Pakington, Bart., reputed authoress of *The Whole Duty of Man*.
- Miniature, in silver case, of Charles II.
- Miniature of Lady Coventry, wife of Thomas, first Baron Coventry, Keeper of the Great Seal, 1625.
- Miniature of Philip II of Spain, by Coello.
- Betrothal or Wedding-Ring, thirteenth century. Stone, uncut sapphire.
- Silver Pendant, bust of Charles I.
- Piece of the mane of "Copenhagen", the Duke of Wellington's horse at Waterloo.
- Bronze Pendant taken from the body of a Russian soldier after Inkerman, 5 November 1854.
- Ring given to George Earl of Kingston in memory of Right Hon. Spencer Percival, Prime Minister, assassinated in the House of Commons, 1812.
- Wedding or Betrothal Ring, time of Queen Elizabeth.
- Memorial Locket of Death of Edward Earl of Kingston, 14 November 1797.
- Medallion of Leo II, Pope from 1823 to 1829.
- Miniature of William Chambers, Esq., of Ripon; b. 1734: d. 1796. Painted by Cook.
- Russian Medallion with Portraits of Saints Bdrlaam or Varlam and Susanna.
- Miniature of Lady Helena Rawden, Countess of Mountcashell. Died 27 May 1792.
- Miniature of Lady Charlotte Fitzgerald.
- Miniature of Philip Davies-Cooke, b. 1793, d. 1853; and Philip Bryan Davies-Cooke, b. 1832.
- Portrait of Thomas Earl of Strafford, b. 1593; beheaded on Tower Hill, 1641. This portrait, on wood, is a sketch by Vandyck for the large picture belonging to Earl Fitzwilliam.
- Portrait of the Earl of Essex.
- Portrait of Mrs. Davies-Cooke of Gwysaney, by Il Cavalieri Capalti of Rome, 1862.
- Portrait of the Lady Helena Caroline Cooke, born 11 April 1801, died 9 May 1871. By Bonavia.
- Portrait of Catherine (Davies), wife of Pyers Pennant of Bychton, co. Flint, b. 1642, married 1656. Drawn from some picture by Moses Griffith.
- Design for Wilson Memorial-Window in Mold Church.
- Portrait, on wood, of Robert Dudley, Earl of Leicester.

Geometrical Elevations of South Front, North and East Sides, taken in 1827, also Perspective (coloured) of South Front of Gwysaney.

Sketch of Gwysaney by Moses Griffith, secretary and artist to Penant the historian, 1803. The gift to Mr. Davies-Cooke of the Ven. Archdeacon Thomas.

Portrait of Pyers Pennant of Bychton, near Holywell, Vice-Admiral of North Wales. Drawn from some picture by Moses Griffith.

Portrait of Miss Adelaide Cooke, by Bonavia.

Portrait of Lieut.-General Cooke, C.B., by Bonavia.

ENTRANCE-HALL.

Portrait of Robert Davies, Esq., of Gwysaney, High Sheriff of Flint, b. 1684, d. 1728. His wife was Ann Brockholes of Cloughton, co. Lancaster, sister of Catherine Duchess of Norfolk.

Portrait of Eleanor, daughter and coheirress of Sir Peter Mytton, Knt., M.P., wife of Sir Kenrick Eaton of Eaton, Knt. Died in 1637.

Sword of Saadut Ali, Nawab of Oude, 1798.

Sword found in a field near Gwysaney, 1875, evidently used at the siege in 1645.

Portrait of Anne, wife of Robt. Davies, Esq., of Gwysaney, daughter and coheirress of Sir Peter Mytton, Knt., M.P. for co. Carnarvon. Married at Gresford Church in 1631. Died 1690.

Portrait of Henry VI, King of England, b. 1421, d. 1471.

Portrait of Sir John Vaughan, Lord Chief Justice of Common Pleas, M.P. for Cardiganshire; b. 1608, d. 1674. By Sir Godfrey Kneller.

Portrait of Colonel John Robinson of Gwersyllt, a distinguished Royalist, b. 1603, d. 1680.

Portrait of a Gentleman, unknown; probably Mytton Davies, Esq., M.P.

DRAWING-ROOM.

Portrait of Robert Puleston, Esq., of Hafod y Wern, Wrexham; b. 1613, d. 1634.

Portrait of Sarah, wife of the first Earl of Bessborough.

Portrait of Miss Frances Puleston, sister of Philip Puleston, Esq., of Hafod y Wern; b. 1735, d. 1804. By Downes.

Portrait of Captain John Davies, Royal Horse Guards Blue, wounded at the battle of Dettingen (*vide London Gazette*, June 1743); b. 1720, d. 1812.

Portrait of Bryan Cooke of Owston, co. York, M.P., in uniform of Royal Horse Guards Blue.

Portrait of Elizabeth, wife of Mytton Davies, Esq., of Gwysaney, M.P. for co. Flint, 1678; High Sheriff, 1670. Daughter of Sir Thomas Wilbraham, Bart., of Woodhey, co. Chester.

Portrait of William Roberts, Bishop of Bangor.

- Portrait of Frances Puleston, heiress of Gwysaney and Hafod y Wern, wife of Bryan Cooke, Esq., M.P., of Owston, co. York; b. 1765, d. 1818. By Romney.
- Portrait of John Davies, afterwards Captain Davies of Regt. of Horse Guards Blue; b. 1720, d. 1812.
- Portrait of Colonel Bryan Cooke of Owston, co. York, M.P., in uniform of Royal Horse Guards Blue; b. 1756, d. 1821. By Romney.
- Portrait of Mary Davies, afterwards Mrs. Hughes of Halkyn Hall; b. 1723, d. 1799.

DINING-ROOM.

- Portrait of John Davies, Esq., of Gwysaney, High Sheriff, 1775-76. Died 1785.
- Portrait of Letitia Vaughan, wife of Robert Davies of Gwysaney and Llanerch Park, daughter of Edward Vaughan, Esq., of Trawscoed, co. Cardigan, M.P., and sister of the first Viscount Lisburne. By Sir Godfrey Kneller.
- Portrait of Robert Davies, Esq., High Sheriff of co. Flint for years 1644-46 and 1660. Defender of Gwysaney, April 1645. Born 1616, d. 1666.
- Portrait of the Lady Louisa de Spaen, daughter of Robert Earl of Kingston, and wife of Alexandre, Baron de Spaen.
- Portrait of Anne, wife of Robert Davies, Esq., of Gwysaney, and daughter of Sir Peter Mytton, Knt., M.P. Died 1690. Painted in 1643 by T. Leigh.
- Portrait of a gentleman, unknown.
- Portrait of King Charles II.
- Large Gilt, Brass Dish (repoussé work) representing Albert and Isabella of the Netherlands. Date, 1563.

A drive of over seven miles brought the party back to Holywell. *Nerquis Church*.—A visit to Nerquis was included in the programme of the excursion on Tuesday, but owing to the unforeseen delay in Mold, caused by the rain, it was omitted. This short notice by the Rev. T. H. Lloyd, M.A., now Vicar of Llansantffraid yu Mechain, has been kindly prepared in order to supply, in some measure, the omission:—

Nerquis, or Nerewys as it should be written, is one of the ancient chapelries of Mold. Its etymology is not certain. Some think it is equivalent to "God's Acre"; others, that it is derived from its situation on a ridge in the breast of the hill: *cwys*=a ridge or furrow, *ner*=fair or sunny, and therefore divine.

It is dedicated to the Blessed Virgin, as is also the mother-church of Mold. The church originally was in the form of a simple parallelogram, with a western tower surmounted by a wooden spire. In 1847 north and south transepts were added, and a small projection at the east end, to admit of the small Holy Table, which had previously stood in the body of the church surrounded by pews. The unrestored portions of the structure are of various dates. The

tower and parts of the nave are apparently of twelfth century character; the remainder of the fifteenth century; one window and probably the outer porch doorway are of late thirteenth century work.

In 1883-4, the writer of this notice being then the incumbent, the church was thoroughly and completely restored, Mr. J. Oldrid Scott being the architect, when over £2,000 were expended. It now is one of the prettiest and most interesting churches in the diocese. The large west end gallery was removed, and this brought into view a plain Norman arch of fine proportions, which had previously been hidden by the gallery and a wooden screen erected between the nave and the base of the tower. The latter was used as a coalhole! but now has been thrown open, and converted into a baptistery; the oak-panelling of the old pews forming the wainscot, and the ancient oak benches with round ends, brought from the gallery, affording sitting room on three sides. The tower, which is peculiar, having no original external entrance, and the spire, were thoroughly repaired, and the latter covered with oak-shingles measuring about 9 ins. by $4\frac{1}{2}$. In lieu of the gallery a lean-to aisle was added to the north side of the nave, and the church was extended eastward so as to obtain space for a chancel beyond the modern transepts.

In taking down the old walls on the north and east sides several flat, coffin-shaped, sculptured slabs, of various characters and dates, were discovered embedded in the masonry. Those with the Stafford knot, and the one with human face, feline ears, and pisciform tail, are probably the most ancient, whilst the floriated crosses are very elaborate. The stones are carefully preserved in the porch, being placed on the stone seats, and dowelled to the walls. The sedilia are formed by an oak bench placed under a section of an ancient rood-screen. It is of elaborate design; full of foliage and rich tracery, with canopied niches for statuettes, resembling in character the grand screen at Hexham Abbey. It is locally known as "Cadair Fair", and said to have been brought from Old St. Chad's, Shrewsbury; but there is not the slightest proof for this local supposition. It stood, prior to the restoration, at the north-east corner of the church, behind the pulpit; placed there by Sir George Wynne of Leeswood, who was a great traveller, as was also his cousin, Wilson the artist. What more likely than that Sir G. Wynne bought this oak-work abroad? Indeed, it is certain that it was erected by him over his intended burial-place; which, however, he was fated never to occupy, having died in the old Fleet, in London, a prisoner for debt. There is a brass plate on a slab in the floor, in front of the pulpit, to this effect: "This is the burial-place of Sir Geo. Wynne, 1660." Strange to say, it should have been 1760.

The pulpit, which is of oak, of the Tudor period, has been cleaned of several coats of paint, and now shows to advantage its beautiful grain and elaborate carving. It is very small; so much so that the Bishop of St. Asaph, who was preaching on the occasion of re-

opening the church after the addition of the transepts in 1847, complained to the then Vicar (Ap Ithel, one of the founders of this Journal and Association) of its limited accommodation, and the apt retort was "that it was quite large enough for the living", Nerquis being one of the poorest incumbencies in the diocese.

The old oak Elizabethan Communion-Table, now placed in the vestry, is interesting as being a rare specimen of those made in obedience to the order of Queen Elizabeth, "that the Table should stand east and west." The legs of the end which would probably be placed west are square, and elaborately carved in relief; while those which would in this case look east are round, with less and plainer carving.

A portion of a stone jamb, which was found hidden in the old walls, with good *ball-flower* carving, forms the base of a new stone credence-table.

Some mediæval stained glass has been incorporated with the new glass (by Burlison and Grylls) in the east window erected to the memory of the late Captain Wynne and Mr. F. Lloyd Fletcher by their brother, Mr. P. Lloyd Fletcher, the present Squire of Nerquis Hall, who with his sisters contributed largely to the restoration. Among other bits are the badges of King Richard III, viz., the yellow lion and white boar, and also a white rose in the rising sun. The old glass is very distinct from the new, being more transparent.

The restoration has been most conservative; the new work corresponds in character with the old; the distinctive features of the old work being jealously preserved, and all the *disjecta membra* which could not be incorporated in the structure being carefully preserved *within* the walls of the church.

Registers.—These are not complete. The earliest remaining entry is A.D. 1665, several pages in the oldest book having been evidently lost. They were formerly kept within an iron box placed in the vestry of the church, but are now preserved at the Vicarage. Not many years ago a forcible entry was made into the church, and the box was carried away into a neighbouring field, and there forced open by thieves, who hoped to find within it the Communion-plate, which is of sterling silver, of early eighteenth century workmanship. Fortunately the plate had been for some time previous kept in the Vicarage. The thieves, however, were so disappointed that they made a heap of the Registers, and set fire to them; but a timely shower of rain, added to the fact of their being made of parchment, saved them.

The following extract from the Owston MSS. (*Arch. Camb.*, Ser. IV, vol. ix, p. 145) will show some of the evils which followed the dissolution of monasteries (Nerquis and Mold being attached to Bisham Abbey), and, on the other hand, a cheering contrast between the present and the past, there being now three Sunday services in Nerquis Church, regularly performed, in addition to a Sunday School:

"1632. The humble petition of the parishioners and 'inhabit-

auntes of the seuerall parishes of Nerquis and Treythin to the reuerend father in God, John, by God's Providence Bushopp of Sainte Assaphen.' This undated paper (which appears from its contents and penmanship to have been drawn in some year of Charles the First's reign) exhibits a remarkable picture of spiritual destitution and clerical neglect. The services, it is alleged, being either neglected or performed at irregular and inconvenient times in the churches of the said parishes, the parishioners are compelled to waste their time on Sundays in waiting vainly for clerical offices, or are tempted to pass it in godless diversions, when they do not neglect to assemble themselves at their churches. 'That in regard thereof', runs the petition', 'most of the youthes and yonger sorte of people in either parishe doe commonly haunt the hare with greyhounds and houndes vpon the Sundayes in the morninge, or doe vse to play at the foot boole, and boole, tenins, and bowles, within the severall churchyards of both parish churches, in regard they stay soe longe for service, when it is lastly redd in their church; and that th' elder sorte doe commonly fall to drinking or some vn-lawfull games, and some of the elder sorte dryven to returne home, staieing to longe for meate.' No, or only few, sermons have been preached in the churches for sixteen years past, during which time also the 'catecizeinge of children' has been almost totally neglected. The date of this paper is shown by a subsequent paper dated 5 Dec. 1640."

EVENING MEETING, TUESDAY, AUG. 19TH.

The Committee of the Association met at 8.30 P.M., to receive the Reports of the various officers, and discuss business matters.

EXCURSION, WEDNESDAY, AUG. 20TH.

The carriage excursion on the third day, Wednesday, was in a westerly direction, starting, as before, at 9.30 A.M., from the King's Head at Holywell. The first point made for was Caerwys, four miles south-west of Holywell as the crow flies; but which has to be approached by a circuitous route, owing to intervening hills.

Caerwys is believed to occupy the site of a Roman station, and the rectangular arrangement of the streets seems to favour this view. Nothing beyond the plan of the town was seen that would confirm the theory of its Roman origin.

Caerwys Church.—The church was the only object of interest which claimed attention. The ecclesiastical buildings seen on the previous day near Mold were of an English type; the one at Caerwys is distinctly Welsh. The plan consists of a nave and chancel of nearly the same width, with a tower and aisle on the north side; together extending the whole length of the church. The tower,

which is at the north-west corner, is of a plain, massive, military pattern. The oldest portions, the pointed chancel-arch and a double-light, cusped lancet-window, are of the Early English period; but most of the rest is of later date. There is a window with Decorated tracery in the south wall of the chancel, at the east end, and two with Perpendicular tracery at the east ends of the chancel and north aisle. There are some nice fragments of old stained



Effigy in Caerwys Church, Flintshire.

glass in these three windows; a small figure of an angel censuring, coloured blue, yellow, and white, being particularly good. Between the nave and the north aisle there is a single, pointed arch quite devoid of mouldings, like the chancel-arch. The arcade (if it can be dignified by such a term) between the chancel and the north aisle is formed by two chamfered oak posts or pillars, with carved struts branching from the top to support a horizontal beam going across.

The font is octagonal, poor in design, and dated 1661. In an arched recess with Decorated cusping, beneath a window on the south side of the chancel, is an effigy of a lady with the hands folded in prayer over the breast, carved in low relief, and much mutilated. On the exterior of the chancel, on the south side, is a remarkably well cut inscription, in Roman capitals, to Robert Evans of Cairwis (*i.e.*, Caerwys), who died in 1582. The oak Communion-Table has well-turned legs, and is dated 1620.

Two curious old relics were exhibited in the church,—(1), a small hand-bell used at funerals; and (2), a pewter flagon, also used for drinking out of on similar occasions. Both with the initials R. F., W. T.; and one dated 1703, and the other 1702. The chalice is inscribed “The Communion cup of Caerwys, Peter Thomas, Robert ap Robt., 1685”; and the paten, “The gift of Colonel Edward Jones, of Wexford in Irland, to the Church of Cayrwys, 1717.”

The “Mulier Bona Nobili” inscribed stone, seen on a subsequent day at Downing, was found in a field near Caerwys.

The Commission of the Eisteddfod held here in 1567 is now at Mostyn Hall. (See *Arch. Camb.*, vol. iv, p. 143.) Another Eisteddfod was held here in 1798.

Gop Hill Tumulus.—From Caerwys the party proceeded to Newmarket, six miles to the north-west. Here the members left the carriages to climb on foot to the summit of Gop Hill, which is 820 ft. above sea-level. A great archæological treat was in store for every one, in the shape of an address by Prof. Boyd Dawkins upon the tumulus and bone-cave on Gop Hill. On reaching the top a magnificent view of the surrounding country was to be seen, and of the sea-coast from the Great Orme’s Head on the west, to Hilbre Island, at the mouth of the Dee, on the east; and even further, to Liverpool, in the extreme distance. The district immediately surrounding Gop Hill is an undulating upland of limestone formation, bounding the Vale of Clwyd on the east side, and overlying the Coal Measures which run along the coast at a lower level. Gop Hill is not more than six or seven miles from Rhyl, and any one who may be staying at this fashionable sea-side resort may be strongly recommended to make an expedition to this interesting spot. The Tumulus is a huge mound of limestone rubble, and is a very prominent feature in the view for miles round. It reminded many of the members of the cairns they had seen in Brittany the previous year.

Professor Boyd Dawkins having collected the party round him on the top of the mound proceeded to deliver the following address as well as the rather high wind in the exposed position would allow him:—

“Mr. President, Ladies, and Gentlemen,—The cairn on which we are now standing is one of the largest, if not the largest, pile of stones in the whole of Wales. I commenced its exploration in the year 1886, the owner, Mr. Pochin, having very generously defrayed all expense. We first sank a vertical shaft from the top, as near the middle as we could guess, and then drove a horizontal drift, 30 ft.

long, from the bottom of the pit. Every portion of the work had to be heavily timbered to prevent the sides falling in, which rendered the work both costly and tedious. The results obtained were few, as might have been expected from the small area we were able to explore by the method described. We were unlikely to have struck the true centre of the mound. It was extremely easy to miss it. At any rate we found nothing to reward our efforts beyond a few bones of the horse and other animals. With this meagre list of objects we were obliged to be content, and our work then came to an end; but I look forward to completing the thorough exploration of this most interesting Tumulus in the near future.

“Perhaps some of you will ask why I have called it a cairn? that is to say, an artificial heap of stones in contradistinction to a natural one. Well, I have referred to it as a cairn because any competent judge would at once see that it belongs to a type of ancient remains known to be sepulchral. I may mention a very similar tumulus, perhaps not of such large dimensions as the one now beneath our feet, which on being opened was found to contain a burial associated with a necklace of amber beads and the wonderfully beautiful golden corselet now amongst the most highly prized treasures of the British Museum.

“The Tumulus on Gop Hill is sometimes called ‘Queen Boadicea’s Tomb’; but there is no evidence with which I am acquainted that this celebrated ruler of the ancient Britons was ever in Wales. Nevertheless I believe that the tradition is true to the extent of indicating that the Tumulus is the burial-place of some famous chieftain; but whether of the Age of Stone, or of Bronze, or of Iron, I am not now prepared to say. I hope, however, that the question may shortly be finally settled. The diameter of the mound is 350 ft., and the height 46 ft. Although its exploration has furnished such insignificant results up to the present, I must remind you of the sporting phrase, that ‘very often in aiming at a crow you may shoot a pigeon.’ It was so in this instance, as we shall shortly see.”

Gop Hill Bone-Cave.—Prof. Boyd Dawkins at this point in his address requested his audience to accompany him a short way down the hill-side, below the cairn, to a spot in front of the entrance to a cave in the limestone rock. A ledge of limestone projects over, forming a rock-shelter on the left side of the Cave. The learned Professor having pinned up a plan and section of the Cave against a vertical rock continued his discourse. He said:

“At the time that we were opening the Tumulus, Mr. Pochin dug out a fox-run on the hill-side, and in doing so unearthed the entrance to the Cave you now see in front of you. This we determined to examine. You will notice a large heap of *débris* in front of the Cave. Through this we drove two horizontal passages or adits. We discovered large quantities of charcoal, bones and teeth of domestic animals, and pieces of rude pottery adorned with chevrons. Close against the rock, below the overhanging ledge of limestone, we found a large slab of limestone covering the bones of several human

beings; and to the right of it a rectangular sepulchral chamber, about 4 ft. 6 in. square by 3 ft. 10 in. high, having its sides formed of dry rubble walling, and containing an enormous quantity of human remains. It had evidently been a burial-place used by a large number of individuals over a long period. We found no bronze implements of any kind; but the pottery taken out of the chamber is obviously of the kind manufactured during the Bronze Age. Three curious objects were associated with the burials, namely two perforated pieces of jet and a polished flint flake. The skulls were chiefly long, or dolico-cephalic, such as we know to have belonged to the dark-haired aborigines of the Iberic stock that once were spread all over Europe; but some were of the round, or bracy-cephalic type, which has been identified with the Celtic population. Thus we have here represented the two leading elements of the ethnology of Wales.

“Let us glance at the question of the coming of the Celtic people into Europe and into this country. The Aryans invaded Europe at a very early period, but we have no evidence of the appearance of the Celts in Britain before the commencement of the Bronze Age. The continental Celt did not dare to attack the Aryan inhabitants of this country until he could do so with some prospect of success, such as the possession of a superior weapon would be likely to ensure him. It was with a bronze spear in his hand that the continental Celt marched to overcome his neolithic neighbour across the ‘silver streak’ which has afforded us so good a defence through countless ages. There is important archæological evidence, derived from the formation of the bones found in this sepulchral chamber, that the individuals buried there did not wear boots with hard soles, but used their feet for grasping objects.

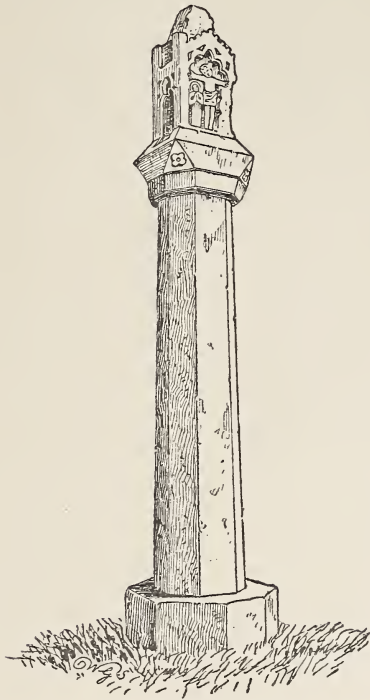
“I do not know whether there is any connection between the Cave and the Tumulus. In the earth of the Cave were discovered the bones of reindeer, rhinoceros, and other animals, bearing the marks of having been gnawed by the hyænas whose den it once was. At the bottom of all was a layer of clay without bones. There is evidence that the Cave is of the post-glacial period.”

Newmarket Church.—Before leaving the neighbourhood of Gop Hill an inspection was made of Newmarket Church, which lies at its foot,—an uninteresting building, with a churchyard-cross of the thirteenth or fourteenth century, having the crucifixion sculptured on both sides of the head. This cross, as well as others seen during the Meeting, is described by the Rev. Elias Owen in his *Stone Crosses of the Vale of Clwyd*. Mr. Owen formed one of the party on the occasion.

The plan of the church is a simple rectangle with a porch on the south side. There is a bell-gable on the exterior at the west end. An oak pew in the interior has three shields carved on it, two having coats of arms; and one the initials J. J. K., and the date 1706.

In the churchyard were noticed some peculiar altar-tombstones

with arched tops, of the eighteenth century, belonging to a type not uncommon in this district.



Cross in Newmarket Churchyard, Flintshire.

Gwaunysgor Church.—The party next proceeded to Gwaunysgor Church, chiefly remarkable for the antiquity of its Registers, which commence as early as the year 1538, and for a fine sculptured font of the Norman period. This font, although now in a very dilapidated condition, is one of the best specimens existing in North Wales. It has a square bowl, 2 ft. 1 in. across the outside, and 1 ft. 8 in. across the inside; being 1 ft. deep on the outside, and 9 in. deep on the inside. The bowl is decorated with foliage springing from interlacing stems, and is supported on a large central column with four smaller shafts clustered around it. This font belongs to a class which probably originated in the North of France, and of which there are other instances at Lincoln Cathedral; St. Peter's, Ipswich; St. Nicholas, Southampton; East Meon and St. Mary Bourne in Hampshire.

The plan of Gwaunysgor Church is like that of Newmarket, a plain rectangle with a south porch. There is a bell-gable at the west end, outside. The south entrance-doorway has rather a curious

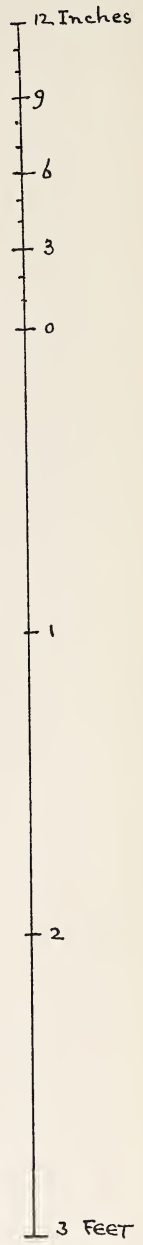
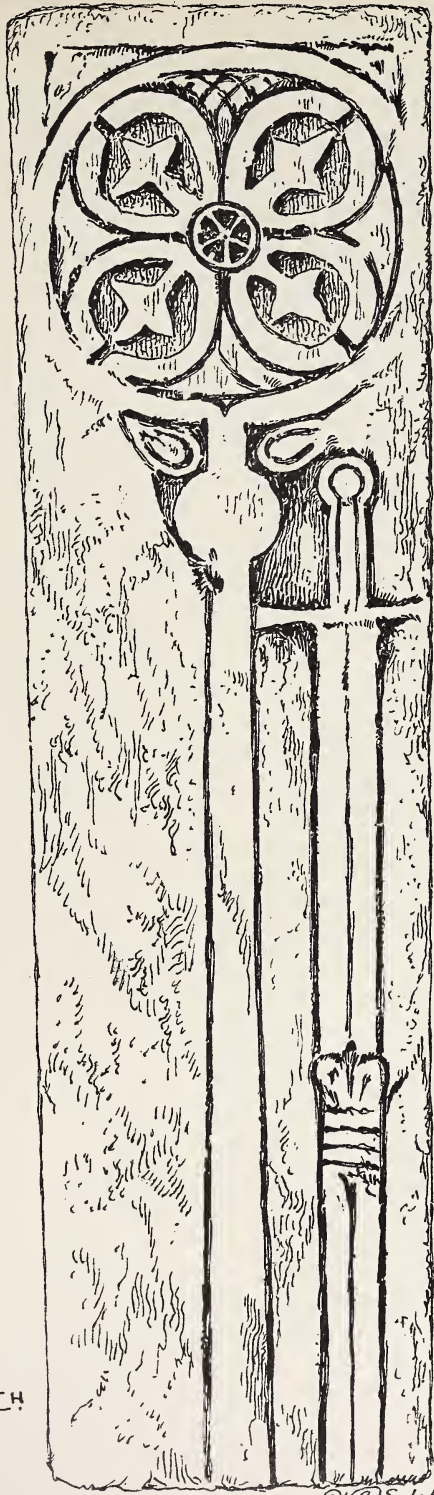
inner frame of wood with a triangular-headed opening, and geometrical star-patterns carved on each side. Over this doorway, on the inside, is a sepulchral slab, 6 ft. long by 1 ft. 2 in. wide, bearing a cross and sword.

A pedestal for a sundial, in the churchyard, has the date 1663, with the initials R. E., P. E. The Communion-Table is dated 1637. The chalice is Elizabethan, inscribed “+ The Cuppe of Gwayniskor”, and the paten is of pewter.

In passing through the village a glance was obtained of an old mansion-house with stone mullioned windows, a sundial on one of the gables, and the date 1651 over the doorway.

Llanasa Church.—After a short drive of two miles and a half Llanasa was reached, where the church has several points of interest. The principal feature of the exterior is a bell-gable at the west end, of much more massive construction than usual, being supported on a solid, rectangular block of masonry rising from the ground. The plan of the church is a rectangle, divided up the middle by an arcade of five low, pointed arches separating the nave and chancel, which are on the north side, from the south aisles. The church was partially rebuilt in 1739, and has more recently been well restored by the late Mr. G. E. Street. In the east windows of the chancel and south aisle is some good, old stained glass, the subjects being, in the former, the Crucifixion, with St. Mary and St. John, and with the sun and moon, and the emblems of the Passion: in the latter, an archbishop, St. Catherine, St. James, and St. Lawrence. The font is octagonal, the sides being decorated with Perpendicular tracery and paneling. In the south aisle is a well carved sepulchral slab bearing a leopard or lion on a shield, and inscribed, in Lombardic capitals, HIC IACET GRVFDYD VACHAN.

Maen y Chwyfan.—The very beautiful and elaborately sculptured Hiberno-Saxon cross which bears the name of Maen y Chwyfan is situated a mile and a quarter west of Whitford, and four miles north-west of Holywell, at a height of 642 ft. above sea-level, on the south side of the Sarn Hwlcin, just beyond the point where the road from Llanasa to Holywell joins it. It stands in a field, and is protected by a wooden railing. The cross is erected on a rectangular stone base, devoid of ornament, and having its upper surface level with the ground. The shaft and head of the cross are formed of a single piece of yellowish brown sandstone. The outline of the monument resembles that of the most common type of cross found in Cornwall, which is sometimes called a “wheel-cross”, having a rectangular shaft and circular head without any projections. The wheel-cross is unknown in Scotland, Ireland, or England (except at Chester); but there are examples in Wales, at Llantwit Major, Llangan, and Margam, in Glamorganshire; at Llanarthney in Carmarthenshire; and in the Isle of Man, at Kirk Braddan and Lonan. The shape of the outline of the Maen y Chwyfan, however, differs from that of the crosses enumerated in having a much loftier shaft; so that in this respect it has more in common with



SEPVLCRRAL SLAB
GWAVNYSGOR CH.

W.G.S. del.



SEPVLCRAL SLAB
LLANASA CHVRCH

the tall, slender monuments at Carew and Nevern, in Pembroke-shire, than with the short, stumpy wheel-crosses which are all head and no shaft to speak of.

It will be seen that by varying the relative dimensions of the head and shaft of the wheel-cross, its character may be entirely changed. The effect of lengthening the shaft is to make the head appear smaller by comparison. The Maen y Chwyfan has the proud distinction of being the tallest of the wheel-crosses of Great Britain.

The Maen y Chwyfan is sculptured in relief on all four faces. Thus:—

Front.—On the head is a cross with a circular, raised boss in the centre, and four equal arms having expanded ends. The spaces between the arms are recessed, and there is a small, round pellet in each of the angles next the central boss. The lower and two side-arms are filled in with a triquetra, or three-cornered knot, distorted on the side next the centre, so as to fit into the space occupied by the arms. The top arm is filled in with a looped band.

The cross on the head is surrounded by a circular ring ornamented with a flat cable-moulding. The boss has a cross formed of incised lines upon it.

The shaft is divided into three panels containing—(1) a piece of plaitwork composed of fourteen bands interlacing correctly, but irregularly executed as regards the straightness of the bands and the distances between them; (2), a key-pattern, the setting-out lines of which form a square divided into eight similar triangles; (3), a man, undraped, holding a spear (?) in his right hand, and treading on a serpent, the whole being surrounded by a border of rude spiral ornament. The bottom of the shaft, to a height of 1 ft. 6 in. above the base, is left plain.

Back.—On the head is a design very similar to that on the front, except that the triquetra-knots on the arms of the cross are regular instead of being distorted, and there is no cable-moulding round the ring. The shaft is divided into two panels containing—(1) two separate pieces of interlaced work, the one at the top consisting of a pair of concentric circular rings interlaced with a four-cornered knot formed of four intersecting semicircles, and the pattern filling the remainder of the panel at the bottom consisting of a band looped alternately on opposite sides; (2), a piece of plaitwork composed of twelve bands. All the interlaced work on this face has a line along the centre of the band. The bottom of the shaft is plain to the height of 1 ft. 6 in. above the base.

Right Side.—Round the circular edge of the head is a continuous piece of plaitwork composed of four bands. On the shaft is a single panel containing seven separate designs: (a), a double-square, key-pattern border composed of T's placed facing alternately to the right and left; (b), a chain composed of two circular rings; (c), a circular ring interlaced with a four-cornered knot, similar to the design on the top panel of the back of the cross; (d), a band making

undulating curves; (*e*), a band forming loops on opposite sides; (*f*), an animal with a man standing underneath its belly; (*g*), a key-pattern, the setting-out lines of which form a square divided into eight similar triangles. The bottom is plain to a height of 1 ft. 6 in. above the base.

Left Side.—Round the circular edge of the head is a piece of plaitwork of four bands, continued from the opposite side. On the shaft is a single panel containing five separate designs: (*a*), a chain of six circular rings; (*b*), a piece of plaitwork composed of four bands ornamented with a line along the centre of the band; (*c*), a man, undraped, seen in full face, standing with his two arms upraised, and his two legs apart, with an axe between them; (*d*), an animal (?) much defaced; (*e*), an animal with a long tongue, and a serpent between its legs. The bottom of the shaft is plain to a height of 1 ft. 6 in. above the base.

The following is an analysis of the ornament and figure-subjects on the Maen y Chwyfan:

ORNAMENT.

Interlaced Work.—Plait of four bands, right side, head; left side, head; left side, shaft (*b*).

Plait of twelve bands, back-shaft-panel (2).

Band looped alternately on opposite sides, back-shaft-panel (1*a*).

Chains of circular rings, right side, shaft (*b*); left side, shaft (*a*).

Circular ring and four-cornered knot interlaced, right side, shaft (*c*).

Ditto with two concentric circular rings, back, shaft (1*a*).

Triquetra-knot, back, head, arms of cross.

Ditto distorted, front, head, arms of cross.

Key-Patterns.—T double border, right side, shaft (*a*).

Square divided into eight triangles, front, shaft (2); right side, shaft (*f*).

Spirals.—Front, shaft (3).

Figure-Subjects.—Man with spear, front, shaft (3).

Ditto with axe, left side, shaft (*c*).

Ditto, under beast, right side, shaft (*e*).

Beast, right side, shaft (*e*); left side, shaft (*e*).

Gelli.—Before leaving the neighbourhood of the Maen y Chwyfan some of the party walked half a mile south to see the farmhouse of Gelli, formerly a grange belonging to Basingwerk Abbey. From the few architectural details which remain, in the shape of windows with stone mullions, it would appear to be a building of the fifteenth century.

Not far off, at the south-west corner of a cornfield, still retaining the name of "Cae Capel", a portion of the west wall of the old chapel, about 10 ft. long, was pointed out in the hedge, together with the Monks' Walk leading towards it.

This concluded the day's excursion, and the members having rejoined the carriages returned to Holywell, a distance of four or five miles to the east.

(To be continued.)

Archæological Notes and Queries.

ROMAN INSCRIPTIONS AT CHESTER.—It will be in the recollection of your readers that in the year 1887, in carrying out some necessary repairs in the upper part of the north wall of the city of Chester, an examination was made of the lower part of the wall, when it was found to be full of Roman remains. No fewer than *thirteen* monumental and other inscribed stones were taken out of the small portion then examined, together with a number of other stones, which had formerly belonged to large and important Roman buildings. The interest excited by this find was very great, and as a result a Sub-Committee of the Chester Archæological and Historical Society collected nearly £100, and further excavations in the wall were carried out. These resulted in the finding of *fourteen* more inscribed and sculptured stones, together with many architectural fragments, etc., belonging to Roman buildings.

In 1888 I was authorised by the Council of the Chester Archæological Society, as their Editorial Secretary, to issue an illustrated account of these discoveries under the title of "The Recent Discoveries of Roman Remains found in Repairing the North Wall of the City of Chester" (Manchester, Ireland and Co.), in which the Official Report of the City Surveyor (Mr. I. Matthews Jones), and various papers by the late Mr. Thompson Watkin, Mr. W. de Gray Birch, F.S.A., and Mr. G. W. Shrubsole, were printed in full; together with the discussion on the age of the north wall, in which the late Sir James A. Picton, Prof. McKenny Hughes, Mr. T. Hodgkin, and others took part. All the more important of the inscribed and sculptured stones were carefully and accurately drawn, and were illustrated in some thirteen full-page plates. In the Introduction to this volume I ventured to urge upon the Chester authorities the importance of making further excavations in the north wall as time and opportunity permitted; but the expense being necessarily great, the question of funds was somewhat of a stumbling-block.

In the early part of this year Mr. F. Haverfield, M.A., of Lancing College, Shoreham, Sussex, issued an appeal, in connection with Prof. Pelham of Oxford, Prof. Middleton of Cambridge, Dr. John Evans, and other authorities on Roman remains, in order to raise funds for further excavations in the north wall. The consent of the Chester Town Council was willingly granted under certain conditions, and had it not been for unexpected difficulties of a special kind, the examination of the remainder of the north wall, to the

east of the Northgate, would ere this have been resumed with, no doubt, most important results.

During the last month, however, the City Surveyor, finding that a portion of the north wall, to the *west* of the Northgate, wanted repair, obtained the consent of the Town Council to do the work. It was soon apparent that, just as was the case on the other side of the Northgate, the wall was full of Roman remains, consisting of inscribed and sculptured monuments, portions of Roman buildings, etc. On being informed of this, Mr. Haverfield at once forwarded a sum of money to enable the excavations to be carried down into the lower portion of the wall, with the result that no fewer than seven inscribed stones (either whole or fragmentary) have already been unearthed, together with four pieces of sculpture. Of these, two are particularly noteworthy, and it is strange that they should have been found so close together. It has hitherto been considered somewhat remarkable that only one sepulchral monument of any *equites*, or Roman horse-soldiers, belonging to the Twentieth Legion, stationed at Deva (Chester), should have been found; but here two monuments to soldiers of this class have been discovered, in one of which the soldier is shown on horseback. One of these has the inscription still perfect, whilst in the other it is at present missing.

Mr. Haverfield has sent the following account of them, which I have now much pleasure, with the sanction of the Mayor and Corporation of Chester, in sending to you for publication. The excavations will be continued if sufficient funds can be raised, and I venture to appeal to the generosity of those of your readers who are interested in the past history of Roman England to enable them to be properly carried on. Any sums sent to Mr. Haverfield, to the City Surveyor, or to myself, will be gratefully received and duly acknowledged. The excavations are under the personal superintendence of the City Surveyor, who is most careful and painstaking in every way; and his foreman and the men under him are most keenly alert for the traces of any fragment of Roman work, however small.

J. P. EARWAKER.

Pensarn, Abergele, North Wales.
Dec. 3, 1890.

*“Provisional Account of Roman Inscriptions found at Chester
(North Wall).”*

“1. Tombstone, 20 in. wide, with two-inch letters, surmounted by fragment of a relief representing a horseman. Lines 3, 4, 5, are fractured, but fairly certain :—

D . M
C . IVL . SEVERVS
EQ . LEG . XXV
VIXIT . AN
XXXX

“D(is) M(anibus) C. IUL(ius) SEVERUS EQ(ues) LEG(ionis) XX V(aleriae) V(ictricis) VIXIT AN(nos) XXXX.—To C. Julius Severus, horseman of the Twentieth Legion, who died at the age of forty.

“As the stone is broken off in line 5, it is impossible to say if the inscription was originally any longer. Each legion (about 5,000 men) had 120 riders attached to it under the Empire.

“2. Relief of a horseman riding over a fallen enemy, well preserved; underneath an inscription, of which only the first line, D. M (Dis Manibus) is left.

“3. Tombstone, 30 in. wide, two-inch letters, surmounted by fragments of two figures,—one certainly, the other probably, female. The whole is much broken:—

VOCON'AE C. VA VICTOR NIGRINA

“VOCONLÆ C. VA(lerius?) VICTOR NIGRINA.

Possibly C. Va(l). Victor was husband of Voconia; but the inscription appears never to have been completed. Certainly no more is visible.

“4. Tombstone, 32 in. high, 26 in. wide; letters, one inch and seven-eighths; surmounted by the lower part of a funeral banquet relief. Line 4 is much broken. Of line 5 only the top of an s at the end survives:—

D * M
 RESTITAE . V
 AN . VII . ET . M
 AR...NE . V . AN III
 Q

“D(is) M(anibus) RESTITAE V(ixit) AN(nos) VII, ET MAR... (?) V(ixit) AN(nos) III...

“The name MAR... is not quite certain. Possibly it is *Martiae*.

“5. Fragment of tombstone with fine letters three inches and five-eighths long. Part only of the M is preserved:—

MILES
 leg . xx . v V
 vixit an... V

“...MILES (legionis xx . v) V(ixit annos...).

“6. Fragment, 27 in. by 20 in., with four-inch letters:—

LVS
 . GAL
 NITVS

“(Dis Manibus...) L(i)US (... ..) GAL (eria triba) (... ..)NITVS.

“7. Fragment, 3 in. by 8 in., with the letters NI . ES apparently.

“Besides these inscribed relics, some pieces of sculpture (all seemingly sepulchral) have been found, and some coping stones and other hewn work. All but two or three pieces are of red sandstone;

the exceptions are of a whiter stone, resembling that used for the monument of M. Aurelius Nepos and his wife, now in the Grosvenor Museum. It appears, therefore, that the part of the north wall from which these stones come has contents very similar to the part examined some three years ago. The lettering of Nos. 1 and 4 seems to be later than that of the majority of the previous finds; but arguments based on lettering are at all times to be used with caution.

“I have myself seen all the inscriptions given above, and have also had the advantage of excellent squeezes of 1, 3, and 4, sent me by the City Surveyor, Mr. I. Matthews Jones, who has charge of the work.

“Lancing College, Nov. 30, 1890.

F. HAVERFIELD.”

—*Athenæum*, Dec. 13, 1890.”

MEETING OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION IN IRELAND.

By invitation of the Royal Society of Antiquaries of Ireland it has been decided to hold the next Annual Meeting of the Cambrian Archæological Association at Killarney during the second week in August.

The office of President has been accepted by Prof. RHYS of Oxford.

Erratum.—*Arch. Camb.*, Ser. V, vol. vii, p. 335, line 15, for *Norman* read *Roman*.



Atto: Succ 28
Aº Dm: 1652

ETCHED BY LEONARD HUGHES

Archæologia Cambrensis.

FIFTH SERIES.—VOL. VIII, NO. XXX.

APRIL 1891.

LLANVEIGAN CHURCH, BRECONSHIRE.

BY THE REV. J. PRICE.

THIS church is situated on the south bank of the river Usk, about five miles below the town of Brecon, on an eminence commanding an extensive view of the Usk Valley. The church is dedicated to Meugan or Meigant Hen, a son of Gwyndaf Hen ap Emyr Llydaw, and Gwenonwy, the daughter of Meurig ap Tewdrig, King of Siluria. He flourished about 650 A.D.

The church consists of a nave and chancel in one continuous length, without chancel-arch; and a north aisle divided from the nave by an arcade; and a massive tower at the west end of the nave. The shell of the church has been restored.

The north aisle seemed to be the oldest portion of the church. Its north wall contained a thirteenth century window, and near it another corresponding to the former, except that a fourteenth century head had been added by some manifestly unskilful artist. It also contained a doorway of the same date as the oldest window. High up in the east wall of this aisle was a window of the early part of the fifteenth century. The first two arches of the arcade are supported by handsome pillars; the last two by plain mason-work pillars.

For some purpose or other sand had been conveyed

into the church, raising the level of the floor of the nave and north aisle some 20 inches above the original level. Why this was done it is hard to conjecture; possibly for the purpose of drying the church, or more probably for the purpose of sepulture, as in some portions of the church there were traces of two layers of bodies having been buried one above another.

Built into the wall of the western portion of the arcade were the mullions of a thirteenth century window corresponding exactly with that in the north wall. The nave and tower are of the fifteenth century; but the tower was clearly built subsequently to the nave.

When the tiles were stripped from the nave and north aisle, the wall of the tower thus laid bare showed clear traces of an older nave-roof at a lower level and a lower pitch. Moreover, the timbers of the roof of the north aisle showed unmistakable signs of having been shortened to suit the span of this portion of the church. What, then, is its probable history? If a novice may venture a conjecture, it is this; dismissing, of course, the question as to what the original wickerwork church was like. In the thirteenth century a stone church was erected here consisting of nave and a chancel extending somewhat to the eastward of the point where the north aisle joins the nave. In the early part of the fifteenth century the west wall of this nave was taken down, and the present handsome, massive tower built against it, a window being inserted *between* the south porch and the tower to correspond with the windows in the tower.

In the latter part of the fifteenth century the chancel was probably extended farther to the east; the small, plain, thirteenth century windows were removed and replaced by four square-headed, cinquefoil, cusped windows; and a magnificent rood-screen and loft were erected *at the entrance to the former chancel*, which is exactly half way between the tower-arch and the present east wall. At the same time a portion of the north wall was taken down, the present north aisle

(which is still known as "the Eglwys Newydd") was erected, the thirteenth century windows and doorway were put here, and the timbers of the nave-roof placed on it. These timbers have been manifestly shortened (the ends had perished), and the span of the aisle was regulated by their length.

When the windows in this north aisle were cleaned, and the stopping removed, two of them proved to be of a very composite character; that high up in the east wall consisting of portions of *two*, if not *three*, separate windows.

Portions of the stone steps leading to the rood-loft from the outside, are still visible in the south wall. The rood-loft was in position in 1813. One or two of the older inhabitants can recollect hearing of a gallery once extending across the nave. The traces of the rood-loft, viz., where the woodwork joined the walls of the nave on either side are distinctly visible. What became of it? Let us see.

In 1813-14 extensive alterations for the worse were made. The doorway leading to the rood-loft was taken out, and a high churchwarden-window, in a wooden frame, inserted instead; and near this window an unsightly deal pulpit, with reading-desk leading into it, was placed. In the north aisle, against the north wall, and facing the pulpit, but on the ground, a gallery was constructed precisely similar to the galleries seen in infant-schools in the present day. The arch leading into the tower was filled up with lath and plaster, excepting the doorway. On this was a plain door. The whole had been coated with whitewash. When the lath and plaster were removed, the doorway was found to consist of two solid pieces of oak, forming what had been the archway through the screen into the chancel. It is in an excellent state of preservation. Underneath the whitewash was discovered the white rose of York beautifully painted, the roses being placed about a foot apart, on each side of the archway, from top to bottom. Another row of roses

was painted on the woodwork of the screen, from the one side of the nave to the other. Carrying the lath and plaster were found other portions of the screen terribly mutilated. The mouldings were wonderfully sharp and clearly cut, and the colours on the mouldings as fresh as if only laid on a few years ago,—white, blue, church-red, and chocolate.

But this was not the only find. When the above mentioned gallery in the north aisle was removed, underneath was discovered a considerable portion of the remainder of the rood-loft. Here were found the huge oak beams, wonderfully moulded and chiselled, which had supported the loft. Originally each beam must have been 20 ft. long. They had been sawn into various lengths, and much mutilated. Here, too, were found many of the cross-pieces supporting the floor of the rood-loft, and extending transversely from the one beam to the other; all moulded and coloured. It is pitiable to think that so beautiful a work of art should have been destroyed as recently as 1813. The whole of the pieces may now be seen in the churchyard, as also the old oak fifteenth century choir-stalls and benches. Here also may be seen the shaft of the churchyard-cross. The pedestal and head are wanting.

And now comes the question: By whom was the thirteenth century church erected? It is impossible to say, but I would hazard the following conjecture. According to Theophilus Jones' *History of Breconshire*, the advowson of the living of Llanveigan, in early times, went with the lordship and Castle of Pencelli. The Castle is not much more than a quarter of a mile from the church. For some years there was a dispute respecting this property between Ralph Mortimer, lord of Melynedd, and William de Bros, lord of Brecknock. This quarrel was finally settled by Roger Mortimer, a son of Ralph Mortimer, marrying a daughter of William de Bros. Pencelli Castle and the advowson now went to this Ralph Mortimer, who was summoned to Parliament in the 1st of Edward I (1272), and also in the

28th year of the same reign, as lord of Pencelli or Penkelley. What more probable than that this Ralph Mortimer and his wife built or rebuilt the church? The style of architecture seems to correspond with this date.

But what shall we say for the extensive alterations and enlargements in the fifteenth century? Presuming that these alterations were made when the house of York was in the ascendant, we find that during the reigns of Edward IV, Edward V, and Richard III, the manor and Castle of Pencelli, as well as the advowson of the living of Llanveigan, was in the possession of Henry Duke of Buckingham, subsequently the powerful ally of Richard III, from whom he received "not only large grants of money, but also lucrative and honourable appointments." Is it too much to suppose that the church was enlarged by the Duke's orders, or at least with his co-operation? and that the screen so lavishly decorated with the white rose was placed in the church quite as much to the honour of his powerful patron as to the honour of God?

It could not well have been erected (I mean the screen) at any other period. During the reign of Edward IV, Buckingham lived in retirement in Brecon. His father and grandfather had died fighting for the house of Lancaster. Had it been erected in the reign of Henry VII we should have expected the white and the red rose exhibited alternately.

We may therefore conclude the church was enlarged about the beginning of the reign of Richard III.

The font is octagonal, but not regular, one or two of the sides being shorter than the others. The axemarks on it are very clear and distinct. Probably it is older than any portion of the church.

LLYFR SILIN

YN CYNNWYS ACHAU AMRYW DEULUOEDD
YN NGWYNEDD, POWYS, ETC.

(Continued from Vol. vii, p. 320.)

RHIWGOCH.¹

SIR JOHN WYNN² fab Kattrin³ verch ac etifeddes Elis Lloyd,⁴ barrister, ap Robert Lloyd,⁵ Esq., ap Ieuan Lloyd ap Elisse ap William ap Gruffydd ap Siankin ap Rys ap Tudr ap Meredydd ap Llewelyn ap Gruffydd Lloyd ap Llewelyn ap Gruffydd ap Llowarch ap Bran.

Mam Elis Lloyd, barrister, oedd Margret⁶ verch Hugh Nane⁷ ap Gruffydd Nane ap Howel ap Dafydd ap Meiric fychan.

Mam Ieuan Lloyd oedd Gwen verch Ieuan ap Sion

¹ See *Hist. Powys Fadog*, vi, 151-152, in which this pedigree is given somewhat differently, Sir John Wynn's mother being there named "Jane", and Gruffydd ab Siankyn, "Gruffydd ab Ieuan." The former appears to have been of Hendre Gelli Dywyll, in Ffestiniog,—a place which, according to the Tai Croesion MS., and Notes by Bishop Humphreys (in the possession of Mrs. Jones-Parry of Aberdunant), passed, together with Brynllidan and Cesail Gyvarch, by the marriage of the heiress, Elin, daughter of Ivan ab Howel ab Ieuan ab Madoc, to Ivan ab Davydd of Penarth in Penmachno, fifth paternal ancestor of Humphrey Humphreys, Bishop of Bangor and Hereford, *ob.* 1713. Gruffydd ab Jenkin married (according to Tai Croesion MS.) Maltt, daughter of Gruffydd ab Meredydd Vychan ab Meredydd ab Ieuan ab Trahaiarn Goch of Llein, by whom he was father of Thomas ab Gruffydd of Clynnog. Previous descents are also given differently by Lewis Dwnn (ii, 89), who gives Howel ab Gruffydd as father of Tudor, and to Meredydd another son Rhys.

² *Ob.* 11 Jan. 1718-19, aged ninety-one.

³ Jane. (*Lewys Dwnn*, vol. ii, p. 232, n. 19.)

⁴ Elis Lloyd living 1663-64.

⁵ M.P. for Merionethshire, 1586, 1614; Sheriff for same co., 1595, 1601, 1614, and 1625. (*Calendars of Gwynedd.*)

⁶ Living 24 Jan. 1610-11.

⁷ Nane, now Nannau.

ap Meredydd ap Ieuan ap Meredydd ap Howel
ap Dafydd ap Gruffydd ap Cariadog ap Thomas
ap Rodri ap Owen Gwynedd.

Plant Robert Lloyd o'r Rhiwgoch oedd Elis Lloyd
uchod ; Gruffydd Lloyd a briododd ... verch ac
etifeddes ...¹ o Maes y Neuadd ; John Lloyd² o'r
Brynhir ; a Nane Lloyd ; Jane Lloyd gwraig
John Morgans o Drawsfynydd ; Gwen Lloyd
gwraig Lewis Nane o Gefndeuuddwr ; a'u mam
oedd Margred Nane uchod.³

YR HENDWR YN EDEIRNION.⁴

Hugh Gwyn ap Humffre Gwyn ap Hugh Gwyn⁵ ap
Ednyfed⁶ ap Gruffydd⁷ ap Ieuan⁸ ap Einion ap Gruffydd
ap Llewelyn ap Cynwric ap Osber⁹ ap Gwyddlach Iarll
Desmond.

Mam Hugh Gwyn¹⁰ oedd Elsbeth¹¹ verch Gruffydd¹²
ap Llewelyn ap Hwlkin ap Howel ap Iorwerth ap

¹ Robert ap Edward ap Humphrey. (*Hist. Powys Fadog*, vol. vi, p. 152.)

² Married the heiress of Brynhir. (*Ibid.*)

³ There were three other daughters,—Ellen, Anne, and Dorothy. (*Ibid.*)

⁴ This ancient house is still extant, situated on the Dee, close to the water's edge, and approached by an old avenue of trees. The representatives of the original family, male descendants of Owain Brogyntyn, were Barons of Hendwr. David of Cryniarth, elder brother of Gruffydd of Hendwr, was Constable of Harlech Castle during its famous siege by the Yorkists under the Earl of Pembroke.

⁵ Living in the thirty-eighth year of Henry VIII. (*Lewys Dwnn*, p. 249, vol. ii.)

⁶ Living 31st Dec., 13th Henry VIII. (*Ibid.*)

⁷ Third son. Inherited Hendwr from his father, Ieuan of Cryniarth (second son of Einion of Cors y Gedol), who married the heiress. One of the Grand Jury for co. Merioneth, 27th Henry VI. (*Ib.*)

⁸ Of Cryniarth, a house now pulled down, where are the remains of a vitrified stone camp. Living Michaelmas 1432. (*Hist. Powys Fadog*, vol. vi, p. 20.)

⁹ Osborn Wyddel of Ynys Maengwyn and Cors y Gedol celebrity.

¹⁰ Hugh Gwyn ab Ednyfed.

¹¹ "Mam Elsbeth oedd Kattrin verch John ap Meredith o Eifionydd." (*Lewys Dwnn*, vol. ii, p. 146.) The statement, however, omitted here, is not confirmed by the history of the Gwydir family, where neither the lady nor the marriage is named.

¹² Of y Chwaen Isaf.

Gruffydd¹ ap Iorwerth ddu ap Iorwerth ap Gruffydd ap Iorwerth ap Madoc neu Meredydd ap Matusalem ap Hwfa ap Kynddelw un o'r 15 Llwyth.
 Mam Katrin oedd Gwenhwyfar verch Grono ap Ieuan ap Egnion ap Gruffydd ap Howel ap Meredydd ap Kynfrig ap Gwgan.
 Mam Ednyfed ap Gruffydd oedd Sabl verch Ieuan ap Adda ap Iorwerth ddu o Bengwern.
 Mam Gruffydd ap Ieuan ap Einion oedd Angharad verch ac un o etifeddesau Dafydd ap Giwn Lloyd ap Dafydd ap Madoc o'r Hendwr ap Iorwerth ap Madoc ac i Owen Brogentyn.
 Pedair Merch ac etifeddesau oedd i Dafydd ap Giwn Lloyd uchod. Un oedd Margred mam Howel ap Moris o'r Glasgoed;² ac un arall a elwyd Lleuku³ [.....] Ieuan ap Gruffydd ap Madoc, aeth i Fers. Angharad oedd mam Gruffydd ap Ieuan ap Einion uchod.⁴

UCHELDRE YN Y DEIRNION.⁵

Edmund Meiric, Esq., ap Peter⁶ Meiric ap Edmwnd Meiric⁷ ap Peter Meiric⁸ ap Edmwnd⁹ Meiric, Doctor of

¹ Brother, not son, in *Hist. of Powys Fadog*, v, p. 282.

² In the parish of Llansilin.

³ Gwraig.

⁴ See *Hist. Powys Fadog*, iii, p. 21.

⁵ This pedigree is confirmed by the additional notes by Bishop Humphreys to Wood's *Athenæ Oxonienses*, printed after his death. Edmund Meyrick succeeded his father Peter at Ucheldre, which was purchased by him. The last Meyrick who owned it, a vicar of Corwen, sold it to Kyffin of Maenan. It now forms part of the Rûg estate, and is an interesting specimen of a very early small Welsh mansion. Edmund Meyrick was descended from Rowland Meyrick, Bishop of Bangor, 1559-63, in succession to Dr. Glynn, Bishop of that see, 1555-58. He married Grace, daughter and heiress of Cadwaladr of Garthlwyd in Llanddervel in Penllyn, son of Watkin ab Edward of that place (buried 22nd Feb. 1610-11), by his wife Grace, daughter of Cadwaladr ab Robert ab Rhys of Rhiwlas. (Harl. MS. 2288, and Add. MS. 9866.) This family came, through Howel y Gadair of Penllyn, from Rhirid Vlaidd, and maternally from Marchweithian.

⁶ Bapt. Feb. 12, 1623-24. (*Lewys Dwnn*, vol. ii, p. 126.)

⁷ Married at Llandderfel, Feb. 5, 1618-19. (*Ibid.*)

⁸ Died Nov. 9, 1630, aged sixty-five; buried at Ruthin. (*Ibid.*)

⁹ Died in 1605.

the Civil Law a Deon Bangor, ap Richard Meiric o Bodorgan ap Llewelyn ap Heilin ap Einion Sais ap Dafydd ap Iorwerth ap Tudr ap Madoc ap Samuel ap Kydafel Ynfyd ap Lludd ap Llewelyn ap Llyminod Angel ap Pasgen ap Urien ap Kynfarch ap Meirchion Gul ap Grwst¹ Ledlwm ap Kynan ap Koel Godebog Brenin Brydain.

CAROG YN Y DEIRNION.²

Sion Lloyd ap Sion Lloyd ap Dafydd ap Hugh Lloyd ap Gruffydd Lloyd ap Elisse ap Gruffydd ap Einion ap Gruffydd ap Llewelyn ap Cynfrig ap Osber Wyddel.

Mam Sion Lloyd oedd Ann verch Richard Trefor ap Thomas Trefor ap Edward Trefor hên.

Mam Ann oedd Sina verch Edward Lloyd ap Richard Lloyd o Llwynymaen.³

Mam Sion Lloyd ap Dafydd Lloyd oedd Sian verch Edward ap Rys ap Dafydd ap Gwilym o Eglwyseg.

Mam Sian oedd Gwenhwyfar verch Dafydd ddu ap Tudr ap Ieuan Lloyd ap Llewelyn ap Gruffydd Lloyd ap Meredydd ap Llewelyn ap Ynyr ap Howel ap Moreiddig ap Sandde.

Mam Hugh Lloyd oedd *Margred* verch Dafydd ap Meiric fychan.⁴

¹ "Gurgust letlwm mab Ceneu mab Coyl hen Gust e panc." (Harl. MS. 3859.)

² This place is situate in Glyndyvrddwy, near the site of the mansion of Owen Glyndwr, on the Dee. There are now two farms of the name belonging to Rûg, Carrog Ucha and Isa. In the latter is a huge, thick, rough, circular block of oaken timber, said to have been anciently a table in the house of Owen Glyndwr. For the origin of the family see *Hist. Powys Fadog*, vi, p. 375.

See also *Hist. Powys Fadog*, vi, p. 11, where two further descents are given, viz., Richard Lloyd married daughter of Arthur Ward of Oswestry, and ...gleton Lloyd.

³ Richard Lloyd died 8 Sept. 1508, leaving by Margaret, daughter of John Edwards of Chirk, two sons,—1, John, who succeeded to the Llanvorda estate; and 2, Edward, who succeeded his father in the estate of Llwynymaen. (Harl MS. 1982, etc.)

⁴ Of Nannau. (*Hist. Powys Fadog*, v, p. 56.)

Mam Mary oedd Morfydd¹ verch Howel ap Rys ap Dafydd ap Howel o Rûg.

RAGAD, GLYNDWRDWY.²

Roger ap Sion³ Lloyd ap Roger Lloyd ap Sion Lloyd ap Roger ap Robert ap Gruffydd Lloyd ap Elisse ap Gruffydd ap Einion ap Gruffydd ap Llewelyn ap Cynfrig ap Osber Wyddel.

Mam Sion Lloyd oedd Kattrin verch Peter Meiric.

Mam Roger Lloyd oedd Kattrin verch Ffoulke Midelton ap Dafydd Midelton hên. Cais Ach Gwaenynog.

Mam Sion Lloyd oedd Elsbeth Meiric o Fodorgan yn Sir Fôn.

Mam Robert Lloyd oedd Lowri verch Gruffydd ap Llewelyn ap Hwlkin o Fôn.

Mam Gruffydd Lloyd ap Elisse oedd Margred verch ac etifeddes Sienkin ap Ieuan ap Llewelyn ap Gruffydd Lloyd ap Meredydd ap Llewelyn ap Ynyr ap Howel ap Møreiddig ap Sandde Hardd o Fortyn.

Mam Elisse ap Gruffydd ap Einion oedd Lowri⁴ verch Tudr ap Gruffydd fychan ap Gruffydd o'r Rhuddallt ap Madoc fychan.

¹ Elen. (*Hist. Powys Fadog*.)

² This is the same place as Rhagatt, in the parish of Llansantffraid, near Corwen, where there have dwelt two families named Lloyd: the first a cadet branch of that of Plas yn Yale, descended from Osborn Wyddel; the second derived in the direct male line, throughout, from Cyhelin ab Rhys Sais, and so from Tudor Trevor. (*Hist. Powys Fadog*, vol. iv.) For the one connecting strain of blood between the first and last families of Lloyd of Rhagatt, through those of Pontruffydd and Plas Isa, in Edeirnion, see *Hist. of Powys Fadog*, iv, p. 137; v, p. 300; and vi, pp. 42-43.

³ Living 1680 (*Hist. of Powys Fadog*, vi, p. 375).

⁴ Lowri married firstly Robert ap Robin ab Gruffydd Goch of Rhôs. Her father Tudr was born about 1362, and was lord of Gwyddelwern in Glyndyfrdwy. He was twenty-four years of age on 3 Sept. 1386, and was younger brother of the celebrated Owain Glyndwr. (*Hist. Powys Fadog*, i, p. 197.)

TYFOS YN Y DEIRNION.¹

Dafydd Lloyd ap Thomas ap Roland Lloyd ap Thomas ap Roland ap Dafydd Lloyd ap William ap Dafydd Lloyd ap Dafydd ap Ieuan fychan ap Gruffydd ap Ieuan ap Gruffydd ap Madoc ap Iorwerth ap Madoc ap Ririd Flaidd.

Mam Dafydd Lloyd oedd Susan verch ac etifeddes Nathaniel² Jones o'r Hendwr ap Moris Jones.

Mam Susan oedd Mary Gwyn verch ac etifeddes Humphre ap Hugh Gwyn o'r Hendwr.

Mam Thomas Lloyd oedd Kattrin verch Pyrs Wynn ap Robert Wynn o'r Plas Issa yn y Deirnon.

BRANES.³

Humffre Branes ap Morgan Branes ap Humffre ap

¹ The pedigree here differs from that in *Hist. Powys Fadog*, vi, p. 23, in which the male and female lines appear to have been confused, and the entire descent is derived from David, second son of Ieuan, second son of Y Gwion Llwyd, Baron of Hendwr, of Gwnodl in Glyndyvrddwy, and of Branas Isa in Edeyrnon, instead of, as here, from Ieuan, second son of Gruffydd of Llanuwchllyn, ab Madoc ab Iorwerth ab Ririd Vlaidd. (*Arch. Camb.*, 1877, pp. 102 *et seq.*) Here Thomas appears as the son of Rowland ab Thomas ab Rowland ab Davydd; there as the son of Rowland ab Davydd ab Rhydderch. The marriages differ entirely. The confusion would seem to have arisen out of the marriage of David Lloyd with Catherine, daughter of William ab David Lloyd, descended from Ieuan, second son of Gruffydd of Llanuwchllyn, fourth from Rhirid Vlaidd, whose line is here given as the paternal one from Madoc of Hendwr. (See also *H. P. F.*, vi, pp. 19, 47.) Humphrey Jones of Tyfos, not named in either pedigree, was co-executor with Henry Lloyd, of Penporchell, of the will of John Lloyd of Penaner, who died *s. p.*, 1690.—*Ex inf.* C. S. Mainwaring, Esq., of Galltvaenan and Bwlch y Beudy.

² High Sheriff of Merionethshire, 1673. He married Mary, daughter and heiress of Humphrey Wynn of Hendwr. (*Hist. Powys Fadog*, vi, p. 21.)

³ This is the pedigree of Branas Uchaf, not to be confounded with Branas Isaf. Plas yn Nghrogen is now called simply Crogen, and belongs to the Earl of Dudley by purchase. The house is on the bank of the Dee. The Branas estate having been sold, has passed through several families, and been since 1696 the property of the houses of Llanvorda and Wynnstay. (*Hist. Powys Fadog*, vi, 19, 47.)

Morgan ap Robert ap Reinallt ap Gruffydd¹ ap Rys ap Ieuan ap Llewelyn ddu o'r Deirnon.

Plant Robert ap Reinallt o Elizabeth Konwy o Fryneuryn oedd Morgan ap Robert; Lowri gwraig Thomas Lloyd o Lloran; a Mared gwraig Howel ap Rys ap Evan ap Llewelyn o Fochnant is Rhaiadr.

Plant Morgan ap Robert oedd Humffre, Robert, Ann, Elizabeth, Sian, a Gwen.

Plant Morgan o wraig arall a elwyd Sioned verch Ieuan oedd Ffoulke ap Morgan yn unig ac a aned yn amser y wraig gyntaf.

WERKLYS.²

Humphre Hughes³ ap Richard Hughes⁴ ap Hugh⁵ ap William ap Gruffydd⁶ Fychan ap Dafydd⁷ ap Rys ap Ieuan ap Llewelyn ddu ap Dafydd ap Gruffydd ap Iorwerth ap Owen Brogyntyn.

Mam Hugh ap William oedd Margred⁸ verch Meredydd ap Dafydd ap Einion fychan.

Mam William ap Gruffydd fychan oedd ...⁹ ferch Meredydd ap Iolyn ap Ieuan Gethin.¹⁰

¹ There is an ode by L. G. Cothi, addressed to Gruffydd ap Rys. (*Lewys Dwnn*, vol. ii; works of Lewis Glynn Cothi, Dosparth, v, 13, p. 407, first ed.) The object of the poem is to wish Gruffydd God speed on his voyage of pilgrimage to the shrine of St. James the Apostle at Compostella in Spain, and to pray for his safe return.

² Now Gwerclas in Edeyrnion.

³ High Sheriff for co. Merioneth, 1660, and for co. Denbigh, 1670. Ob. 1682. (*Hist. Powys Fadog*, vol. vi, p. 45.)

⁴ Ob. 1631. (*Ib.*)

⁵ Ob. Feb. 28, 1600. (*Ib.*)

⁶ Gruffydd was living in 1461, and was of Hendwr in Edeirnion; his mother, Angharad, having been a daughter and coheir of David of Hendwr. His wife, Sabel, was daughter of Ieuan ab Adda of Pengwern. (*Pedigree of Wynne of Peniarth.*)

⁷ Living upon Oct. 6, 1427, and was dead Oct. 25, 1444. (*Lewys Dwnn*, vol. ii, p. 250.)

⁸ Of Bronheulog, Llanfairtalhaiarn, Denbigh. (*Lewys Dwnn*, ii, p. 250, n. 10.)

⁹ Margaret (*Hist. Powys Fadog*, vi, p. 45); Morfydd v. William ap Maredydd ap Dafydd (*Lewys Dwnn*, ii, p. 45, n. 9.)

¹⁰ The family of Hughes of Gwerclas were barons of Cymmer by

CROGEN YN Y DEIRNION.

Morgan Lloyd¹ ap Dafydd Lloyd ap Morgan ap Thomas ap Howel ap Gruffydd ap Rys ap Ieuan ap Llewelyn ddu o'r Deirnon.

Mam Morgan ap Thomas oedd Kattrin verch Robert Salsbri o Llanrwst ; a'i mam hithe oedd Gwenhwyfar verch Rys ap Einion fychan ap Ieuan ap Rys Wynn ap Dafydd Lloyd ap y Penwyn.

Mam Thomas ap Howel oedd Kattrin verch Gruffydd ap Ieuan ap Einion ap Gruffydd ap Llewelyn ap Kynfrig ap Osber Wyddel.

Mam Rys ap Ieuan ap Llewelyn oedd Mared verch Ieuan ap Llewelyn ap Dafydd ap Gruffydd ap Owen Brogyntyn ; a hono elwyd Arglwyddes Crogen.

Plant Morgan ap Thomas oedd Robert a fu farw yn ddiblant ; Dafydd Lloyd ap Morgan, Tad Morgan Lloyd o Grogen.

Howel ap Gruffydd ap Rys o Grogen	} oeddent
Reinallt ap Gruffydd ap Rys o Franes	

Y DEIRNION.

Plant Einion² ap Gruffydd ap Llywelyn ap Cynwric ap Osber o Dangwystl verch Rhydderch ap Ieuan Lloyd³ oedd Gruffydd ap Einion ;⁴ Iorwerth ap Einion ;⁵ ac Ieuan ap Einion ; Mali verch Einion a briodes

virtue of a grant by Edward I in 1284, to hold their lands *per baroniam*. The property was ruined, as was also that of Hendwr, by a lawsuit between the families of Lloyd and Passingham as to which family was entitled to that of Hendwr, early in the present century. (See *Arch. Camb.*, 1879, p. 45 *et seq.*, "Barons of Cymmer.")

¹ Living in 1594.

² He was of Corsygedol, and captain of forty archers from Merioneth in the tenth year of Richard II.

³ Of Gogerddan, co. Cardigan. Descended from Gwaithvoed. (Add. MS. 9864.)

⁴ Of Corsygedol.

⁵ Farmer of the Crown revenues in Towyn, and wood-warden of Estimaner in 1425.

Howel Selef;¹ Tibod verch Einion gwraig Howel ap Ieuan ap Iorwerth o Gynlleth, ac iddynt y bu dwy ferch, nid amgen Gwenhwyfar gwraig Meredydd Lloyd o Llwynymaen, a Mared gwraig Howel² ap Moris ap Ieuan Gethin; ac wedi marw Howel y priodes Tibod Ieuan fychan ap Ieuan Gethin o Foelyrch ac iddynt y bu Gruffydd ap Ieuan fychan o Abertanat.

Gruffydd ap Einion ap Gruffydd ap Llewelyn a briodes Lowri verch Tudr³ ap Gruffydd fychan ac iddynt y bu Elisse⁴ a briododd Margred verch Sienkin, ac iddynt y bu Tudr ap Elisse a briododd Elizabeth Conwy; Gruffydd ap Elisse a briododd Lowri verch Gruffydd ap Llewelyn ap Hwlkin; Siankin *mort*; Sion Wynn; Elis Person Gresford; a Thomas.

Gwraig gyntaf Sion Wynn ap Elisse oedd Margred verch William ap Madoc fychan o Llŷn, ac iddynt y bu Roger a briododd Elin verch Ffoulke Salsbri o Llanrwst ac iddynt y bu *Elisse*, a Gwenhwyfar gwraig Hugh Salsbri, Lowri gwraig Howel fychan o Llanlidan; Elin gwraig Sion Wynn ap Robert fychan o Llanfydd.

Dafydd Llwyd ap *Elisse* a briododd Gwenhwyfar verch Richard Lloyd o Llwyn y Maen, ac iddynt y bu Sion Wynn a briododd Elizabeth verch Thomas Mostyn; Thomas Doctor Iâl a briodes Joan Lewis: Roger ap Elisse a briodes Kattrin verch William chwaer Hugh ap William o'r Deirnon; a Hugh Iâl a briodes Doritie Royden; Gwenhwyfar; Sian gwraig Edward Trefor; Kattrin gwraig Lewis Lloyd o Strydalyn;⁵ Elizabeth; ac Elin gwraig Sion Roger.

Roger ap *Elisse ap Gruffydd ap Einion* oedd hynach na Dafydd Lloyd ap Elisse.

Richard ap Elisse a briodes Gwenhwyfar verch Ieuan ap Dafydd ap Giwn ac iddynt y bu Ieuan ac William ac eraill.

¹ Of Nanney. Living in 1400. (*Pedigree of Wynne of Peniarth.*)

² He died in 1481. (*Pedigree of Kyffin.*)

³ Brother of Owain Glyndwr.

⁴ Baron of Gwyddelwern. (*Hist. of Powys Fadog*, iv, 138 *et seq.*; vi, 51, n.

⁵ Ystrad Alun.

*Gruffydd fychan*¹ a briodes Mawd Klement² ac iddynt y bu William fychan a briodes Margred verch Sir William Perod.³

Tudr ap Gruffydd ap Einion a briododd Gwenhwyfar verch Edward Stanle ac iddynt y bu Tudr a briodes Gwenhwyfar verch Rys⁴ ap Meredydd ap Tudr, ac iddynt y bu Margred gwraig Harri goch Salsbri.

Plant Iorwerth ap Einion o Wenllian⁵ verch Kynfrig ap Rotpert oedd Sienkin a briodes Mari verch Sir Roger Kinaston;⁶ Ieuan; Dafydd; Elisse; William ap Sienkin a briodes Lowri verch Gruffydd ap Rys ap Dafydd ap Howel; Morgan a briodes Jane verch Edward Trefor; Mallt a briodes Reinallt ap Sir Gruffydd o Bowys; Elizabeth gwraig Ieuan ap Dafydd Lloyd o Fathafarn; Angharad gwraig Sion ap Ieuan fychan o Dowyn; Gwenhwyfar gwraig Owen ap Sienkyn ap Rys; a Mari gwraig Harri ap Gruffydd ap Aron.

Plant Ieuan ap Einion ap Gruffydd ap Llewelyn oedd Dafydd⁷ a Gruffydd⁸ ap Ieuan ap Einion.⁹

¹ Foreman of a jury in co. Merioneth, 33 Henry VI. He was one of the three captains who held out Harlech Castle against Henry IV. (*Angharad Lloyd.*) He was third son of Gruffydd ab Einion. (*Vron Iw MS.*)

² Maud Clement was married first to Sir John Wogan of Wiston, co. Pembroke. (Pedigree of Lloyd, *penes* H. F. J. Vaughan, Esq., of Humphreston Hall, Salop.) She was daughter and coheir of Sir John Clement of Caron.

³ She was the daughter of Sir William Perrott, and her husband, William Vaughan, was the first of the family connected with South Wales, having been appointed Constable of Cilgerran Castle, 26 May, 1 Henry VIII. (*Rolls.*)

⁴ The standard-bearer at Bosworth, and ancestor of the Rhiwlas, Voelas, Plas Iolyn, Pant Glas, and Plas Cernioge families.

⁵ This Gwenllian married, for her second husband, James ab Madoc Eyton. Her first husband was Cynric ab Rotpert ab Iorwerth ab Ririd ab Iorwerth ab Madoc ab Idwal ab Owain Bendew.

⁶ By the Lady Elizabeth Grey of Powys.

⁷ The gallant Constable of Harlech. Married Margaret, daughter of John Puleston of Emral, and was living in 1468.

⁸ Of Hendwr in Edeirnion. Living in 1461.

⁹ There were also three other sons, viz., Rhys, living 31 Henry VI,

Plant Dafydd ap Ieuan ap Einion oedd Mr. Robert ; Thomas ; Gruffydd Glyn ; Ieuan ; Nicolas ; Sir Robert ; Rydderch ; Sion ; Angharad gwraig William ap Gruffydd ap Robyn ; a Lowri gwraig Dafydd ap Meredydd ap Howel o'r Bala, mam Howel Lloyd oedd hi.

Mam y Plant oedd Margred verch John ap Robert ap Richard ap Sir Roger Pilston.

Mam Dafydd ap Ieuan ap Einion oedd Angharad verch ac unig etifeddes Dafydd ap Giwn Lloyd ap Dafydd ap Madoc o'r Hendwr.

Mam Ieuan ap Einion ap Gruffydd ap Llewelyn oedd Tanglwystl verch Rhydderch ap Ieuan Lloyd ap Ieuan ap Gruffydd foel ap Gruffydd.

Plant Gruffydd ap Ieuan ap Einion oedd Ieuan, Ednyfed ; a Lowri gwraig Madoc ap Dafydd Alrhe o Drefor ; a'i mam oedd Isabel verch Ieuan ap Adda ap Iorwerth ddu o Bengwern.

Mam Isabel oedd Angharad verch Ednyfed ap Tudr ap Gronw ap Ednyfed fychan.

Mam Angharad oedd Mared verch Dafydd ap Bleddyn fychan ap Bleddyn ap Ithel Llwyd ap Ithel gam ap Meredydd ap Uchdryd ap Edwin.

Mam Ednyfed ap Tudr oedd Gwerfyl verch Madoc o'r Hendwr.

CEISWYN.¹

Sir John Lloyd² Siarsiant o'r Gyfraith ap Ieuan³ ap Dafydd Lloyd ap Ieuan ap Dafydd ap Llewelyn ap Grono ap Kynfrig ap Dafydd ap Madoc ap Cadifor ap Gwaithfoed Megis Gogerdden.⁴

who married Gwenhwyfar, daughter and heiress of Howel Vychan of Bronoleu, co. Carnarvon, and left issue, Thomas, living in 1461, and John, the youngest son, living in 1461. (*Pedigree of Wynne of Peniarth.*) Can Gruffydd Glyn be Guto'r Glyn the bard ?

¹ In the parish of Talyllyn, Merioneth.

² Sergeant-at-law, Dec. 1623 ; knighted 10 Jan. 1624. (*Lewys Dwnn*, ii, p. 275, n. 2.)

³ Sheriff for co. Merioneth, 1558 and 1562. (*Calendars of Gwynedd.*) "Sarsiant" for "Serjeant".

⁴ The estate of Gogerddan descended to John Prys, Esq., one of

Margred¹ verch ac etifeddes Sir John Lloyd a briododd John Lloyd o Riwedog, Esq.

Mam Ieuan ap Dafydd Lloyd oedd Margred verch Ieuan ap Dafydd Lloyd ap Llywelyn ap Gruffydd ; fal Mathafarn.

Mam Margaret oedd Elizabeth verch Sienkin ap Iorwerth² o Elliw verch Gruffydd Derwas.³

Mam Dafydd Lloyd ap Ieuan oedd Gwenllian verch Meredydd ap Ieuan ap Rys ap Owen Fychan.⁴

CEFN BODIG. PENLLYN.

John Fychan,⁵ Barister, ap John Fychan⁶ ap Elis Fychan ap Howel Fychan ap Dafydd Lloyd ap Dafydd ap Ieuan Fychan ap Gruffydd ap Ieuan ap Gruffydd ac i Ririd Flaidd.

Gwraig John Fychan, Barister, oedd Kattrin verch Hugh Nane ap Gruffydd Nane o Nane ap Hugh Nane hên ap Gruffydd Nane ap Howel ap Dafydd ap Meiric Fychan.

Mam John Fychan oedd Kattrin Moris verch⁷ o Gerrig y Drywidion.

Mam John Elis Fychan (John ap Elis Fychan) oedd Kattrin verch⁸ Cadwaladr ap Robert ap Rys ap Meredydd ap Tudr ap Howel. Cais Ach Rhiwlas yn Mhenllyn.

the Council of the Marches, whose son, Sir James, was living in 1588, and married Elizabeth, daughter and coheir of Humphrey Wynn, party to a deed, 2 Dec. 1571. Their daughter and heiress, Bridget Price, carried the estate of Ynysymaengwyn to her husband, Robert Corbet, Esq., of Humphreston, co. Salop. (Corbet Pedigree, etc.)

¹ Catharine. (*Hist. of Powys Fadog*, vol. vi, p. 414.)

² Of Ynysymaengwyn.

³ Of Nannau, co. Merioneth.

⁴ To Seisyllt.

⁵ M.P. for Merionethshire, 1654; buried at Llanyceil, 26 April 1671.

⁶ Second son of Elis fychan, living in 1636. (*Lewys Dwnn*, vol. ii, p. 230.)

⁷ Morus ap John of Tai-yn-y-voel. (*Ibid.*)

⁸ Verch Robert Wynn o Vrynker.

PENLLYN, 1655.

Elis Fychan ap Sion¹ ap Elis² Fychan ap Howel³
Fychan ap Dafydd Lloyd⁴ ap Dafydd ap Ieuan Fychan.
Cais Ach Glanllyn.

Plant Elis Fychan ap Sion uchod oedd Robert ; a
Sion ; o ferched Elizabeth ; Judith ; a Kattrin.

Y PLAS YN NGYNLLWYD : LLANUWCHLLYN.

Morgan ap Sion ap Ieuan ap Rys ap Ieuan ap Gruff-
ydd ap Madoc ap Iorwerth ap Madoc ap Ririd Flaidd
Ior Penllyn.

Mam Morgan ap Sion oedd Gwenhwyfar verch Grono
ap Tudr ap Grono ap Howel y Gadair ap Gruff-
ydd ap Madoc⁵ ap Ririd Flaidd.

Mam Gwenhwyfar oedd Margred verch Ieuan ap
Llew. ap Einion ap Kelynyn : ac i Aleth Frenin
Dyfed.

Mam Tudr ap Grono oedd Isabel verch Gruffydd
fychan ap Gruffydd o'r Rhuddallt.

Mam Sion ap Ieuan oedd Fali verch Ieuan ap Gruff-
ydd ap Llew. ap Owain fain ap Owain Brogyn-
tyn.

Gwraig Morgan ap Sion ap Ieuan ap Rys oedd Sian
verch Howel Fychan o Llwydiarth.

Plant Morgan ap Sion o Sian verch Howel Fychan
oedd *Elizabeth Anwyl etifeddes* gwraig Thomas
ap Robert o'r Llwyndedwydd ap Gruffydd ap
Rys ap Dafydd ap Howel.

¹ Of Brynlech. (*Hist. Powys Fadog*, vi, p. 123.) Second son of
Elis Fychan. Was alive in 1636. (*Lewys Dwnn*, ii, p. 230, n. 7.)

² Was alive May 3, 1626. (*Ibid.*, n. 6.)

³ Lessee in a deed dated Nov. 8, 1555; and grantee in another
one, Sept. 13, 1568. (*Ibid.*, p. 229, n. 14.)

⁴ Purchased the mansion and demesne of Glanllyn from Jenkin
ap Rys ap Howel, 19 Henry VII, 1504. (*Ibid.*, p. 232, n. 2.)

⁵ Ap Iorwerth ap Madoc ap Ririd Flaidd (?).

BALA : PENLLYN.

Lewis Gwynn ap Cadwaladr ap Rydderch¹ ap *Dafydd* ap *Meredydd*² ap Howel ap Tudr ap Grono ap Gruffydd ap Madoc ap Iorwerth ap Madoc ap Ririd Flaidd Arglwydd Penllyn.

Mam Lewis Gwynn oedd Margred [Margred *Wenn*] verch John ap Humphre ap Howel ap Siankin o Ynys y Maengwyn.

Mam Cadwaladr ap Rydderch oedd Lowri verch Meredydd ap Ieuan.⁴

Mam Rydderch ap Dafydd ap Meredydd oedd Annes verch Rys ap Meredydd ap Tudr o'r Yspty.

RHIWLAS YN MHENLLYN.

*William*⁵ *Prys Esq.* ap *Roger*⁶ *Prys Esq.* ap⁷ John Prys ap William⁸ ap Sion Prys⁹ ap Sion Prys¹⁰ ap Cadwaladr Prys¹¹ ap Sion¹² Wynn ap Cadwaladr¹³ ap Robert¹⁴ ap Rys ap Meredydd ap Tudr ap Howel ap

¹ Son of Annesta, third wife. (*Hist. of Powys Fadog*, vi, p. 128.)

² Living in 1453. (*Ibid.*, p. 127.)

³ Living in 1399 and 1426.

⁴ Ab Robert of Cesail Gyvarch, co. Caern.

⁵ Sheriff of Merionethshire, 1730-31.

⁶ Married 1688; *ob.* 1713; Sheriff of Merionethshire, 1709-10.

⁷ Was not Roger Prys brother of John Prys, who died *s. p.*? (*Hist. of Powys Fadog*, vol. vi, p. 422.)

⁸ Born 1619; baptized Thursday, April 8, 1619, Sir William Jones, Kut., and W. Wynne of Melai, Esq., being gossips; married in May or June 1641; *ob.* 1691. Monument in St. Asaph Cathedral. M.P. for Merionethshire, 1640, 1673-79. Adhered to the King.

⁹ Born 1601; died Saturday, May 30, 1629; buried Monday, June 1, 1629; aged twenty-eight.

¹⁰ Married Feb. 4, 1596-7; Sheriff of Merionethshire, 1608-9; died 1613; buried in St. Asaph Cathedral.

¹¹ Sheriff of Merionethshire, 1592-3; M.P. for Merionethshire, 1585.

¹² Sheriff of Merionethshire, 1576-7, 1585-6; M.P. for Merionethshire, 1559-63.

¹³ Third son of Robert ap Rhys.

¹⁴ Chaplain to Cardinal Wolsey. Party to a deed dated Nov. 8, 1525.

Cynwric fychan ap Cynwric ap Llowarch ap Heilin ap Tyfid ap Tangno ap Cadwgan ap Ystrwyth ap Marchwystl ap Marchweithian un o'r 15 Llwyth Gwynedd.

Mam William Prys oedd¹ chwaer Arglwydd Bulkely verch.

Mam John Prys ap William Prys oedd Mary verch ac un o ddwy etifeddesau Dafydd Holand ap Prys Holand ap Dafydd ap Prys Holand hen, etc.

Mam William Prys oedd Elin verch Sir William Jones ap William ap Gruffydd ap Sion ap Robert ap Llewelyn ap Ithel fychan.²

Mam Sion Prys ap Sion oedd Ann³ verch ac etifeddes Sion Lloyd o'r Faenol yr Register.

Mam Sion Prys ap Cadwaladr oedd Kattrin verch Sir Ieuan Lloyd ap Sion Lloyd. Mal Ach Bodidris.

Mam Cadwaladr Prys ap Sion Wynn oedd Sian verch ac etifeddes Thomas ap Robert ap Gruffydd ap Rys ap Dafydd ap Howel ap Gruffydd ap Owen ap Bleddyn ap Owen Brogyntyn. Fal Ach Maesmor. Aeres y Llwyndedwydd oedd hi.

Mam Kattrin uchod oedd Elizabeth verch Thomas Mostyn ap Richard ap Howel ap Ieuan fychan.

Mam Sian gwraig Sion Wynn oedd Elizabeth Anwyl verch ac etifeddes Morgan ap Sion ap Ieuan ap Rys⁴ yn Llanuwchllyn yn Mhenllyn.

Mam Sion Wynn ap Cadwaladr oedd Sian verch Meredydd ap Ieuan ap Robert ap Meredydd ap Howel ap Dafydd ap Gruffydd ap Kariadog ap Thomas ap Rodri ap Owain Gwynedd. Cais Ach Gwedir.

Mam Cadwaladr ap Robert ap Rys oedd Mared

¹ Martha, daughter of Robert Viscount Bulkeley of Baron Hill, died February 22, 1742-3.

² O Gastell March yn Lleyn.

³ Married in St. Asaph Cathedral, Wednesday, Feb. 4, 1596; died Thursday, May 12, at Llwyndedwydd; buried at Llanfor, Wednesday, May 18, 1608.

⁴ O Gynllwyd.

verch Rys Lloyd ap Gruffydd ap Einion Fychan
o Gydro.¹

Mam Robert ap Rys ap Meredydd oedd Lowri verch
Howel ap Gruffydd Goch ap Dafydd ap Madoc
ap Meiric ap Dafydd ap Llowarch ap Ieuan.
Mal Ach Bryneuryn.

Mam Rys ap Meredydd oedd Efa verch Ieuan ap
Rys Wynn ap Dafydd Lloyd ap Dafydd² yr hwn
a elwyd *y Penwyn* ap Cynwric.³

¹ To Ednyved Vychan. (*Hist. Powys Fadog*, vi, p. 146.)

² Gronwy y Penwyn. (*Lewys Dwnn*, ii, p. 228.) Goronwy Llwyd
was eldest son of Iorwerth, commonly called Y Penwyn. (*Hist.*
Powys Fadog, v, p. 369.)

³ I Varchudd ap Cynan.

(*To be continued.*)

REPORT OF HOLYWELL MEETING.

(Continued from p. 76.)

EVENING MEETING, WEDNESDAY, AUG. 20TH.

A PUBLIC meeting was held at 8.30, in the Town Hall, at which papers were read by Mr. G. W. Shrubsole, F.G.S., on "The Course of the Roman Road from Deva to Varis", and on "The Castreton of Atis-cross Hundred identified with the Town of Flint"; by the Rev. Elias Owen on "Holy Wells". These will be published in the *Arch. Camb.* in due course.

EXCURSION, THURSDAY, AUG. 21ST.

This day was devoted to Flint and Chester. Leaving Holywell Railway Station at 9.8 A.M., the members arrived at Flint at 9.19, where they were met by Mr. Henry Taylor, F.S.A., the Deputy Constable, and conducted over the Castle and Town Hall.

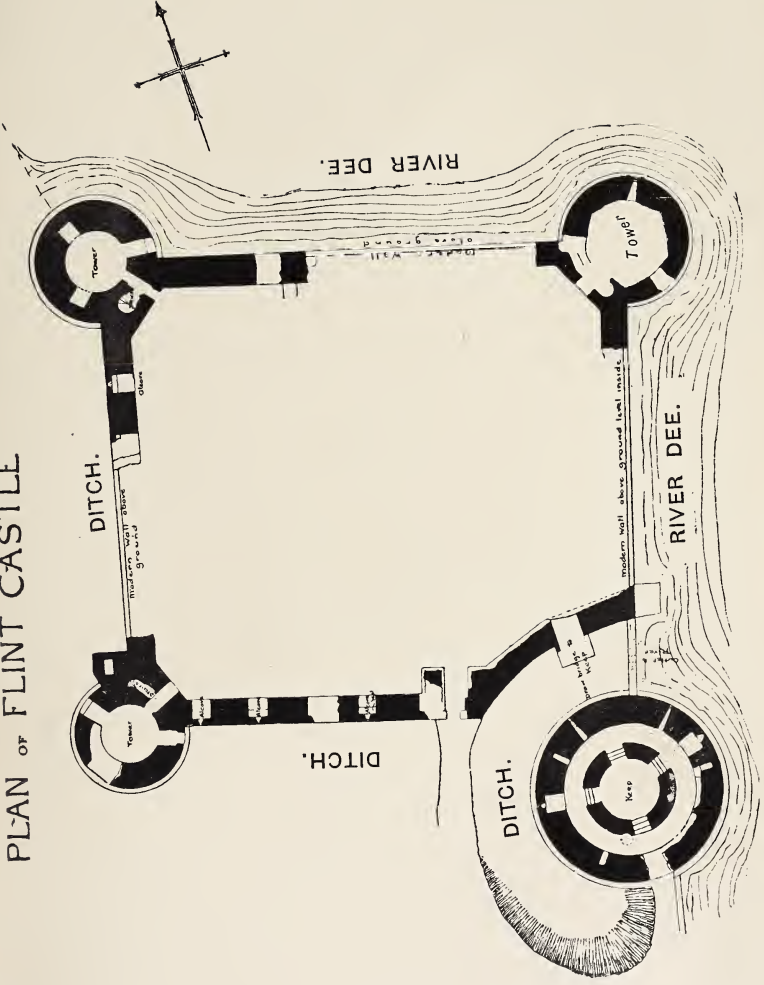
Flint Castle.—Flint, as seen from the Railway, does not give the idea of being an attractive place, owing to the proximity of chemical works; but it improves on further acquaintance. Mr. Taylor has published an excellent little guide-book to the Castle, containing an illustration, by the late Randolph Caldecott, of the memorable scene described by Froissart, in which the unfortunate King Richard II is deserted by his greyhound, "Mathe", the day before he was conveyed, with the Earl of Salisbury, to Chester, by order of Bolingbroke, on "two little naggas not worth 40 frankes."

Flint Castle is situated on the sea-shore, and is well worth a visit notwithstanding the forbidding aspect of the red sandstone building between it and the town, formerly used as the County Prison. The plan consists of a square area with a round tower at each corner, and a curtain-wall between. The tower at the south angle, which formed the keep, is detached, and of much greater size than the other three. It has vaulted galleries in the thickness of the wall, running right round. The whole building is remarkably well constructed of yellow freestone.

On the south-west side was the outer courtyard, now the site of the old County Prison, erected in 1784; and beyond the remains of the moat, which formed the defence of the Castle on the town side, together with the barbican, a square tower containing the entrance-gateway and portcullis.

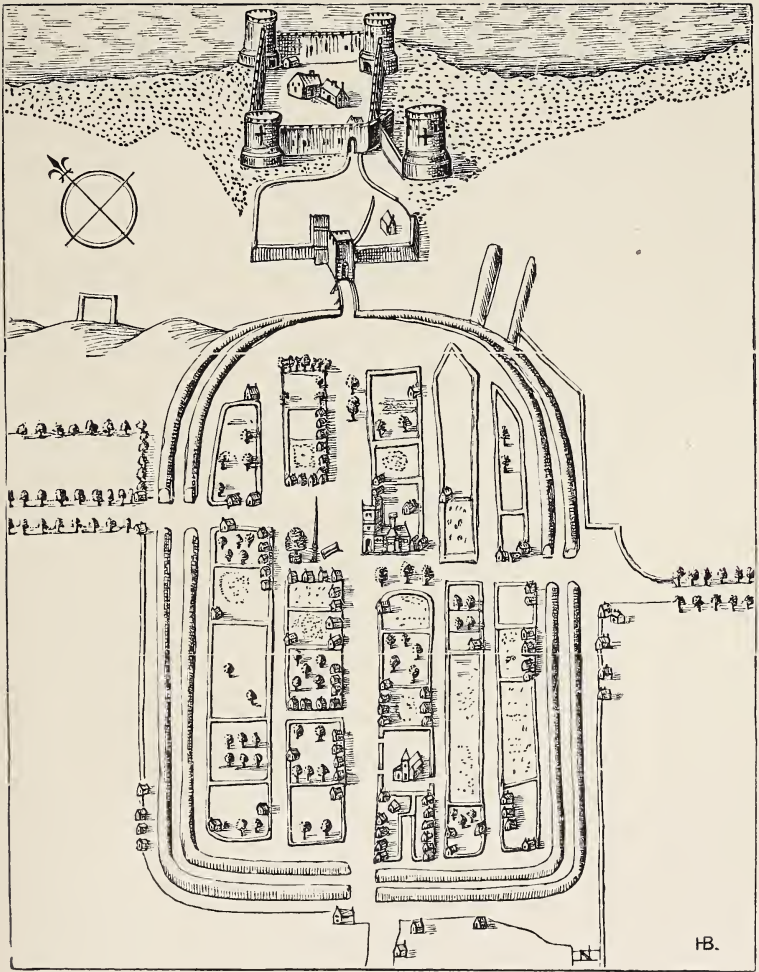
Edward I superintended the building of Flint Castle in 1277, as

PLAN OF FLINT CASTLE



Measured and Drawn,
 October, 1890,
 JOHN HEWITT, Chester.

SCALE : 64 feet = 1 inch.



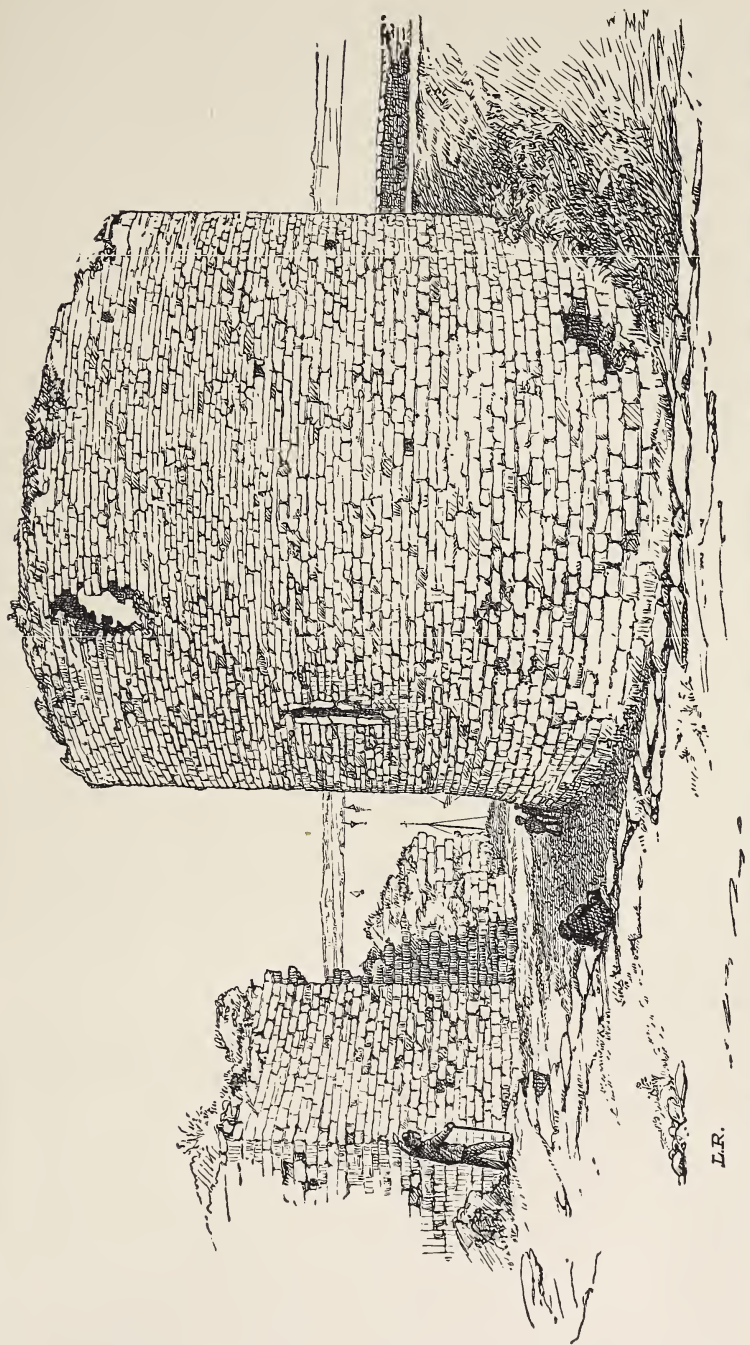
"Performed by John Speede."

FLINT CASTLE AND TOWN, 1610.



VIEW OF THE RUINS OF FLINT CASTLE,

Taken from the FLINT MARSH in 1882, showing the "Keep" and the EASTERN TOWER in the foreground.



L.R.

THE KEEP OF FLINT CASTLE, FROM THE SOUTH-WEST, WITH CHESTER AND BEESTON IN THE DISTANCE ON THE RIGHT, AND THE WIRRAL COAST ON THE LEFT.

is shown by a Roll preserved in the Public Record Office in London. The strategic importance of the fortress arises from its commanding the ancient ford across the estuary of the Dee. The first Constable was Gunecelm de Badelesmere, who held office in 1278. Sir Roger Mostyn is described as Governor of the Castle in 1643, when he defended the Castle on behalf of the Royalists during the civil war of the seventeenth century. The Castle was dismantled by the order of Parliament in 1646, and since that time has served as a quarry for building material. Fortunately the ruins are now carefully looked after by the present Constable, Captain P. P. Penant, of Nantlys, who has placed a janitor in charge to see that no further damage is done.

The chief historical event which took place in Flint Castle was the meeting between King Richard II and Henry Bolingbroke, Duke of Lancaster, and afterwards King Henry IV, on the 19th of August 1399. The scene has been immortalised by Shakespeare in his play of *King Richard II*, Act III, Scene iii; and other accounts are given by Froissart in his *Chronicle*, and by Jean Creton, in French rhyme, in an illuminated MS. of the fifteenth century in the British Museum. (See Mr. Henry Taylor's *Guide to Flint Castle*.) It was here also that King Edward II met his favourite, Piers Gaveston, on his return from banishment in Ireland in 1321.

Through the courtesy of Mr. Henry Taylor we are enabled to give a plan and views of the Castle. (See also Buck's Views, vol. ii, pl. 391.)

Flint Town Hall.—After the Castle had been thoroughly examined a move was made for the Town Hall. Mr. Henry Taylor¹ here pointed out the various improvements effected in the decorations of the Council Chamber in order to make it worthy of the ancient borough of Flint. The painted ceiling (presented by Mr. Ross Mahon, Burgess; the artist being Mr. Josh. Hall, Town Councillor) is divided into fifteen panels containing the armorial bearings of the tribes of North Wales. Arranged round the walls are various pictures and other objects connected with the history of Flint. Amongst these are copies by the talented young Flintshire artist, Mr. Leonard Hughes, of the portrait of Richard II in Westminster Abbey; and of Colonel Roger Mostyn, the gallant defender of the Castle in 1643; a rubbing of the brass in Cobham Church, Kent, of Sir Nicholas Hauberk, Constable of the Castle, 1396-99; a water-colour painting of Edward the Black Prince; a case of seals relating to Flint; and Speed's Map of the County of Flint, dated 1610. On the table in the Council Chamber were displayed the Corporation and Church plate.

The etching here given of Col. Roger Mostyn is by Mr. Leonard Hughes, and has been kindly lent by Mr. H. Taylor.

The borough mace is of the time of William and Mary, and bears the initials W. M., R. R. (William and Mary, Rex et Regina); the

¹ Much valuable information will be found in Mr. H. Taylor's *Historic Notices of Flint*.

loving cup is of silver-gilt, and was presented to the Mayor, Aldermen, and Burgesses of the Borough of Flint by P. Ellis Eyton, Esq., M.P.; and the Mayor's chain is a very beautiful copy of an Etruscan original in the Vatican Museum at Rome, manufactured by Senor Neri, and presented by Jane, wife of Richard Muspratt, on her husband's ninth election to the civic chair in 1876.

The inscriptions on the church plate are as follow: on the cover of the chalice, "The gift of Griffith Balls Evans, 1690"; on the paten, "The gift of an unknown person to the Church of Flint, 1761"; and on the flagon, "The gift of old Thomas ap Evan of Boles, left for flint church 1663."

In a frame on the wall of the Council Chamber is an autograph letter from Prince Albert Victor, which is as follows:—

"February 16, 1885.

"To the Mayor, Aldermen, and Burgesses of the Borough
of Flint.

"Mr. Mayor and Gentlemen,

"I thank you heartily for your address of congratulation on the occasion of my attaining my majority. The ancient historical reminiscences which connect Flint with the Princes of Wales cannot but add greatly to the interest with which I receive your good wishes for my future.

"ALBERT VICTOR."

The portraits on the walls are inscribed thus:—

"Colonel Sir Roger Mostyn, Knight and Bart., the gallant Defender of Flint Castle, 1643.—Presented to the Corporation of Flint by the Right Hon. Llewelyn Nevill, 3rd Baron Mostyn, Xmas 1887."

"This copy of the celebrated picture of King Richard II, now in Westminster Abbey (the earliest known contemporary painting of an English Sovereign), was presented by the Right Honourable Lord Richard De Aquila Grosvenor, M.P. for the County of Flint, and John Roberts, Esq., M.P. for the Flint District Boroughs, having been painted by Mr. Leonard Hughes, a native of Holywell, Christmas 1885. King Richard II was made prisoner by Henry Bolingbroke, Duke of Lancaster, afterwards King Henry IV, in Flint Castle, on the 19th August 1399."

"This rubbing of the brass monument in Cobham Church, co. Kent, of Sir Nicholas Hauberk, Constable of the Castle of Flint, and Sheriff and Raglor of the county, 19th December 1396—2nd November 1399, was presented to the Mayor and Corporation of Flint by Philip Bryan Davies-Cooke of Gwysaney, A.D. 1888."

"Richard Muspratt, Esquire, Mayor of Flint, 1857, 62, 3, 5, 6, 74, 5, 6, 7, 8, 9, 80, 1, 2, 3, 4, 5.—Presented by the present and past Members and Officials of the Corporation of Flint, by the Borough Justices, and by others associated with them, in recognition of his public and private worth, and in testimony of their appreciation of the deep interest he took in the welfare of Flint and its inhabitants.

"Midsummer 1886.

LEONARD HUGHES pinxit."

The presentation of the rubbing of the monumental brass of Sir Nicholas Hauberk is thus described in the *Flintshire Observer* for February 8, 1888 :—

“The Town Clerk (Mr. Henry Taylor, F.S.A.), on behalf of Mr. P. B. Davies-Cooke of Gwysaney, Mold, offered for the acceptance of the Corporation a handsome drawing of the celebrated monumental brass of Sir Nicholas Hauberk, Knight, Cobham Church, Kent. It is the same size as the original brass; indeed, it is a rubbing from the brass, made by Mr. Davies-Cooke himself, the armorial bearings being emblazoned by an heraldic artist, under the supervision of the authorities at the British Museum. The frame is of oak, and it is panelled at the back. It measures 8 ft. 6 in. by 3 ft. 8 in.

“Sir Nicholas was appointed for life, Constable of Flint Castle, and therefore Mayor of the borough and Sheriff of the County, and also to the *Ragloria*, or Stewardship of the County, on the 19th Dec. 1396, in the reign of King Richard II. This appointment was afterwards confirmed by King Henry IV on November 2nd, 1399. It is recorded that Sir Nicholas kept the Castle in some state; that he maintained there at least four men-at-arms and twelve archers; and that he spent no less than £146 a year, a sum equal to about £1,750 *per annum* of our money.

“Sir Nicholas married Joan, the granddaughter and heiress of John de Cobham, third Lord Cobham. This lady married no less than five times, viz., 1st, Sir Robt. Hemengdale; 2nd, Sir Reginald Braybrooke; 3rd, Sir Nicholas Hauberk; 4th, Sir John Oldcastle, the leader of the Lollards; and 5th, Sir John Harpeden.

“The following reference to Sir Nicholas and this fine brass will be found in volume xi of the *Journal* of the Kent Archæological Society (of which Mr. Arnold, solicitor, Rochester, is the Secretary), in a very able paper read before that Society, in 1877, by Mr. J. G. Waller, on the Lords of Cobham, the monuments, and the church :

“Sir Nicholas Hauberk was probably a soldier of fortune, for we hear of no family of that name; indeed, as we know, he appears to have been the only one who ever bore it. The name itself is but a *sobriquet* derived from the interlaced mail-tunic,—a fitting one for a soldier. In fact, it is easily paralleled as belonging to the same class as Shakespeare, Breakspear, Longspear, and Fortescue. He may have been one of the many free companions of whom the time was but too prolific, to whom war was a trade, and who amassed fortunes out of plunder, or from the ransom of their prisoners.

“Hauberk had evidently some esteem at the Court of Henry IV, or he would not have been selected as one of the six knights who formed part of the train of Queen Isabella, widow of Richard II, on her return to France in June 1401; nor of escort when the King went to Cologne, in 1402, to marry his eldest daughter, Blanche, to Louis Count Palatine of the Rhine, Duke of Bavaria. There is good mention of him in the jousting held at Smithfield in 1393, where, John Stow tells us, ‘certain Lords of Scotland came into England

to get worship by force of arms. The Earl of Mare challenged the Earl of Nottingham to joust with him; and so they rode together certain course, but not the full challenged, for the Earl of Mare was cast, both horse and man, and two of his ribs were broken with the fall; so that he was conveyed out of Smithfield, and so towards Scotland, but died by the way at Yorke. Sir William Darell, Knight, the King's banner-bearer of Scotland, challenged Sir Pierce (Peter) Courtnay, the King's banner-bearer of England, and when they had run certain courses, gave over without conclusion of victory. Then Cookeborne, Esquire of Scotland, challenged Sir Nicholas Hauberk, Knight, and rode five courses; but Cookeborne was borne over horse and man,' etc.

"In Cobham Church chancel still hang two fine specimens of tilting helmets of this time, and it can scarcely be doubted that they belonged to Sir Reginald Braybrooke and Sir Nicholas Hauberk. Hauberk's helmet may be identified, as his peculiar crest, a fish within a ring or garland (as shown in the drawing), required special means of attachment, which may be seen in the four staples in the apex.

"Sir Nicholas was twice married, his first wife's name being Matilda. She was living Henry IV (1390-1400), but nothing is known of her parentage. He died at Cowling Castle, October 9th, 1407, leaving, by a deed made on the 6th, all his goods and chattels, excepting one hundred shillings of silver, which he reserved, to Sir Hugh Lutterel, Sir Arnold Savage, William Cobham, Esq., and John Giffard, as it would appear in trust, by whom they were confirmed to Joan Lady Cobham, his widow, the same year. His son by her, named John (perhaps after Lord Cobham), died an infant.

"The brass to Sir Nicholas may be considered as about the finest of English military brasses of the time. It is similar in design to that of Sir Reginald Braybrooke, who died 20th September 1405 (he was with Richard II in Ireland in 1399, and perhaps also at Flint Castle), last described, excepting that his has in addition figures of the Virgin and Child on the right side of the Trinity, and St. George on the left. At his feet is a small figure on a pedestal, on which is inscribed 'Hic jacet Johñes fil's eor.' The arms are pendant on the shafts of the canopy. His own are of an unusual and remarkable blazon, namely, checky *argent* and *gules*, a chief chappourné *gules* and *or*; i.e., a silver and red check having the part of the shields red, edged with gold. On the sinister side the same coat impales that of Cobham. His arms had in both shields been wilfully defaced, as if by heralds in officious exercise of their craft. Hauberk by them was evidently not considered entitled to bear them. His head lies on a helmet and crest, as above described, which was destroyed. The Latin inscription, translated into English, runs thus: 'Here lies [the body of] Lord Nicholas Hauberk, Knight, formerly the husband of the Lady Ioan, Lady of Cobham, heiress of Lord John of Cobham, founder of this College; which

certain Nicholas died at Cowling Castle on the 9th day of October A.D. 1407. To whose soul may God be gracious. Amen.’

“This handsome present, as a work of art, as a historical subject connected with Flint, is a distinct and valuable addition to the collection. Mr. Davies-Cooke is a member of an old Flintshire family of ancient Welsh descent, the members of which have for several hundred years taken a prominent part in the affairs of the county; and we are sure it is very pleasing to the inhabitants of Flint Borough to find that the members of the real old Flintshire families recognise that the old county and borough town is the right place to be the depository of these works of art and reminders of the traditions and past history of the county. This is the second gift Mr. Davies-Cooke has made to the borough, Mr. Davies-Cooke having previously presented the case of official seals, in connection with Flint now hung on the walls of this room.”

The improvements in the decoration of the Council Chamber, projected by Mr. H. Taylor, were completed in 1886. The stained glass windows were designed by Mr. Drewitt, and executed by Messrs. Shrigley and Hunt of Lancaster, the subjects being—

First window,—arms of Edward I, Sept. VIII, MCCCLXXXIV (the date of the first charter to the borough). George Roskell, Mayor, 1836-7. By his daughter, Elizabeth Harnett.

Second window,—Edward III, Dec. VII, MCCCXXVII (the date of the second charter). James Eyton, Town Clerk, 1836-54; P. Ellis Eyton, Town Clerk, 1854-74; M.P., 1874-78. By their daughter and sister, Anne Parry Charles.

Third window,—Edward the Black Prince, Earl of Chester and Fflynt, xxth Sept. MCCCXXI (the date of the third charter). Arms of the Prince as Prince of Wales at this date. Henry Taylor appointed Town Clerk, 1874.

Fourth window,—Richard II, Nov. xxixth, MCCCXCV (the date of the fourth charter). Arms of the King at this date. Richard Muspratt, seventeen times Mayor. By his daughter, Florence F. Muspratt.

Fifth window,—Philip and Mary, Nov. 5th, MDLV (the date of the fifth charter). Thomas Lockwood, Architect, 1885.

Sixth window,—William III, xix Dec. MDCC (the date of the sixth charter). Thomas Lewis, Mayor, 1857, 1866, 1867.

The Fifteen Welsh Tribes, whose arms are painted on the panelled ceiling of the Council Chamber, are—

1st.—Hwfa ap Cynddelw, the first of the Fifteen Tribes, lived in the time of Owain Gwynedd, Prince of North Wales. His office of Steward, by inheritance, was to bear the Prince’s coronet, and to put it upon his head when the Bishop of Bangor anointed him. Many of the gentlemen of Anglesey hold lands from him by lineal descent. Sir Howel y Pedolau was a famous man in his time, and descended from him. Sir Howel’s mother was King Edward II’s nurse, and he being the King’s foster-brother was in great favour with him, who knighted him. He was a very strong man, and could break or straighten horse-shoes with his hands. The arms, as represented on the panel, are, *gules*, between three lioncels rampant, a chevron *or*.

2nd.—Llowarch ap Bran lived in the time of Owain Gwynedd, and was the Prince's brother-in-law, both their wives being the daughters of Grono ap Owain ap Edwyn, Lord of Tegaingle. His arms are, *argent*, between three crows, with *ermine* in their bills, a chevron *sable*.

3rd.—Gweirydd ap Rhys Goch, of the hundred of Tal-Ebolion in Anglesey, who lived in the time of Owain Gwynedd and of his son David ap Owain, and from whom were descended the Foulkes of Gwernygron, Flintshire. His arms are, *argent*, on a bend *sable* three lions' heads cabossed of the first.

4th.—Cilmin Troed-Du lived in the time of Merfyn Frych, King of Man (818-843), being his brother's son, with whom he came from the north of Britain when Merfyn married Epyllt, the daughter and heir of Conan Tidaethwy, King of the Britons. His posterity were wise and discreet men in all their ages, and many of them were learned in the laws in the times of the Kings and Princes of Wales, and were judges. From him are descended the Glynnnes of Hawarden Castle. His arms are—1, quarterly, *argent*, an eagle displayed with two heads *sable*; 2, *argent*, three fiery, ragged sticks *gules*; the 3rd as the 2nd, and the 4th as the 1st; over all, upon an escutcheon of pretence, *argent*, a man's leg *coupé à la cuisse*, *sable*.

5th.—Collwyn ap Tangno is said to be Lord of Efonydd Ardudwy and part of Lleyn; and "it is true that his progeny have and do to this day possess and enjoy the greatest part of the said country", says Pennant. His arms were, *sable*, between three flower-de-luces a chevron *argent*. It is narrated of one of his descendants, Sir Howel y Fwyall, that he was in the battle of Poitiers with the Black Prince when the French King was taken prisoner, where with his pole-axe he behaved himself so valiantly that the Prince made him a knight, and allowed a mess of meat to be served before his axe or partizan for ever, to perpetuate the memory of his good service; which mess of meat, after his death, was carried down to be given to the poor for his soul's sake; and the mess had eight yeomen attendants found at the King's charge, who were afterwards called "Yeomen of the Crown", who had 8*d.* a day of standing wages, and lasted to the beginning of the reign of Queen Elizabeth.

6th.—Nefydd Hardd, of Nant Conwy, lived in the time of Owain Gwynedd, who gave Idwal, his son, to be fostered by him; but Nefydd caused Dunawt, his son, to kill the young Prince at a place called of him Cwm Idwal; wherefore Nefydd and his posterity were degraded, and of gentlemen were made bondmen of Nant Conwy. His son, Rhûn, to expiate that foul murder, gave the lands whereon the church of Llanrwst was built. The arms are, *argent*, three spears' heads imbrued *sable*, pointed upwards. From him was descended Bishop Morgan of St. Asaph, who translated the Bible into Welsh.

7th.—Maeloc Crwm, of Llechweddiasaf and Creuddyn, lived in the time of Prince David ap Owain Gwynedd, about the year 1175. The most famous men descended of him were Sir Thomas Chaloner and others of that name, descended of David Chaloner of Den-

bigh, whose ancestor, Trahaiarn Chaloner, was so called because his grandfather, Madoc Crwm of Chaloner, had lived in a town in France called Chaloner. His arms are, *argent*, on a chevron *sable* three angels *or*.

8th.—Marchudd ap Cynan, Lord of Abergelau, who lived in the time of Roderic the Great, King of the Britons, about 849. Of him was Ednyfed Fychan descended, who being general of the host of Llewelyn ap Iorwerth, was sent to the Marches to defend the frontiers from the approach of the English army, which was ready to invade them, under Ranulph Earl of Chester. Ednyfed killed three of their chief captains and commanders, and a great many of the common soldiers. The rest he put to flight, and triumphantly returned to his Prince, who in recompense for his good service gave him, among other gifts and honours, a new coat of arms; for the coat which he and his ancestors had always given before was the coat of Marchudd, being *gules*, a Saracen's head erased *proper*, wreathed *or*. The new coat was thus displayed,—*gules*, between three Englishmen's heads couped a chevron *ermine*. From the death of the last Llewelyn, Ednyfed's posterity were the greatest men of any in Wales. Of his descendants are Lord Newborough, Ffoulkes of Erriviatt, Morgan of Golden Grove, and other well known Welsh families.

9th.—Hedd Molwynog, of Uwch Aled, was Steward to Prince David ap Owain, and from him were descended Iolo Goch and Tudor Aled, the famous bards. His arms are, *sable*, a hart passant *argent*, attired *or*.

10th.—Braith Hir of Isdulas is said to have lived about the year 650, in the time of Cadwallon, whose nephew and chancellor he was. His arms are, *vert*, a cross flowery *or*.

11th.—Marchweithian, was called Lord of Isaled. The families and houses descended from him are many and eminent, among them being the Prices of Rhiwlas, Pantons of Coleshill, and the Parrys of Tywysog. His arms are, *gules*, a lion rampant *argent*, armed *azure*.

12th.—Edwin, commonly called King of Tegeingl. His son Owain had a daughter called Angharad, married to Griffith ap Cynan, King of North Wales. Many noble families of Flintshire and Denbighshire are descended from him, including, in the female line, the Mostyns of Mostyn and the Wynnes of Nerquis. Howel Gwynedd, "a very valiant and stout man", was also one of his descendants. Of the latter, Pennant says, he "siding with Owain Glyndwr against Henry the Fourth did much annoy the English; but on a time, being more secure than he ought to have been, he was taken by his adversaries in the town of Flint, who upon a place called Moel y Gaer cut off his head; and long time before, one Owain ap Uchtryd, being grandson to Edwin, kept by force of arms all Tegaingle under subjection, notwithstanding all the power of the king, lords, and country to the contrary." His arms are, *argent*, between four Cornish choughs armed *gules*, a cross flowery engrailed *sable*.

13th.—Ednowain Bendew was Lord of Tegeingl in the year 1079, whose residence is supposed to have been Ty Maen in the parish of Whitford. He is said by some to have been the Chief of the Fifteen Tribes. His arms were, *argent*, between three boars' heads a chevron *sable*.

14th.—Efnydd was commonly called the son of Gwennllian, who was styled the heiress of Dyffryn Clwyd because she possessed a very great portion of it. Her husband received from the King, on his marriage, seven townships, including Lleprog Fawr and Lleprog Fechan. He bore *az.* a lion rampant salient, *or*, wherewith he quartered his mother's coat, being *azure*, between three nags' heads erased *argent*, a fesse *or*.

15th.—Ednowain ap Bradwen, called by some Lord of Meirionydd. He bore *gules*, three snakes enowed in a triangular knot *argent*. It was upon a descendant of this family that Henry VIII bestowed the title of "Lusty Morgan", because the latter meeting the King in the streets late at night, and neither giving way, they drew swords and fought. It was afterwards sung,

"Morgan hir, mawr gan Harri,
Mae Llundain dan d'adain di."

In connection with the portrait of Sir Roger Mostyn, the following article from *The Daily Telegraph* cannot fail to be of interest :

"BRAVE SIR ROGER MOSTYN."

"When the will of the illustrious Edward Hyde, Earl of Clarendon, who died in exile in France, 1674, was opened, it was found that he had bequeathed the manuscript of his *History of the Great Rebellion* to the University of Oxford, stipulating, however, that a period of thirty years should elapse between his death and the publication of his book. The University observed the injunctions of the testator more scrupulously than the executors of Talleyrand, who made a similar stipulation with regard to his *Memoirs*. When, early in the reign of Queen Anne, the *History of the Rebellion and Civil Wars in England* at length saw the light, there was a rush among the county families to purchase the bulky tome. It was obvious that Clarendon would speak at large of the most prominent actors in the mighty struggle between Charles I and his Parliament, and that it would be replete with matter concerning Cromwell and Ireton, Fairfax and Lambert, Falkland, Montrose, and Rupert of the Rhine. The county families, however, wanted to know what their grandfathers, the doughty Cavalier baronets and squires, had been doing during the great upheaval, and probably a very large proportion of the profits derived from the sale of Clarendon's *magnum opus* arose from the demand for it to stock the libraries of manors and halls.

"Among the country gentlemen who fought valiantly for the 'Man Charles Stuart', and yielded up their substance for his cause, almost to the last silver flagon and the last broad piece, there are

few more interesting types than Colonel Sir Roger Mostyn of Mostyn Hall, Flintshire, whose descendant, the sister and co-heiress of Sir Thomas Mostyn, Baronet, married, in 1794, Sir Edward Pryce Lloyd, who was created Baron Mostyn in 1831, thus reviving the *prestige* of a name of which all Welshmen have reason to be proud. The actual Lord Mostyn has performed a very graceful act by presenting to the Corporation of Flint a copy of a picture, by Sir Peter Lely, of the historic Sir Roger Mostyn; and it fortunately happens that the Town Clerk is also the historian of Flint, and was able to tell the Council many edifying things touching the exploits of one of the most notable of the Cavaliers, who is described by Whitelocke, his uncle, as 'a gentleman of good address and mettle; of a very ancient family, large possessions, and great interest in the country, so that in twelve hours he raised fifteen hundred men for the King, and was well beloved there, living very nobly.'

"Sir Roger's military career may be briefly stated. With his fifteen hundred henchmen he captured Hawarden Castle from the Roundheads, and afterwards marched with his regiment to the relief of Chester. Appointed by the King Governor of Flint Castle, he repaired the stronghold and put it in a state of defence at his own cost; but after a long siege, during which the garrison were reduced to eating their horses, he was forced to capitulate, though on the most honourable terms. His martial deeds ended by his taking a leading part in the famous defence of Chester.

"Many hundreds of Cavalier noblemen and gentlemen drew their swords quite as eagerly, and fought quite as heroically, for King Charles as Sir Roger Mostyn, but not all of them enjoyed, as he did, 'large possessions', and 'lived very nobly'. Perhaps the most characteristic trait in his conduct was that he gave up for the Royal cause no less a sum than £60,000; equivalent, according to the Town Clerk of Flint, to half a million of our present money. Mostyn Hall was stripped of all its valuables, and Sir Roger, who had been taken prisoner, but released on his parole, was so impoverished that he was fain, during some years, to live in strict seclusion at a farmhouse known as Plas Ucha.

"There were many Cavalier grandees who strove, according to their means, to emulate his loyal generosity. Some of the finest gold and silver plate in the kingdom, including a considerable quantity from the Universities, went to the melting-pot to keep the King in cash. Broad acres in thousands were sold or mortgaged for the same loyal purpose; and, indeed, had it not been for the unstinted devotion of the wealthy Cavaliers, it is doubtful how Charles could have continued the war for six months. Financially everything was against him: he could extort no more ship-money, no more benevolences, no more fees for monopolies, from his recalcitrant subjects. It was the Parliament who very grimly levied the taxes, and spent them in compassing the destruction of the throne. The French King, so lavish in his gifts to Charles II, could do nothing for Charles I; and when Henrietta Maria took refuge in

France, she nearly starved for want of food and fuel in the apartments which had been assigned to her in the Louvre. There was not a merchant or banker at Amsterdam or Venice (then the great financial centres of Europe) who would lend the bankrupt King any money, and the idea of a paper currency was yet in embryo. Finally, Charles laboured under the terrible disadvantage of having the City of London against him. Had they been true in their allegiance, the Corporation and the great City Guilds would have poured so much gold into his coffers as to strengthen the Royal sinews of war to such an extent that perhaps he might have coped successfully with the Parliament.

“Clarendon has had his majestic say on the Rebellion; White-locke, Macaulay, Forster, have added their stores of information and criticism to Clarendon's original deliverance; but there yet remains to be written a financial history of the Civil War; a war carried on without any great loans being contracted, and apparently without any very great increase in the taxation of the people by the victorious party. The sea, it is true, was open to the Parliament; but manufactures must have languished and trade declined at a period when nearly every considerable town in the kingdom was being besieged by one or other of the contending factions. The monetary mainstay on the Royal side was obviously the affectionate and self-sacrificing liberality of the Cavalier nobility and gentry, the superior clergy, and the Universities; but on the other side, the Parliament, as the war progressed, and its tide turned in their favour, found a very expeditious and convenient method of replenishing their exchequer. They laid hold of the ‘Malignants’, or Royalists, wherever and whenever they could, and extracted monstrous fines from them; and among the Cavaliers thus pitilessly amerced, few suffered more severely than Colonel Sir Roger Mostyn.

“It is gratifying, nevertheless, to learn that when Charles II came to his own again, gallant Sir Roger was created a Baronet, and was enabled to leave the humble farmhouse of Plas Ucha, and resume the occupancy of his ancestral mansion. By 1684 his fortunes had been so much mended that he was in command of the Flintshire Militia, one company of which he armed, clothed, and paid at his own expense; and it must have been with justifiable pride that he received at Mostyn Hall the Lord President of Wales, the first Duke of Beaufort, in his first official progress through the Principality. Brave Sir Roger died in his bed at Mostyn in 1690; but, like Sir Roger de Coverley, he must have come up to town from time to time to see the tombs and waxworks in Westminster Abbey, the lions in the Tower, and the window out of which Charles Stuart walked calmly to his doom.

“It was at an earlier period that gallant Sir Roger sat to Sir Peter Lely, then the painter in vogue; and curiously enough it was while examining the original, that the artist employed to copy it, Mr. Leonard Hughes, discovered a faded inscription on the canvas, which on being deciphered showed that the portrait was painted in

1652, and that the age of the sitter was then twenty-eight. He must, consequently, have been born about 1625, and could scarcely have come to man's estate when he was made Governor of Flint Castle, and held it so stoutly against the Parliamentary Generals, Sir William Brereton and Sir Thomas Myddleton. In civil warfare, however, talent and enthusiasm are developed early. Napoleon was almost a boy when he commanded the artillery at Toulon, and he was but forty-five (the same age as the great Duke who vanquished him) when he lost Waterloo, and the mastery of the world to boot. Falkland was only thirty-three years old when he fell; Prince Rupert was but twenty-two when he was made Commander-in-Chief of the Royalist cavalry. It was on that side that most of the enthusiastic, the daring, the romantic young men were to be found. The seniors were mainly devoted to the Parliamentary cause. Cromwell was fifty when he was victorious at Worcester; Essex was fifty-one when he took the command of the armies of the Parliament.

“But so far as the picturesque and the dramatic are concerned, the Cavaliers were certainly more interesting than the Roundheads; and it is for that reason that relics and memorials of Charles Stuart and his adherents are more eagerly prized than any mementoes of the Parliamentary champions. Few collectors, we should say, would care to possess the leather apron of ‘Praise God Barebones’, or the steeple-crowned hat of Hugh Peters; while there are so many skulls of Oliver that they have become drugs in the market. On the other hand, every addition to the memorials of the Cavaliers is joyfully welcomed by the students of a most moving epoch; and the portrait of ‘Brave Sir Roger Mostyn’ will be viewed with interest and pleased attention not only by the people of Flint, but by all earnest students of one of the most exciting and most dramatic chapters in the history of England.”

Chester.—Having seen Flint, the members left for Chester by the 10.30 train. On arriving at the Railway Station at 11 o'clock, they were joined by a party of the Chester Archæological Society. Mr. H. Taylor, Honorary Secretary of the Chester Society, at once led the way to St. John's Church, where, in the absence of the Rev. S. Cooper Scott, they were received by the Rev. G. Child.

Church of St. John the Baptist.—Here Mr. Taylor described in outline the architectural features of the old collegiate church and monastery. The church is situated outside the walls, at the south-east corner of the city, near the river, and between the Walls and the Grosvenor Park. The present church only occupies a small portion of the original building, as the choir is cut off just beyond the central tower, and the nave is incomplete at the west end. The plan now consists of a nave and choir under the central tower, with north and south aisles running along the whole length of the building, a north porch, and a tower at the north-west angle. The interior of the nave is a splendid example of Norman architecture, pro-

ducing a very imposing effect by the massive strength of the round piers and arches, calling to mind the nave of Durham Cathedral. The nave-arcades, four bays only of which now remain, are surmounted by a Transitional triforium and an Early English clerestory. The north-west tower fell in April 1881, crushing the porch beneath the *débris*. Fortunately carefully measured drawings of the porch had been made a short time previously, by means of which it has now been rebuilt. There are several interesting effigies and inscribed slabs of the fourteenth century lying in the north aisle of the nave.

A Saxon church is said to have been founded on the site of the present building by Ethelred, Earl of Mercia, A.D. 901-11. Belonging to this period are probably the headstones and other fragments ornamented with Hiberno-Saxon interlaced work, which were shown to the members in the vaulted crypt at the east end of the church. Sir Henry Dryden has kindly allowed his admirable drawings of three of these headstones to be reproduced here. They are all of the same type, having short, tapering shafts of rectangular section, surmounted by round heads, with three projections beyond the circle,—one at the top, and two at the sides. Projections of this kind are not common on the crosses of Wales, the only instances being at Penmon in Anglesey; but they are often found in Cornwall. (See A. G. Langdon in *Journ. Brit. Arch. Assoc.*, vol. xlv, p. 232.) From the small size of the monuments in the crypt of St. John's Church, they were evidently intended to stand at the head of a grave, and therefore do not belong to the class of more important churchyard crosses like the one at Nevern in Pembrokeshire. The dimensions and decorative features of the three headstones are as follow :—

No. 1.—Total height, 3 ft. 8 ins.; width of circular head, 1 ft. 5 ins.; width across projections at each side of head, 1 ft. 6 ins.; width of shaft at bottom, 1 ft. $3\frac{1}{2}$ ins.; width of shaft at top, 10 ins.; width of portion left rough, for insertion in ground, 1 ft. 11 ins.; thickness at bottom, $10\frac{1}{2}$ ins.; thickness at top, $5\frac{3}{4}$ ins.

Sculpture on Front.—On the head a cross with arms having expanded ends within a broad, circular band; in the centre of the cross a circular, raised boss surrounded by four smaller bosses in the angles of the arms; on each arm a triquetra-knot.

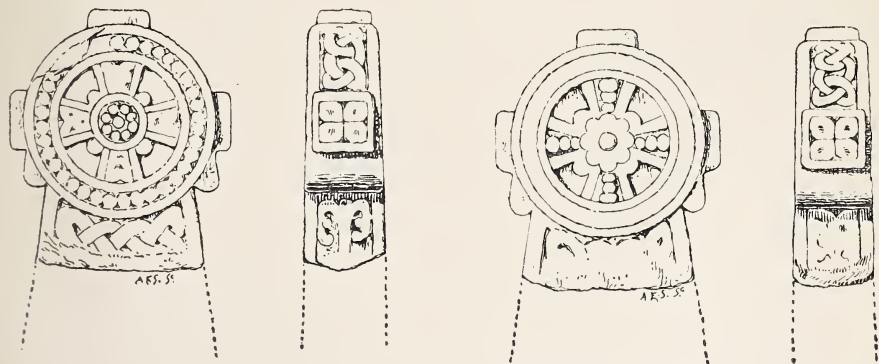
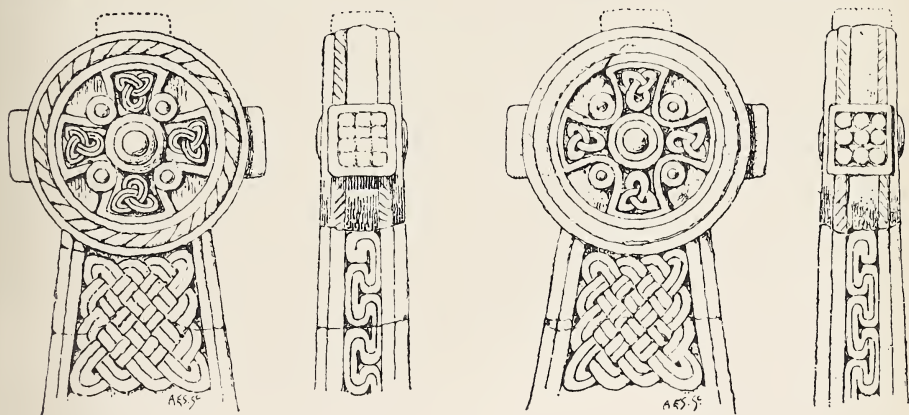
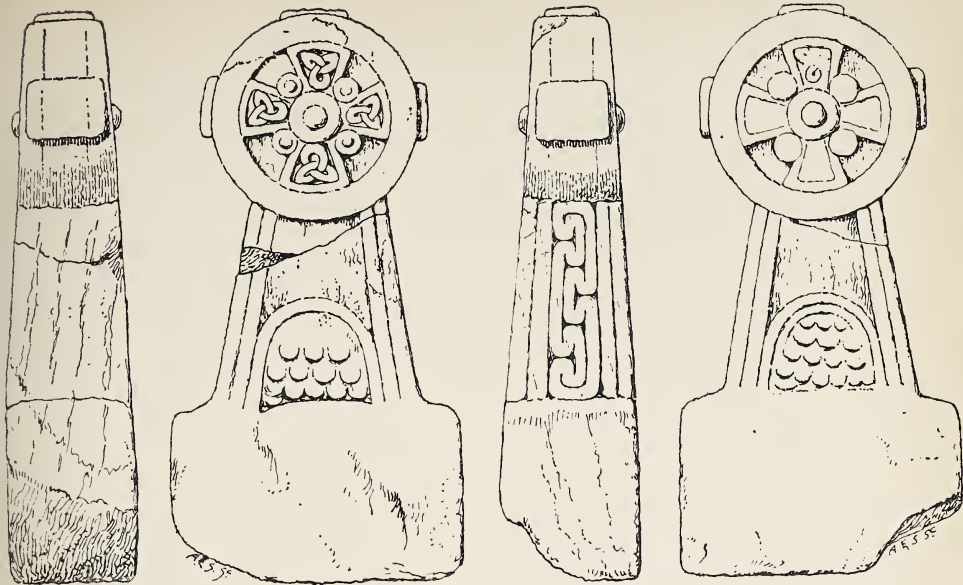
On the shaft a double bead-moulding at each side; at the bottom a semicircular panel ornamented with a scale-pattern, the space above being left plain.

Sculpture on Back.—The same as on front, except that semicircular panel at the bottom of the shaft is surrounded by a double instead of a single bead-moulding.

Sculpture on Right Side.—Round part of head left plain; on the shaft a square border (key-pattern) formed of T's, with a double bead-moulding on each side.

Sculpture on Left Side.—Defaced.

No. 2.—Width of circular head, 1 ft. 6 ins.; width across pro-



CROSSES AT ST. JOHN'S CHURCH, CHESTER.

Scale $\frac{1}{16}$ full size.

jections of head, 1 ft. $8\frac{1}{4}$ ins.; width of shaft at bottom, 1 ft. 6 ins.; thickness at bottom, 7 ins.; thickness at top, 6 ins.

Sculpture on Front.—On the head a cross of similar design to that on No. 1, but having a flat cable-moulding on the circular ring; on the shaft a single panel containing a plait of eight bands, with a line along the centre of the band, and a double bead-moulding at each side.

Sculpture on Back.—Same as on front.

Sculpture on Right Side.—On the circular part of the head a raised cable-moulding on each side; on the ends of the square projections beyond the arms, six raised pellets; on the shaft a square border (key-pattern) formed of T's.¹

Sculpture on Left Side.—Same as on right side.

No. 3.—Height, 1 ft. 9 ins.; width of circular head, 1 ft. $3\frac{1}{4}$ ins.; width across projections, 1 ft. $5\frac{1}{4}$ ins.; thickness at bottom, $6\frac{1}{2}$ ins.; thickness at top, $5\frac{1}{2}$ ins.

Sculpture on Front.—Cross of same shape as those on Nos. 1 and 2, but with additional projections at points where the shaft joins the head; the circular ring ornamented with a row of pellets, and the central boss also ornamented with pellets; on the shaft the remains of a panel of plaitwork of eight bands.

Sculpture on Back.—Same as on front, except that there is a rosette on the central boss, and rows of pellets on the arms.

Sculpture on Right Side.—On the upper quadrant of the round part of the head a plait of four bands terminating in a Stafford knot; on the ends of the square projections beyond the arms, a quatrefoil; on the shaft, remains of foliage.

Sculpture on Left Side.—Same as on right side.

In addition to the headstones just described there are several other small fragments with the same style of ornament, amongst which is a small bit of a cross-shaft, measuring 9 ins. high by 10 ins. wide, by $8\frac{1}{2}$ ins. thick; having on the front interlaced work, on the back the figure of a man, and on the side two twisted bands combined with double circular rings.

The crypt is a regular museum of architectural details of all periods. Some large vaulting-bosses are especially noticeable. They have carved upon them the Annunciation, Scourging, Betrayal, Christ showing His Wounds, etc. The crypt is so dark that these most interesting relics are completely hidden. It would be very desirable that they should be removed to some place where they could be seen to better advantage.

The west window is an admirable piece of stained glass decoration, embodying the history of the most remarkable events associated with the church. It was designed by Mr. Edward Frampton,

¹ The key-patterns on the side of No. 1 are not the same as that on the side of No. 2, for in the former case the cross-strokes of the T's lie in a straight line, whereas in the latter the cross-strokes of every other T lie in two different straight lines.

and presented by the Duke of Westminster on Easter Eve 1890. The following are the subjects :—

- (1.) The Massacre of the Monks of Bangor Is y Coed, A.D. 613.
- (2.) Founding of St. John's Church by the Saxon King Ethelred, A.D. 689.
- (3.) Edgar "the Peaceful" rowed up the Dee, A.D. 972.
- (4.) Peter, the first Norman Bishop, founds the present Church, A.D. 1075.
- (5.) Burial of Bishop Peter, A.D. 1085.
- (6.) The founding of St. Werburg by Hugh Earl of Chester, and Anselm, afterwards Archbishop of Canterbury, A.D. 1093.
- (7.) Robert II elected Abbot of St. Werburg, A.D. 1175.
- (8.) Prince Edward, afterwards Edward I, the first royal Earl of Chester, enters the City, A.D. 1256.
- (9.) The Dissolution of the College of St. John by Edward VI's Commissioners. A.D. 1548.
- (10.) Queen Elizabeth grants the fabric of the Church to the parishioners, and the advowson of the living, with the tithes, to Sir Christopher Hatton, Knight, A.D. 1581.
- (11.) The Siege of Chester and Flight of Charles I, A.D. 1645.
- (12.) The Restoration of the Episcopacy, A.D. 1660.

The Cathedral.—From St. John's Church the members went on to the Cathedral, where the Rev. Canon Blencowe undertook the office of guide, to the great satisfaction of those who followed him whilst describing the most notable features in the building. The Cathedral is situated within the quarter of the city bounded on two sides by the walls, and on the other two sides by Northgate and Eastgate. It did not become the Cathedral of the see of Chester until the time of Henry VIII, previously to which it was a Benedictine Abbey founded on the site of the ancient Saxon church of St. Werburg. It is amongst the less important of the English cathedrals; and although it will not compare with those of Lincoln, Durham, or York, yet it contains many interesting peculiarities. Like St. John's Church, it is built of red sandstone, unfortunately of a very perishable nature. Twenty years ago decay had made it far more picturesque than at present; but the weathering of the exterior could not be allowed to go further without endangering the whole fabric. Owing to Dean Howson's untiring efforts the building underwent a complete restoration, from the plans of the late Sir Gilbert Scott, in 1870-78, at a cost of £90,000.

Amongst other things of interest which attracted the attention of the party were the beautiful mosaic wall-decoration of the north aisle of the nave, recently completed; the fragments of St. Werburg's Shrine in the south aisle of the choir; the beautiful chapter-house; and the lector's pulpit and staircase leading up to it in the refectory. The stall bearing an inscription showing that it was the gift of the Cambrian Archæological Association in 1874 had a personal interest for many of those present. The font also could not be passed by hurriedly by those interested in early

Christian art. It is of Byzantine workmanship, having been brought from Italy, and presented to the Cathedral, by Lord Egerton. It is of rectangular form, with pairs of beasts, two peacocks, the Chi-Rho monogram combined with the Alpha and Omega, and other ornament. The four modern pillars on which it is supported are very feeble in design. The mosaic pavement of the baptistery is appropriately decorated with a net and fish.

For description of the history and architecture of Chester Cathedral, see Murray's *Cathedrals*.

Reception by the Mayor.—At 1.30 the party were received at the Town Hall by the Mayor of Chester, Mr. J. Salmon, and the Mayoress, and entertained to luncheon, at the conclusion of which Lord Mostyn proposed the health of the Mayor.

He begged, on behalf of the Association, to thank his Worship for the very kind way in which he had received them, feeling sure that each and all would enjoy their visit to Chester very much, which included the old Roman remains, the Museum, the Cathedral, and the wonderful old fifteenth and sixteenth centuries half-timbered houses. They ought to congratulate themselves on having such a fine day for their visit to Chester, and if they only had a fine day on the morrow, they would have had one of the most interesting and successful Meetings the Cambrian Archæological Society ever had. He begged to give, in all sincerity, the health of the Mayor and Mayoress of Chester.

The toast having been heartily drunk, his Worship, in briefly acknowledging the compliment, welcomed the Association to Chester. They were (he said) enjoined in the "Old Book" to extend hospitality to strangers, and he was sure that in his position, and in conjunction with his friend Mr. H. Taylor, their Local Honorary Secretary, he had great pleasure in receiving them in the name and on behalf of the ancient city of Chester, at the same time hoping the Association would receive enjoyment as well as instruction from their visit. Replying on behalf of the Mayoress, his Worship said one valuable lesson he always learnt from her was to do whatever he took in hand well, and he hoped he had succeeded on the present occasion.

The Ven. Archdeacon Thomas, in proposing the next toast, pleasantly adverted to an incident in Welsh history, observing that they had lately visited a house in the adjoining county of Flint, which was pointed out as one in which a former Mayor of Chester was taken and afterwards hanged. But they did not do such things now, or burn one another's houses down. They came to Chester to see the wonderful remains in that most interesting city. Some good things they had seen, and some they had yet to see; but on occasions like that, when coming, as they did, from different parts of the country, their enjoyment and instruction were immensely added to by those who were acquainted with the memorable places they visited. It was well that the cordial thanks of the Association should be accorded to those gentlemen who had been kind

enough to act as their guides. He begged, therefore, to propose the health of the Rev. Canon Blencowe, who had conducted them through the Cathedral, and had explained to them as much as was possible within the time at disposal; to Mr. Henry Taylor, who had not only instructed them at the Church of St. John, but also at Holywell, and that morning, at Flint, had led them over the Castle; and to Mr. Alderman C. Brown, to whom they were to be indebted for much guidance and instruction. He begged, in the name of the Cambrian Association, to offer these gentlemen their cordial thanks for the very kind and instructive way in which they had guided them in their wanderings that morning.

The Rev. Walter Evans, Rector of Halkyn, also joined in the expression of thanks for the way in which the Association had been welcomed.

The toast was heartily drunk, and responded to by the Rev. Canon Blencowe, Mr. Henry Taylor, and Alderman C. Brown, the latter of whom mentioned as a curious coincidence that only so late as the Saturday previous an inscribed stone, dated 1674, had been pointed out to him in the City Wall, near the Nuns' Garden, mentioning the name of a gentleman as a "Muringer"; showing that Chester at the present time was in the possession of a fund of information, although it was yet to be discovered.

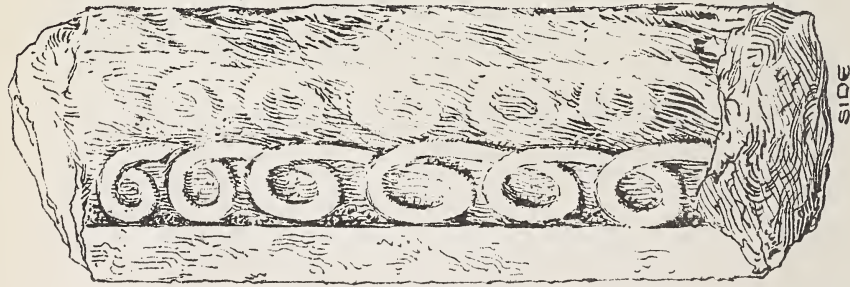
After luncheon the party inspected, with very evident pleasure, the ancient charters and regalia of the city, exhibited at the Town Hall under the superintendence of Mr. S. P. Davies of the Public Office.

The Walls, Roman Remains, and Mediæval Houses.—At 3 o'clock the party left the Mayor's hospitable roof; some to make a perambulation of the City Walls, under the guidance of Alderman C. Brown, and others, accompanied by Mr. H. Taylor, to see the specimens of ancient domestic architecture with which Chester abounds.

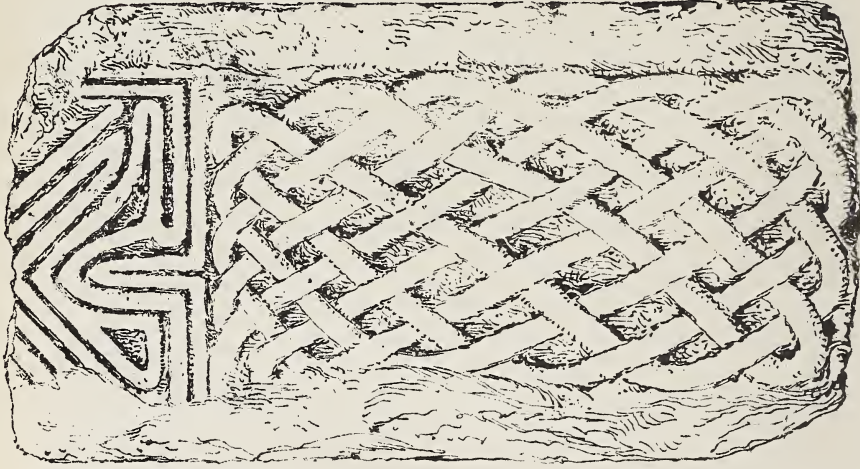
The portion of the city enclosed within the Walls is approximately a rectangle measuring three-quarters of a mile from east to west, and one mile from north to south. The river Dee comes close up to the Walls on the south side, and then taking a bend outwards encloses the Roodee between it and the western Wall. The Shropshire Union Canal runs along the north Wall, and joins the Dee near the north-west angle. The four principal streets are parallel to the Walls, and intersect at right angles at a point a little to the east of the centre of the city. The streets take their names from the gates in the Walls to which each of them leads,—North Gate on the north, East Gate on the east, Bridge Gate on the south, and Water Gate on the west.

In the middle ages the duty of defending three of the Gates against the attacks of the "wild Welsh" was entrusted to the Stanleys, the Hungerfords, and the Talbots, while the citizens kept watch over the North Gate.

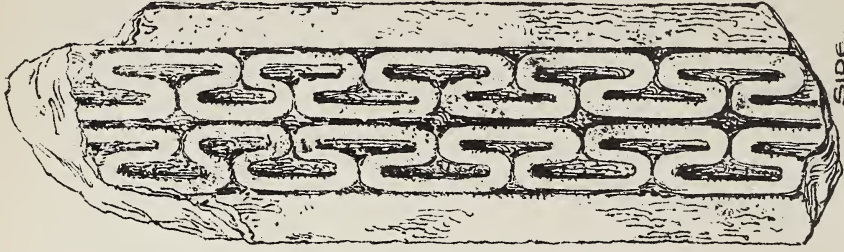
The upper part of the Walls is of the mediæval period, resting on Roman foundations. It varies in height from 12 to 40 ft., and



SIDE



FRONT



SIDE.

SAXON STONE · GROSVENOR MUSEUM CHESTER.

1 3 6 9 12 INCHES

A.E. SMITH · PHOTO-LITH. 90 QUEEN ST. E.C.

has a walk along the top the whole way round the city, being accessible from below by flights of steps at suitable intervals. In reconstructing a portion of the North Wall, near the Phoenix Tower, in 1887, a large number of inscribed and sculptured Roman stones were discovered, which are now in the Grosvenor Museum.

For description of Walls and inscribed stones, see J. P. Earwaker's *Roman Remains in Chester*; W. Thompson Watkin's *Roman Chester*; C. Roach Smith in *Journ. Brit. Arch. Assoc.*, vol. xlv, p. 129; E. P. Loftus Brock, *Ibid.*, p. 39; and *Transactions of Chester Archaeological Society*.

Amongst the objects of interest seen in the city may be mentioned Bishop Lloyd's house (date 1615) in Watergate Street, with its curious carvings of Scripture subjects; the Rows and other specimens of domestic architecture; a fourteenth century merchant's cellar with groined vaulting; the celebrated Roman hypocaust and *sudarium*, beneath a shop in Bridge Street, described by Pennant in his *Tours in Wales*; and the base of a Roman column recently discovered, and preserved *in situ* by Alderman Brown.

The Grosvenor Museum.—The day's proceedings terminated with a visit to the Grosvenor Museum, where the Curator, Mr. G. W. Shrubsole, F.G.S., explained the various antiquities preserved there. The collection of Roman remains is particularly good. When first started, it possessed an unusually large number of inscribed stones¹ from the ancient city of Deva, the home of the Twentieth Legion; and since the discoveries made in pulling down part of the North Wall in 1887, the building has become too small to hold all its treasures. The greater part of the available space in the middle of the room is blocked up with cases of art-objects lent by the South Kensington Museum, which are utterly out of place here, and might surely be removed with advantage.

A Roman pig of lead (A.D. 74) excited considerable discussion amongst the members. It was dug up in making the foundations of the Gas Works, near the Roodee, and is inscribed

IMP VESP AVG VT IMP C
DECEANGL

The final L had been previously read I; and instead of one word, DECEANGL (the equivalent of Tegeingl, the ancient name of the county of Flint), the last word had been made into two, DE CEANGI (of the Ceangis).

The Grosvenor Museum possesses two sculptured stones of the Saxon period,—(1), a cross-head found at Hilbre Island;² and (2), portion of a cross-shaft found at Chester. The similarity of the ornament on the latter to that on the Maen y Chwyfan is remarkable, and seems to indicate that there must have been an intimate

¹ See "Illustrated Catalogue of Roman Altars and Inscribed Stones in the Grosvenor Museum," compiled by the Hon. Curator.

² Engraved in Hume's *Hoylake*.

connection between the Saxon monasteries of Cheshire and those of North Wales at the time that these crosses were made.

Amongst the latest acquisitions to the Grosvenor Museum, and not the least valuable, are the Penmaenmawr urns of the bronze age, described in Mr. J. P. Earwaker's paper printed in *Arch. Camb.*, 5th Series, vol. viii, p. 33.

EVENING MEETING, THURSDAY, AUGUST 21st.

The General Annual Meeting of members of the Association for business purposes was held in the Town Hall at 8.30 p.m. Killarney, in Ireland, was fixed as the place of meeting for the year 1891, at the invitation of the Royal Society of Antiquaries of Ireland. The Committee submitted the following Annual Report, which was accepted by the general body of members:—

ANNUAL REPORT OF THE ASSOCIATION FOR 1890.

The papers contributed to the *Archæologia Cambrensis* during the past year are quite equal in literary merit and general interest to those published in the *Transactions* of the leading antiquarian societies in England, Scotland, or Ireland. From the nature of the contributions promised there is every reason to believe that this high standard of excellence will be maintained. The Meeting of the Association in London, in the spring of 1889, was the means of opening the eyes of members to the vast storehouses of documents relating to Wales which are to be found at the British Museum and Her Majesty's Public Record Office. The very valuable papers by Mr. W. de Gray Birch and Mr. Arthur Roberts give a good idea of the treasures relating to the Principality to be seen at these institutions. The London Meeting also resulted in drawing from Mr. J. W. Willis-Bund a somewhat controversial article on Religious Houses in Wales, which shows that there are two sides to most questions. It is gratifying to find that Mr. Bund proposes to continue his studies in the same direction. Welsh historians who take an opposite view should furbish up their arguments in order to make an effective reply. Whilst on the subject of religious houses it is impossible to pass over Mr. R. W. Banks' original description of Brecon Priory, its suppression and possessions. Mr. Stephen Williams, after a slight rest from his labours at Strata Florida, has been able to take up the Welsh effigies, beginning with the fine specimens seen during the Cowbridge Meeting. The subject is well worth pursuing further, and a series of such papers, if afterwards made into a book, would form good companion volumes to Cutts' *Sepulchral Slabs* and Boutell's *Christian Monuments*. Mr. Griffith's paper on the Llandaff effigies is another step in the same direction. Every one will be glad to find that our veteran member, Professor

Westwood, still continues to write as ably on inscribed stones as he did nearly half a century ago, when the Cambrian Archæological Association was in its infancy. Professor Rhys, too, has a word to say on the important discoveries of Ogam inscriptions made by the Rev. Canon Collier and Mr. G. G. T. Treherne.

Whilst we welcome new contributors of literary matter, it is with the greatest regret that we have to record the death of those who have helped to raise the *Archæologia Cambrensis* to so high a position amongst its contemporaries. During the past year Mr. David Jones of Wallington has been taken from us. His knowledge of Glamorganshire history was almost unrivalled, as must have been apparent to every one who was privileged to listen to his lecture on the social condition of this country during the Tudor period, delivered at Cowbridge. His loss will be deeply felt both by personal friends and archæologists generally.

An exceedingly interesting paper on the "Gift of Hanmer to Haughmond Abbey" was submitted by the Rev. Canon H. Lee to the Editors of the *Arch. Camb.*; but after much consideration it was decided that, owing to its great length, it could not be published immediately. The Shropshire Archæological Society, having more space at its disposal, has published the first instalment in its *Transactions* for 1889-90.

Every endeavour has been made to keep up the character of the illustrations of the Journal, which have all been executed by Messrs. Worthington G. Smith and A. E. Smith. Owing to there having been no local fund to fall back upon for the illustrations of the Report of the Brittany Meeting, it would have been impossible to give so many Plates had it not been for the liberality of Mr. Wood of Rugby and our Hon. Treasurer, each of whom subscribed £10 towards defraying the necessary expenses.

The thanks of the Association are due to Sir Henry Dryden, Bart., and the Rev. W. C. Lukis for allowing their drawings of the megalithic remains in Brittany to be reproduced, as also to Mr. Banks and Mr. T. M. Franklen for placing their admirable photographs at the service of the Editors.

Several works on subjects of interest connected with Welsh history and antiquities have been submitted to the Editors for review, amongst which may be mentioned Archdeacon Thomas' *History of the Diocese of St. Asaph*, Mr. Stephen Williams' *Strata Florida*, and Mr. Gwenogvryn Evans' *The Red Book of Hergest*.

The "Archæological Notes and Queries" might be made more readable if members would contribute to this portion of the Journal with greater frequency, and use it as a means of intercommunication. It is particularly desirable that new discoveries should be noticed as early as possible. The Local Secretaries are, therefore, earnestly requested to keep the Editors *au courant* with what is going on in each county.

Something has already been done to bring the Cambrian Archæological Association into closer contact with the Societies in England

and elsewhere, by reprinting articles from their journals. The Editors have to thank those who have called their attention to matters of interest to Welsh readers in the journals of other Societies, and to the Councils of the different Societies for giving permission to use such articles in the *Arch. Camb.* In future it is to be hoped that more intercommunication still of this kind will take place.

HON. SECRETARY'S REPORT, 1890.

Since the last Report was presented at the Cowbridge Meeting, two years ago, the progress of the Association has been of the most satisfactory description. There are now on the muster-roll 305 names, whereas in January 1889 there were only 268. Your Committee, however, have with regret to record the deaths of two of your Vice-Presidents :

J. W. Nicoll Carne, Esq., D.C.L., F.S.A.
C. R. M. Talbot, Esq., M.P., F.R.S.

As also of the following members :

W. Beamont, Esq.
Miss Dunkin
David Jones, Esq.
G. W. Nicholl, Esq.
Sir J. Allanson Picton, F.S.A.

The following names have been added to the list of members since the last Annual Meeting, and now await the usual confirmation :

ENGLISH AND FOREIGN.

E. K. Bridger, Esq., Berkeley House, Hampton-on-Thames
W. Boyd Dawkins, Esq., F.R.S., F.S.A., Woodhurst, Fal-
lowfield, Manchester
E. Sidney Hartland, Esq., F.S.A., Gloucester
Jesus College Library, Oxford
The Rev. F. H. J. MacCormack, F.S.A.Scot., Whitehaven
Manchester Free Library
Evan Mathias, Esq., Hatton Court, London
Henry Owen, Esq., B.C.L., Savile Club, London
Hamlyn Price, Esq., Kandy, Ceylon
D. Lleufar Thomas, Esq., 2, Brick Court, Temple, London
John Williams, Esq., M.D., 63, Brooke Street, London
Robert Williams, Esq., F.R.I.B.A., 8, St. John Street, Adel-
phi, London

NORTH WALES.

The Lady Augusta Mostyn, Gloddaeth, Llandudno
The Right Hon. W. E. Gladstone, M.P., Hawarden Castle
The Very Rev. the Dean of St. Asaph

E. Buckley, Esq., Milford Hall, Newtown
 Edward Griffith, Esq., Springfield, Dolgelly
 Thomas Hughes, Esq., Greenfield, Holywell
 J. C. Jones, Esq., Brynbella, Penmaenmawr
 The Rev. D. Jones, Pwllheli Vicarage
 Rev. Morgan Jones, Bangor
 The Rev. J. Morgan, Llandudno Rectory
 R. Ivor Parry, Esq., Llys Ivor, Pwllheli
 Edward Roberts, Esq., Mona View, Caernarvon
 Theodore Row, Esq., Ruthin
 The Rev. R. Owen Williams, Holywell Vicarage
 Miss Frank Wynne, Ystrad Cottage, Denbigh

SOUTH WALES AND MONMOUTHSHIRE.

The Right Rev. the Lord Bishop of Swansea
 Sir W. T. Lewis, Mardy, Aberdare
 The Rev. J. J. Beresford, Llanarthney
 Joseph A. Bradney, Esq., Talycoed, Monmouth
 Ernest Clark, Esq., Carmarthen
 R. D. Cleasby, Esq., Penoyre, Breconshire
 R. Preston Cole, Esq., Llandrindod
 The Rev. W. Dovey, Llansannor Rectory, Cowbridge
 David Evans, Esq., Ffrwdgrech, Breconshire
 Miss Harford, Falcondale, Lampeter
 Joshua Hughes, Esq., Rhosycadar Newydd, Cardigan
 The Rev. J. Hughes, Cwmdru Rectory
 T. N. Joseph, Esq., Swansea
 The Rev. C. W. Lewis, Heyop Rectory, Knighton
 Iltyd Nicholl, Esq., F.S.A., The Ham, Cowbridge
 H. P. Powel, Esq., Castle Madoc, Breconshire
 D. M. Richards, Esq., Mardy Office, Aberdare
 J. E. Samuel, Esq., Dowlais
 Miss Talbot, Margam Park, Taibach
 J. Vaughan, Esq., Merthyr Tydvil
 D. Williams, Esq., 5 Commercial Place, Aberdare
 Thomas Wood, Esq., Gwernyfed Park, Breconshire

THE MARCHES.

The Rev. Canon R. H. Morris, D.D., Eccleston, Chester

The retiring members of the Committee are :

J. R. Cobb, Esq.
 Egerton G. B. Phillimore, Esq.
 George E. Robinson, Esq.

And it is proposed that the following be elected

Egerton G. B. Phillimore, Esq.

George E. Robinson, Esq.

And H. F. J. Vaughan, Esq., *vice*, J. R. Cobb, Esq., who as Local Secretary for Breconshire continues to be a member of your Committee.

Your Committee, at a Special Meeting held at Shrewsbury on April 23rd, decided that the Index should at once be put into the printer's hands, and appointed your Chairman of Committee, your Treasurer, and Mr. Romilly Allen, as a Sub-Committee to arrange about the printing of it. They also considered the revised rules, which have been printed, and will be presented to you for confirmation.

EXCURSION, FRIDAY, AUGUST 22ND.

The last day of the Meeting was also the finest, so that there was no necessity for the use of a cloak like the one described in the Life of St. Winifred. Every year, on the Vigil of St. John the Baptist, St. Winifred sent a cloak to St. Beuno by placing it on a stone in the fountain, when it was immediately conveyed to him, floating down the stream on the stone. "The virtue of this cloak, on account of the merit of the virgin, was such that wheresoever St. Beuno might be clothed therewith, it neither got wet with rain, nor was its nap turned by the wind. From the event of such thing St. Beuno called the coat 'Siccus'." There is a stone still to be seen beneath the water of St. Winifred's Well, which is called St. Beuno's Stone. This is, no doubt, the one that was formerly credited with such miraculous properties.

Watt's Dyke.—Starting at 9.30 A.M., some of the party went to see a portion of Watt's Dyke, situated just outside the town of Holywell, on the north-east side; but the majority made straight for the Church and St. Winifred's Well which lies close to it. Watt's Dyke is an earthwork of the same description as Offa's Dyke. Nothing is known of its history. Its course is marked on the Ordnance Map, running in a south-easterly direction between Northop and Mold, nearly parallel with the shore of the estuary of the Dee, at a distance of from three to six miles from it, and then turning south at Hope towards Wrexham and Oswestry. Offa's Dyke runs parallel with Watt's Dyke, the latter being to the east of the former, and consequently further away from the foot of the Welsh Mountains, and nearer England.

Holywell Church.—Holywell Church possesses hardly any interest for the antiquary. There are some tablets with inscriptions to the memory of members of the Mostyn and Pennant families in the interior, and a mutilated effigy of a priest with a maniple, holding a chalice against his breast.

St. Winifred's Chapel and Well.—Adjoining the churchyard, and upon the same level with it, is the chapel above St. Winifred's Well,

a building in the Perpendicular style, having a frieze of sculptured beasts forming a moulding running round the whole, similar to that already noticed at Mold Church.

The Well lies immediately beneath the Chapel, the floor of the latter being supported by the vaulted ceiling of the former. The Well is approached by a flight of steps from the road. Camden says of it: "Under this place I viewed Holywell, a small town where there is a Well much celebrated for the memory of Winifred, a Christian virgin, ravished here and beheaded by a tyrant; also for the moss, it yields very sweet odour. Out of this Well a small brook flows (or rather breaks through the stones, on which are seen I know not what kind of red spots), and runs with such violent course that immediately it is able to turn a mill." Nothing is more astonishing than to see the enormous volume of water which rushes out from the stream, and the clacking of the wheel of the mill which Camden speaks of is still to be heard. It is not more than twenty yards from the spring.

It is hardly necessary here to repeat all the legends connected with St. Winifred. Those who are interested in the subject may consult Rees' *Cambro-British Saints*, Bishop Fleetwood's *Life and Miracles of St. Winefrede*, Capgrave, *Nor. Leg. Angl.*, and *Vita SS.*, iv, 20, No. 3. The life of the Saint is said to have been written by the contemporary monk Elerius; but the earliest authentic account is that given in the twelfth century by Robert, Prior of Shrewsbury (MSS. in British Museum, Claud. A v, and in Bodleian Library, Oxford, Laud. 94). Ralph Higden, in his *Polychronicon*, has a curious Latin poem about St. Winifred, in which he tells us that the descendants of Caradoc, who beheaded St. Winifred, were condemned to bark like dogs until they came to bathe in the Well:

"Qui scelus hoc putaverat
Ac nati et nepotuli
Latrant ut canum catuli
Donec Sanctæ suffragium
Poscant ad hoc fonticulum
Vel ad urbem Salopiæ
Ubi quiescit hodie."¹

The Well is rented by the Roman Catholics, and large numbers of pilgrims annually visit the place that they may take advantage of the reputed miraculous properties of the waters in order to be cured of various diseases. Suspended from different parts of the roof and walls of the Well are to be seen many *ex voto* offerings of crutches, etc., left by grateful persons who have been healed at the Well. The feast of St. Winifred is on November 3.

The structure over the Well is a very beautiful specimen of Perpendicular architecture, erected by Margaret, Countess of Rich-

¹ "Historiæ et Anglicanæ Scriptores XX", by Thomas Gale. Oxford, 1691. P. 190.

mond, the mother of Henry VII; to whose generosity we also owe the churches of Mold and of Northop.

A plan of the Well is given in the *Archæological Journal*, vol. iii, p. 148, and general views will be found in Pennant's *Tours in Wales* and Buck's *Views*, vol. ii, Pl. 395. The shape of the basin of the Well is an eight-pointed star, having angles of 90 and 135 degrees. Vertical mullions or pillars rise from each corner of the star to support the vaulted roof, and the spaces between were originally filled in with tracery (now gone) which screened the Well off from the passage running round it. The chamber in which the Well is enclosed is square, having no openings in the walls, except in the front, which is pierced by three low-pointed arches, and a door in one of the side-walls. There are flights of steps within the chamber on each side of the basin of the Well, in front, leading down to the bottom. The bosses of the vaulting are ornamented with the arms of the Stanley family, Catherine of Arragon, and others. There is a very large cylindrical, pendent boss over the centre of the Well, covered with elaborate sculpture.

Outside the Well is a large bath, open to the air. Under the water, at one corner, is St. Beuno's Stone, already mentioned.

Basingwerk Abbey.—Leaving St. Winifred's Well and its mediæval associations with much regret, a drive of a mile down the road along the west side of the gorge formed by the stream which issues from the Well, brought the party to Basingwerk Abbey. The ruins are situated on rising ground on the east side of the entrance to the valley, about a quarter of a mile south of the Holywell Railway Station. Papers on Basingwerk have been published in the *Archæologia Cambrensis*, vol. i, p. 97, and in the *Journal of the British Archæological Association*, vol. xxxiv, p. 468, by Mr. E. P. Loftus Brock. Buck's *Views* (vol. ii, Pl. 389) may be referred to as showing how much of the ruin has been destroyed during the present century. Giraldus Cambrensis lodged a night at Basingwerk (A.D. 1188) when in the train of Archbishop Baldwin on his progress through Wales to preach the Crusade. He calls it "Cellula de Basingwerk", which does not seem to favour the idea that there was a large monastery there at that time. Ranulph, second Earl of Chester (A.D. 1131), was one of the greatest benefactors to the Abbey, and possibly its founder.

The style of the architecture of what remains of the Abbey is very late transitional Norman or perhaps Early English. The north side of the nave, north transept, and choir, are completely gone, although their position might be ascertained, no doubt, by excavation. The west wall of the nave is standing to a height of 8 ft., and the south wall to a height of 2 ft. 6 in. The west and south walls of the south transept are complete, and the triple lancet-window in the south gable is the most prominent feature in all the views of the Abbey. The pointed arch leading from the south aisle of the nave into the south transept is still perfect. The width of the aisle may be fixed by the respond of the nave-arcade. The

springing of the arches of the central tower can be seen at the top of the south-west pier, the only one now standing. To the south of the south transept are the ruins of a long range of buildings on the east side of the site of the cloisters. The east walls are the most perfect. When Buck's View was taken the west walls also were in existence. The lower story was occupied by the sacristy, chapter-house, fratry, etc.; and the upper story, the holes for the floor-beams and rows of lancet-windows of which are not yet destroyed, was used as the monks' dormitory. Part of the chapter-house forms a chamber lighted by lancet-windows, adjoining the east side of the range of buildings, and entered from it through two round arches springing from a pillar in the centre of the opening. On the south side of the site of the cloisters is the refectory, which is perfect with the exception of the roof, and contains some good Early English architectural details.

One good result of the visit of the Cambrian Archæological Association to Holywell will be that there is a chance of the ruins of Basingwerk Abbey being systematically excavated. Mr. T. Vaughan Hughes has commenced to dig some trenches on the site of the north transept, and has discovered several encaustic tiles. Mr. Hughes has, unfortunately, no special knowledge as to how such a work should be undertaken; but he has promised that he will do nothing further without advice from some competent authority. It would be better to leave the thing altogether untouched than to do it badly.

By kind permission of the Council of the British Archæological Association, and with the author's sanction, we are enabled to reprint Mr. E. P. Loftus Brock's paper (vol. xxxiv, pp. 468-76):—

“The site of these ruins testifies to the truth of what we are able to glean from the history, at present obscure, of this building, that it was not founded for Cistercian monks. There is here no secluded dell shut in from the surrounding world by high hills, and lying on low ground close to a stream. There are several such in this immediate neighbourhood; but they were set aside, and the site selected for this house is higher ground than other positions near it. It overlooks the country on almost every side, while on the north and west is a broad and extensive panorama of the estuary of the Dee, with the long lines of the Cheshire hills beyond. The site has probably been an inhabited one from long prior to its use by a colony of monks, since to the south-west stretches the line of Watt's Dyke, which after its lengthy course terminates close to here, and apparently in connection with the old fortification, Basingwerk Castle, the traces of the foundation of which are at no great distance. The presence of a fortification in close proximity to a Cistercian house is a great anomaly, since these monks, as a general rule, sought for the most secluded spots, far away from the traffic of men. We may accept it as confirmation enough of the meagre history that the Cistercians came late to this site, which was formerly occupied by other monks, and is additional evidence beyond what we

have from the elevated rather than the secluded position. The only example known to me of a Cistercian establishment on high ground is at Scarborough, close to the approaches of the Castle, and the same arrangement may have occurred here.¹ The history and the site, however, confirm one another, and we may consider it is determined that the Cistercians were not the first monks to settle here, but we have no record of their arrival. The entry of the foundation does not occur in either of Mr. W. de Gray Birch's two lists; and the *Brut y Tywysogion* does not aid us, although mention is made of the adjacent Castle.

"The charter of King Henry makes no mention of the Order of monks; and the fact of the dedication to St. Mary, universal in Cistercian abbeys, does not help us, for it is shared by other and older bodies. We have certain evidence, which has often been referred to, of the existence of a religious settlement here in early times, prior to the year 1119, since in that year Hugh Lupus, Earl of Chester, being on his way to the Well of St. Winifred, was attacked by the Welsh, and sought refuge in an Abbey in the neighbourhood, which was undoubtedly on the site of the present building. We may safely conclude that the original foundation was by one of the early princes of Wales, since the charters of Llewelyn ap Iorwerth and David his son speak of donations having been given by their predecessors. This evidence is conclusive that the original monks must have been an older body than the Cistercians; but there is no record when, and under what circumstances, the latter became the possessors.²

"It is not my intention to go closer into the present meagre documents, from which all that is known at present of the history is derived. These have frequently been passed under review, and it may be better to leave them until they can be better traced by the light of some probable future discoveries. I will not also attempt to solve the discussion as to whether the charter already referred to was granted by Henry II or Henry III. Two points may, however, be glanced at,—one is that the building whose ruins we now see could not have existed (except some small part) in 1188, since Giraldus Cambrensis in that year stayed here for one night, and he speaks of the Monastery simply as a 'small cell' ('*Celula de Basingwerk*').

¹ It may be noted, however, that Scarborough was but a cell attached to a foreign house, and has nothing whatever of the usual Cistercian plan.

² These charters are of later date than the time of Henry II, but no mention is made of any charter of this King. This absence of usual custom rather favours my belief that it was Henry III, and not Henry II. King Henry's confirmation is but a grant of gifts to the Monastery, and therefore no preceding charters (if any) had occasion to be referred to. The Chapel of Basingwerk is given by the King, and described as being that in which the monks *first* dwelt, and we may therefore infer that some new buildings were either erected or in progress. The bulk of the ruins cannot be ascribed to Henry II; but the time of Henry III would do very well.

“ We shall presently see that the architectural evidence indicates a later date for the bulk of the building ; and this is so far opposed to the foundation in the time of Henry II, since some few, it may be, of the buildings generally bear some relation to the period of the charter. Another is with respect to the foundation by Henry II here, or at least somewhere in the locality, of a house for Knights Templars. Because no remains of this are known to exist, the very foundation has been denied. Argument like this is always dangerous ; but it cannot be admitted in this case, since it is referred to more than once in almost contemporary chronicles. A notice of this event in *The Waverley Chronicle*, under date 1157, may, however, be accepted as conclusive, since it speaks of King Henry having concluded works at Rhuddlan Castle and Basingwerk Castle, and between the two a house for Knights Templars.¹ This gives us alike the date, the founder, and the position ; and it also indicates that we may at once dismiss the title of ‘Templars’ Chapel’, actually given by some writers, including even Pennant, to the existing refectory here, for ‘inter hæc duo Castra’ must have been miles away. The above extract is valuable also for its negative evidence that King Henry II, while he had his masons at work on the adjacent castles and elsewhere, did nothing to the buildings here, since it would have been recorded.

“ The works to the Castle were but repairs, probably after the battle fought here, in 1156, between King Henry and the Welsh ; but we learn from the *Brut y Tywysogion* that in 1165 Basingwerk Castle was destroyed by Owain Gwynedd. It is called ‘Dinas Basing’, and this title may be noted as another Saxon name occurring along the line of Offa’s and Watt’s Dykes.

“ Let us turn to the ruins of the Abbey, and endeavour to glean what they have to reveal of their own history. Notwithstanding the different aspect of the site we find here a perfect arrangement of a Cistercian house, remarkable not only for its completeness, so far as traces remain, but for the purity of its design and the harmony among all the parts.

“ The abbey church has a slype or sacristy adjoining its south transept ; next in order, going south, the chapter-house ; then probably the parlour ; and lastly, the day-room or calefactory. These form one side (the eastern) of the cloister-space. The south side of the latter has, in the south-eastern angle, the kitchen ; and next to it the refectory, which is built, as is so frequently the case, north and south. The buildings on the west side are gone. The dormitory extended over the whole of the eastern buildings. A large, long range of buildings of brick and stone, with a superstructure of heavy oak timbers, filled in with wattle and plaster, extends eastward from the kitchen, and were formerly cellars and storehouses.

¹ “Castrum Rowelent firmavit, et dedit illud Hugoni de Bello Campo, et aliud Castrum, scilicet Basingewerch, fecit, et inter hæc duo castra unam domum militibus Templi.”

“Let us examine these in detail. The church had its east end close to the bold, cliff-like bank, which comes more or less close to the whole northern side as well; and below the cliff, dividing it from the public road, is an extensive fishpond, now divided into two by a high modern bank which formerly carried a tramway from the high ground on which the Abbey stands, across the public road by a bridge, and with a slope to the low level of the land below, and so on to the edge of the river. The church was cruciform; but at present all that is visible are the south gable of the south transept, with a triplet of lancets above the line of the roof of the abutting dormitory; the west wall of this transept, with the arch into the south aisle of the nave, and one of the responds to the south-west of the usual central tower, with one attached column of the nave-arcade in it; the cloister-door; a small height of the south aisle wall; and just enough of the west wall to enable us to make out the ground-plan. The church is built of the brown sandstone of the district; not a very durable material, and the surface has succumbed considerably to the action of the elements. The mouldings and other ornamental works have, therefore, suffered severely, but they can readily be made out. The aisle-arch is of plainly chamfered orders springing from an abacus, and the same is observable above the engaged half-round column of the nave-arcade; but we may observe that the face west of the nave had a third chamfered order, carrying the thickness of the wall, which is greater than the width of the pier. The capital is all but gone. The tower-pier has a bold corbel to carry the additional thickness next to the nave-columns, and space was thus obtained beneath it for the choir-stalls. The bearing arches of the tower spring from very handsome corbels close under the springing, and not from shafts. The arches were of plainly chamfered orders only. The corbels and traces of the arches over are only visible from the south and west arches in the one solid pier,—the only relic of the central tower. There is a trace of a clerestory-window of the nave, and its internal string-course, and we may conclude that they were single lancets. There was no triforium. The cloister-door, which is circular-headed, has been carefully moulded with clustered beads, hollows, and bow-tells, in several recessed orders; and the west (central) doorway into the nave probably had a door somewhat similar, but only traces are visible of a recessed order or two to the south jamb.¹ In the south wall of the transept is a pointed doorway to afford access to the night-stairs from the monks' dormitory. The stairs were of wood, and have, therefore, quite disappeared. There are two lines

¹ The rough bank of earth touching the north-west angle of the nave is part of the disused tramway. The masses of old walling and concrete in the hedge skirting the fishpond, next the public road, have most probably been brought from the ruins above or from Basingwerk Castle; but their position appears old. From there being no mark of the rood-loft against the tower-pier, as at Valle Crucis, it is probable that it was more to the west in the nave here, as it was there formerly.

of roof of the south aisle of the nave visible over the arch leading into the transept, showing a reconstruction at a different slope. The style of the church is Early English of a good type (early thirteenth century), and, when perfect, of excellent effect. The base of the south wall of the south transept seems somewhat earlier, and may be a portion of the 'small cell' which existed in the time of Giraldus Cambrensis. It has a small, round-headed opening into the sacristy; a chamber, however, now quite destroyed; but we may trace a round-headed and chamfered doorway which afforded entrance to it from the cloisters, and also a portion of a square-headed Perpendicular window eastward.

"The Chapter-House.—The main body of this building, entering from the cloisters, has quite disappeared, and the two conspicuous round-headed arches, which are often taken for the entrance, in reality do but lead into an eastern projection of the chapter-house, and were formerly within the building. The clever way may be noted in which the builders have carried the thick wall above upon a thinner wall beneath. The projection is of the same Early English date, and has been vaulted with quadripartite vaulting, but with additional ribs, to meet the piers of the three eastern lancets. These windows and the two lateral ones are moulded, and of much beauty. They have been glazed, but not into rebates. A sinking, as if for a frame, is visible. The projection was probably covered originally by a lean-to roof; but in fifteenth century times a chamber was constructed over it (probably the muniment-room), and opening from the dormitory. The chapter-house proper has had a flat ceiling, and the dormitory a boarded floor, since the holes for the beams remain.

"The Day-Room.—This must have been a spacious apartment, lighted by an eastern range of broadly splayed lancets, which, from the fact that they have no rebates for glass, appear to afford evidence that the poor monks in this their most social working room had no shelter from the elements. The Rev. Mackenzie Walcot states that this was so at Old Cleeve, and from similar evidence; but the windows here, and there also, may have been glazed with movable frames only, secured to the iron stanchion-bars; and let us hope that they were. The ceiling has been formed at the same level as that of the chapter-house. A door opens externally direct to the east. No trace is apparent of a chimney in the existing ruins, probably owing to their overgrown state; but it may have been in the south wall, where there are signs of reconstruction; or in the west wall, now demolished. The parlour was probably next the chapter-house, but there are no traces. The east wall has external buttresses, and one of these, at the south-east corner, has been retained, although the wall it abuts against is fifteenth century work.

"The Dormitory, over, has also a range of eastern, unglazed windows. The walls are too much broken by gaps to determine the position of any fireplace; but a shaft is shown in Buck's View. The entrance to the monks' night stairs is perfect on this side; and

next it is evidence of the reconstruction of the angle-wall of the transept when the dormitory was built, showing that the base of this wall is older. The roof has been of a sharp pitch, as is shown by the water-table beneath the three lancets of the transept; and to prevent obstruction to these, it has been hipped back in its upper portion. A small doorway has opened from the south-east angle, now much dilapidated; and it was probably for the passage of the sacristan to watch the sanctuary light, as at Valle Crucis. The slope of the transept-gable is still preserved by a few of its coping-stones which totter above the lancet-windows.

“*The Kitchen* adjoined the day-room, from which there is a door in the south wall, and another in the splayed south-west corner. A large part of the east wall is down, but enough remains to indicate that this apartment is late fifteenth century work. It is built against the older buttress, and there are traces of cross-walls. The fire-place opening is to the south, and between two good Perpendicular windows, now blocked.

“*The Refectory* is a remarkable building, which has been of much beauty. Buck’s View shows it with a perfect roof, a gable-cross, and with four lancet-windows. It is now roofless, and the gable is broken down to the ground-level, leaving thus but the three external walls and two jambs only of the gable-windows. The internal appearance is of great beauty, so far as the west wall is concerned, for it is filled with a series of varying splayed niches, some of which have been pierced with windows, now blocked. These are adorned with beautifully moulded shafts, banded, and with caps and bases, and arched heads above them with labels, etc.; all very elaborately moulded, and having small nail-headed bands. Some are round-headed, with quatrefoils; and there is a small, low, round-headed doorway in the west wall. There is a locker close to the north wall, and opposite to it is a serving door from the adjacent kitchen. The whole of the eastern wall has a perfectly plain surface, in curious contrast to the opposite one, and is most probably of later date. The north wall is comparatively modern, and built of older materials since the dissolution. A few of the old stone corbels remain, and indicate that the roof had principal rafters, while from Buck’s View we know that it was of a high pitch. The work generally agrees with current work such as we find in England; but it is somewhat later in date than other Early English work here.

“*The Cloister* space has been occupied by an ambulatory around its four sides, of wood, covered with a sloping roof. We may notice one of the corbels against the wall of the south transept.

“The long range of offices to the east of the kitchen, already alluded to, are of interest on account of their almost unaltered condition; but they are in a terrible state of neglect, the eastern part, where there is an L-shaped prolongation southwards, being partially unroofed. The massive timbers and the solid construction are deserving of admiration. The upper floor, approached by probably the original rough stone steps, is used in part for a storage of

tanned hides, while in others various unsavoury stages of a tanner's business are being pursued.

“The history, as told by the ruins, agrees in the main with recorded history. We have traces of an early building, and we have a later and perfect Cistercian plan. Although, as we have seen, history is doubtful of the date of the latter, the architecture tells us that this must have been carried out very early in the thirteenth century, and by English rather than by Welsh hands.¹

“The usual traditions with respect to the removal of portions of the building to other places are as numerous here as elsewhere in Wales. A part of the roof is at Cilcain Church. This is, perhaps, as true as that of the glass of Llanrhaidr Church, so far away, being also from here. The whole area of the church and most of the other buildings is overgrown with nettles, long grass, and weeds, while several large trees have taken firm root, and with their foliage cover the weather-worn ruins with a grateful shade. Filth appears everywhere. The roofless refectory is used as a horse-litter. Rough mounds of accumulated earth cover, to a great extent, the foundations of the transepts and choir. The noise of the neighbouring manufactories reaches us, with the odour of alkali and copper. The lofty chimney of the opposite Greenfield Works, the noise of the passing trains, and the moaning wind through the outstretched wires of the electric telegraph, all alike tell us of altered life and society, and of the change that has fallen upon this spot,—a change with advantages, let us hope, but which should not make us forgetful of the past.

“Something is due at the hands of the men of this century to these remains, and it is to be hoped that our Meeting may be the means of directing the attention of the owner of these ruins to their neglected condition. Since the foundations of the entire ground-plan are most probably perfect beneath all the signs of neglect which surround us, it is greatly to be desired that a little care and attention should be bestowed, not only for the preservation of what is left (which is very necessary), but also for the uncovering of what is buried. A small outlay and a little loving care only are needed to render these remains as interesting, in proportion to their extent, as those of Valle Crucis; and the earth accumulated over the site might cheaply be formed into a raised bank to act as a barrier to guard them from further havoc. I hope that some remonstrance may be recorded by this Meeting in favour of these remains, which shall not only result in what we see being carefully guarded for the future, but that all the portions buried beneath us may be revealed and cared for. A small cost would transform this neglected

¹ The distinctive features of ancient Welsh buildings are sufficiently marked to indicate a different school from English work. This applies, however, more to earlier than to later works, and least of all to sixteenth century ecclesiastical buildings. Indeed, the English fashion of apses, which revived then, as we see at Henry VII's Chapel and at Coventry, appears also at Gresford Church and Holywell.

spot into one of beauty, valuable not only for research, but for the recreation of the busy population around it."

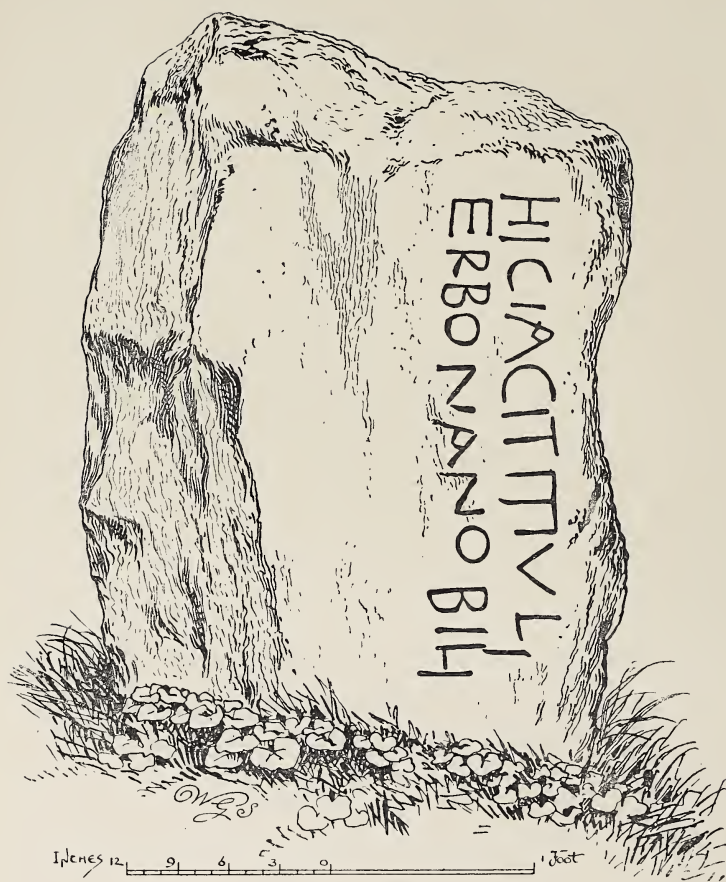
A passage from the Life of St. Werburg has been quoted (*Arch. Camb.*, vol. i, p. 97) to prove that there was a monastery at Basingwerk in the time of Richard, son of Hugh Lupus. Basingwerk is certainly mentioned in the Life, but nothing is said of a monastery. Perhaps some confusion has arisen in consequence of its being stated that a monk advised the Constable, William of Chester, to pray to St. Werburg; but it was a monk of Hilbre, not of Basingwerk. The story is as follows:

"Whiche prayer ended with wepyng and langour.
Beholde and consider well with your gostly ee
The infinite goodness of our Saviour;
For like as Moises devided the redde see,
And the water of Jordan obeyed Josue,
Ryght so the depe river of Dee made division.
The sondes drye appered in syght of them ech one.
The Constable consyderynge, and all the company,
This great Miracle trancendyng nature,
Praysed and magnified our Lord God Almighty,
And blessed Werburge the virgin pure.
They went into Wales upon the sondes sure,
Delivered their lorde from drede and enmitie,
Brought him in safe garde agayne to Chestre cite."

(Metrical Life of St. Werburg, by Henry Bradshaw, a monk of Chester, taken from an earlier source. Printed by Pynson in 1521. Two manuscript copies in Bodleian Library, Oxford, and British Museum. Reprinted by Chetham Society, vol. xv, p. 187, 1848). In canto xviii it is related "Howe sondes rose up within the salt see against Hilburghee, by Saint Werburghe, at the peticion of the Constable of Chestre."

The poem goes on to say that Richard, son of Hugh Lupus, intending to make a pilgrimage to Holywell, is attacked by the Welsh, and sends a message to his Constable, William, son of Nigell, at Chester, to raise an army and meet him at Basingwerk. The Constable marches with his army to Hilburghee (Hilbre), hoping to get ships to take him across the Dee, but finds none. A monk of Hilbre then recommends him to pray to St. Werburg.

Downing.—The next place visited was Downing, formerly the residence of Thomas Pennant, the great Welsh antiquary, which is situated about three miles west of Holywell Railway Station. The house was built in 1627, and afterwards altered by Thomas Pennant, who was born in the yellow room on June 14, 1726. He was enabled to spend money on improvements owing to the fortunate discovery of a valuable lead-mine on his estates. Thomas Pennant's branch of the family came from Bychton, which lies midway between Downing and Mostyn Hall. A full description of Downing and its contents will be found in Pennant's *History of the Parishes of Whiteford and Holywell*. The members were allowed to see the interior of the house, through the courtesy of the Earl of Denbigh.



INSCRIBED STONE AT DOWNING.

SCALE : $\frac{1}{12}$ full size.

Downing Inscribed Stone.—Afterwards an inspection was made of an inscribed stone which was brought from Caerwys, and is now erected in the garden, close to a small artificial lake below the house. It is a rude whinstone boulder, 3 ft. 9 in. high, by 3 ft. wide, by 1 ft. 6 in. thick, inscribed, in debased Latin capitals of the sixth or seventh century,

HIC IACIT MVLI
ER BONA NOBILI

(Here lies a good and noble wife); or, according to Professor Rhys, “here lies the good wife of Nobilis”. The M of MVLLER is the only letter of the minuscule form, indicating a transition from the Roman capitals to the Hiberno-Saxon minuscule.

The Downing inscribed stone stood formerly a mile from Caerwys. It was used as the gate-post at the entrance of a field where many Roman coins were found. It was removed to its present position in the last century. (See Prof. Westwood’s *Lapidarium Walliæ*, pl. 89, No. 4; Camden’s *Britannia*, Gough’s edition, vol. iii, p. 223; and Pennant’s *Tours in Wales*, Rhys’ edition, vol. ii, p. 76.)

Mostyn Hall.—From Downing the members went on to Mostyn Hall, where they were received by Lord Mostyn, the President of the Meeting, and conducted over the house and grounds, in batches of twenty, under His Lordship’s able guidance. Afterwards they were most hospitably entertained to luncheon.

The most interesting objects at Mostyn Hall are a splendid gold torque found at Harlech Castle in 1692; a Roman cake of copper, 11½ ins. in diameter, and 2½ ins. thick, weighing 42 lbs., inscribed

SOCIO ROMAE

and

NATSOL

The silver harp used at Welsh Eisteddfods, the commission for the Caerwys Eisteddfod in 1568, and a rude wooden vessel, of uncertain use, found in a bog near Dinas Mowddwy, Merionethshire, were shown. (See Prof. Westwood’s *Lapidarium Walliæ*, p. 169.) Lord Mostyn also exhibited (under a glass case) a selection of his valuable collection of Welsh MSS. for the inspection of members.

Mostyn Hall is built of stone, with mullioned windows and pointed gables. The oldest portions date from the time of Henry VI; but it has been remodelled and added to at various times, the most important changes having been effected by Sir Roger Mostyn in 1631. The large bay window, which is so striking a feature in the exterior, was erected at this date.¹ The views from the grounds, across the estuary of the Dee, are very beautiful.

Mostyn Hall was visited by the British Archæological Association during the Llangollen Congress in 1877.² On that occasion Mr. W. de Gray Birch, F.S.A., of the British Museum, gave an

¹ See Pennant’s *History of the Parishes of Whiteford and Holywell*.

² See *Journ. Brit. Arch. Assoc.*, vol. xxxiv, p. 407.

interesting account of the books and MSS. in the Library, amongst which are to be found the following :

MSS.—Chronicle of Robert of Gloucester. (English, fourteenth century.)

Lydgate's "Fall of Princes." (English, fourteenth or fifteenth century, with illuminated initials.)

Play written by Athony Munday, who died in 1636.

Ovid, Suetonius, and other classical authors. (Italian, fifteenth century.)

Three copies of Froissart's "Chronicle." (French, fifteenth century, with illuminated miniatures.)

Service-Book. (French, fifteenth century, with illuminated miniatures and borders.)

Dante. (Italian, fourteenth century.)

Several French Bibles.

Latin Bible. (Fourteenth century, with illuminations.)

Chronicle of St. Werburg.

Giraldus Cambrensis.

Several Welsh MSS. (fifteenth and sixteenth centuries), including History of England, Llyfr Coch Nannau by Ellis Griffith.

Books.—Original Folio Shakespeare.

Letters.—Mostyn Correspondence, 1672-1740, 11 vols.

(For Catalogue of MSS., see Hist. MSS. Commission, 4th Report.)

Whitford Church.—After leaving Mostyn Hall, the next place visited was Whitford Church, a mile and a half to the southward. The only objects of interest here are some fragments of sepulchral slabs of the fourteenth century, and a sundial with a Welsh inscription, found whilst the church was undergoing restoration by Mr. Ewan Christian, and some monuments belonging to the Mostyn family. The flagon of the Communion plate is dated 1755, and the paten 1733. For further particulars see Pennant's *History of the Parishes of Whiteford and Holywell*.

The so-called Roman Pharos.—Before returning to Holywell, the members went to see the so-called Roman Pharos, situated in a wood called Coed y Gareg, on the top of a hill, a mile to the west of Whitford. The tower is a comparatively modern building, as is evident by the wooden lintels to the windows. The invention of the Roman Pharos theory is due to Pennant (see *History of the Parishes of Whiteford and Holywell*.)

EVENING MEETING, FRIDAY, AUGUST 22ND.

A public meeting was held at the Town Hall at 8.30 P.M., at which papers were read by J. W. Willis-Bund, Esq., F.S.A., on "Monasticism in Wales", and by Edw. Owen, Esq., on "Caerwys." These papers will be printed in a future Number of the *Archæologia Cambrensis*.



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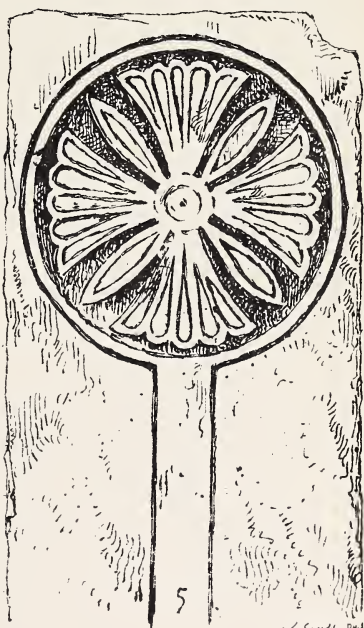


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A. & S. SMITH - PAINTER

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NOTE ON PIG OF LEAD IN CHESTER MUSEUM.

WE extract from *The Western Mail* the following correspondence, which arose out of a notice in that paper of the Association's visit to Chester, as containing a discussion of several important points not touched upon at Holywell, and as elucidating the topographical history of the district within which we recently met:—

“SIR,—In your issue of Friday, the 22nd instant, the statement of Archdeacon Thomas' discovery in the Chester Museum on Thursday the 21st instant, requires correction. It is there stated that 'the inscription upon a pig of lead found at Flint has hitherto been given as *Deceango*. The correct reading was found to be *Deceangi*.' The facts are that the reading has hitherto been *Deceangi*, which has been taken by some to stand for *De Ceangis* ('from the Ceangi'), but that Archdeacon Thomas discovered that the letter hitherto read as *i* in the word on one of the pigs of lead in the Museum (for there are *two*) was unquestionably an *l*. Subsequently I examined the other identically inscribed pig, where the *l* of the word is still clearer than in the first. Moreover, it appeared to me that there was no trace whatever, in the last letter but one, on either of the pigs, of the vertical bar which distinguishes a *g* from a *c*, and that the word is to be read *Deceancl*. If this stands for the modern *Tegeingl*, as I presume it must do, we should, of course, expect a *c*, not a *g*, in the first century A.D.; but, unfortunately, the incrustation of the lead in both pigs makes this point less certain than it might be.

“Finally, *Tegeingl* was *not* 'the Welsh name of the present county of Flint', but only of the northern portion thereof; the portion, however, in which lead is mostly found.

“I am, etc.,

EGERTON PHILLIMORE.

“P.S.—I have had squeezes taken of the word *Deceancl* from both pigs, which entirely confirm the reading now given of the last two letters.”

“SIR,—In regard to the letter of Mr. Egerton Phillimore in your issue of the 29th of August, correcting two words in the Report of the Association's visit to Chester, I beg to state that the errors are those of the telegraphist, and not of your Correspondent, as an examination of the 'copy' handed in will at once indicate.

“Mr. Phillimore observes that there are *two* pigs of lead bearing the word *Deceangl* or *Deceancl*, and conveys the impression that he was the discoverer of the right reading of the stamp upon the

second pig. This is not so. Both pigs had been examined, and squeezes taken, before Mr. Phillimore's attention was expressly drawn to them. Mr. Phillimore may possess some occult information to prove that "Tegeingl" was *not* the Welsh name of the present county of Flint. I assert that there is some evidence to show that it *was*.

"I am, etc.,

YOUR CORRESPONDENT."

"SIR,—Circumstances have prevented me from previously answering the letter of 'Your Correspondent' in *The Western Mail* of September 1, on the subject of the two inscribed pigs of lead at Chester. He may be assured that I had and have not the slightest desire to make a claim to the discoveries of others. As a matter of fact, I did not know, when I previously wrote to you, whether the correct reading of the inscription on the pig No. 2 had or had not been noticed by any one before I saw it; but I accept 'Your Correspondent's' statement that it *had*.

"I was not present at the earlier part of the meeting in the Chester Museum, and when I arrived the pig No. 2 was in such a position that the inscription on it could only be read with difficulty, and could not be rubbed or squeezed at all; so I hastily concluded that it might not have been turned over so as to enable a reading, rubbing, or squeeze, to be taken previously to my arrival. I may add that before I inspected the pigs I was only informed that the inscription read *Deceangl*, and not *Deceangi*; and that my remark that the *g* of this word might equally well, or better, be read a *c* was original; *i.e.*, it was not suggested to me by any other person, even if it was anticipated by any such person, which I am not yet aware that it was.

"'Your Correspondent' further states that there is some evidence to show that '*Tegeingl* was the name of the present county of Flint', in reply to my assertion that *Tegeingl* was only the name for the northern portion of that county. I beg to state that I have examined all the chief authorities on this question, *viz.*, the three old lists of the cantrefs and commotes of Wales, of which one is printed in Rhys and Evans' volume containing the *Bruts* from the *Red Book of Hergest*, and very inaccurately in the *Myvyrian Archæology*, where it forms the *second* of the two lists there printed; another in *Y Cymmrodor*, vol. ix; and the third in Leland's *Itinerary*, vol. v. Four more modern lists, one forming No. 1 of the *Myvyrian*, and wrongly supposed to come from the *Red Book of Hergest*; the second in Sir J. Price's *Description of Wales*; and the third and fourth in two seventeenth century MSS. in my possession; the *Taxatio Ecclesiastica* of 1291, as given in Archdeacon Thomas' *History of the Diocese of St. Asaph*; the *Plwyfau Cymru* in the *Myvyrian*; Archdeacon Thomas' above cited work; and Leland's *Itinerary*. These authorities are at one on the following points:

"(1.) They confine the ancient *cantref* or hundred of *Tegeingl*,

represented in 1291 by the Deanery of Englefield, in 1535 by the Deanery of Tegeingl, and since 1844 by those of Holywell and St. Asaph, to that part of the present county of Flint which is to the north of the ancient parishes of Mold (which included the present ones of Mold, Nerquis, and Treiddyn) and Hope.

“(2.) They place these parishes of Mold (co-extensive with the old commote of *Ystrad Alun*, or Moldsdale) and Hope (*alias* Easton, Estyn, Llangyngar, or Llangynfarch) in one of the hundreds of Powys Fadog; the rest of which hundred, except the township of Bodidris in Yale, is now in Denbighshire. This hundred was subsequently represented by the Deanery of Yale and Stratalun, except Hope, which was in the Deanery of Maelor, corresponding to the hundred next to be mentioned.

“(3.) They place the detached portion of Flintshire known as *Maelor Saesneg*, or English Maelor, which contains four parishes. and projects into Cheshire and Shropshire, in another of the hundreds of Powys Fadog, which was sometimes known as the hundred of Maelor. English Maelor was in 1291, and till 1849, included in the Cheshire Deanery of Malpas.

“I should add that the parish of Hawarden was not included in the ancient Deaneries of Tegeingl or Englefield. Whether it was part of the ancient *cantref* of Tegeingl I cannot say.

“It appears from the above that out of the twenty-six parishes which (omitting Hawarden) constitute modern Flintshire, only eighteen were in Tegeingl; the remainder not being even in the same division of Wales, for they were in Powys, Tegeingl in Gwynedd.

“Thus my ‘occult information to prove that *Tegeingl* was *not* the Welsh name of the present county of Flint’, which ‘Your Correspondent’ condescendingly insinuates that I may possess, turns out to be only *occult* from those who have not studied the A, B, C, of Welsh historical topography. I am quite ready to prove my point in detail, if called upon to do so; meanwhile, the *onus* of showing *Ystrad Alun*, English Maelor, and the township of Bodidris in Yale (all now in Flintshire), to have been in *Tegeingl*, rests with ‘Your Correspondent.’ If he can overthrow the authorities I have adduced, I shall be prepared to admit his claim to speak with authority on the historical topography of Wales. ‘As at present advised’ I am unable to make that admission.

“I am, etc.,

EGERTON PHILLIMORE.”

“SIR,—In your issue of the 18th instant appears a letter from Mr. Egerton Phillimore, which is an elaboration of a previous letter written in reply to a communication of mine. The correspondence originated thus.—Telegraphing hurriedly an account of the recent visit of the Cambrian Archæological Association to Chester, I wrote, *inter alia*, that the ancient name for the present county of Flint was

Tegeingl. I confess that at that precise moment I had not in mind whether or not I was running counter to authorities ancient or modern. Mr. Phillimore came down upon me with an emphatic 'It was *not*.' This retort I saw when enjoying a much-needed holiday. Having not long previously looked into the *Domesday* geography of modern Flintshire, I thought I might venture upon the rejoinder that there *was* some evidence for my original statement. Mr. Phillimore, as 'at present advised', replies by telling me to go and learn the 'A, B, C, of Welsh historical topography.' I shall end this letter by recommending him to do likewise.

"Mr. Phillimore opens his attack by stating that he has examined 'all the chief authorities on this question', he presumably taking them to cover the whole alphabet of the study of Welsh historical topography. These authorities he parades in an imposing array of italicised capitals. They turn out to be such as are well known to all students, with the exception of two 'seventeenth century MSS.' Unless Mr. Phillimore can show that these latter are entitled to special consideration as authorities for the ancient divisions of Wales, he may just as well quote last week's local paper. Perhaps, however, it may be more courteous to consider them as the X, Y, Z, of Mr. Phillimore's topographical alphabet.

"His first authority, in point of date, is of the year 1291,—the *Taxatio* of Pope Nicholas. The lists in the *Myvyrian Archæology* may be founded upon documents or tradition of an earlier date; but their use as such can only be admitted after an exhaustive examination, which Mr. Phillimore has not yet attempted; but which, beyond any other living man, he is the best qualified to perform. However, 1291 is the 'high water-mark' of Mr. Phillimore in the discussion of the question whether *Tegeingl* was the ancient name of the whole or of only a portion of modern Flintshire. I will at once readily grant that, inasmuch as modern Flintshire consists not only of a tract of land which may be said to lie within a ring fence, but of a detached district known as Maelor Saesneg, situated about ten miles distant from the nearest point of Flintshire proper, I am unable to make any sort of a case on behalf of this outlying district. When I first wrote of the present 'county of Flint' I had altogether forgotten the existence of this *addendum* to the county. I had in my mind physical Flintshire rather than political Flintshire. The connection of Maelor Saesneg with the county of Flint is purely fictitious, and arose solely out of political considerations. So far, therefore, as concerns this outlying district, I at once admit the accuracy of Mr. Phillimore's contention. But as ninety-nine men out of a hundred, when speaking of Flintshire, mean the well-defined district so called, having natural boundaries which divide it from the neighbouring shires, I shall direct myself to that district alone. I feel sure that Mr. Phillimore will assent to the reasonableness of this limitation.

"I assert at the outset that the 'A, B, C, of Flintshire topography' is the record of the *Domesday Survey* (1086), not the *Taxatio*

(1291). Mr. Phillimore says he has consulted ‘*all* the chief authorities’, but it is extraordinary that he should have forgotten the *fons et origo* of English and Flintshire historical topography. When he takes it up he will find that the district under discussion is described as being, in 1086, in the hundred of Atiscross. It ‘corresponds to the modern county of Flint’, says Archdeacon Thomas, but excepting that portion of the county lying *eastward* of the Dee. No mention is made of the cantrev of Tegeingl or of the hundred of Englefield. There is mention of Englefield, but it is not the hundred: ‘Earl Hugh holds Roelend of the King. Here T. R. E. was Englefield, which was altogether waste.’ Then follows an enumeration of the berewicks of the manors of Roelent and Bren, after which it is stated, ‘All these aforementioned berewicks of Englefield, in King Edward’s time, lay in Roelent, and were waste, as they were when Earl Hugh [Lupus of Chester] received them. The land of this manor of Roelent and Englefield was never rated to the gelt nor hidid.’

“After this comes the survey of the manor of Biscopestreu (Bistre) and its dependent manors, all in the hundred of Atiscross; but at the period when the later authorities of Mr. Phillimore come into play, in the commot of Ystrad Alun and hundred of Y Rhiw, in Powys Fadog. Of that hundred *Domesday* makes no mention.

“All this shows that between 1086 and 1291 a good many territorial changes had taken place in the district of modern Flintshire, of which Mr. Phillimore, having begun studying ‘the A, B, C, of Welsh topography’ somewhere about half way down the alphabet, was quite unconscious. For instance, while he is quite accurate in stating that his authorities (the earliest of which is 1291) confine the ancient cantrev of Tegeingl to the ‘north of the ancient parishes of Mold and Hope’, he will find, if he gets a little higher up in his alphabet, that the parish of Kilkeyn (Cilcain), lying to the north-west of Mold, was in 1254 in the Deanery of Mold, and I suspect, therefore, in the commot of Ystrad Alun, though not necessarily in Powys Fadog. By 1291 it has become attached to the Deanery of Englefield. It occurs as part of cantrev Tegeingl (though that name is omitted) in the list of Plwyfau Cymru; it is found in the Deanery of Tegeingl in 1535, and probably also in the two seventeenth century ‘authorities’. I infer from Mr. Phillimore’s remarks that he had no idea that it was ever otherwise. As a matter of fact there was no Deanery of Yale and Strat Alun in 1254; it was probably one of the ecclesiastical changes effected after the conquest of 1282. It does not follow, however, that there was no *commot* of Ystrad Alun. Changes difficult to make out also occurred in the commot of Ial (Yale), but I am not concerned at the present moment with working them out.

“Setting aside the district of Maelor Saesneg, it therefore appears that out of the twenty-two parishes which (omitting Hawarden, as Mr. Phillimore has done) constitute the physical county of Flint, seventeen were in 1254, and eighteen in 1291, in Tegeingl; the

remainder, according to him, 'not being even in the same division of Wales, for they were in Powys, Tegeingl in Gwynedd.' Let us examine the latter statement a little closely.

"Upon the death of Owain Gwynedd, some time Prince of Wales (1137-69), it was found that he was seized of the manor of Ewloe, in his demesne, as of fee; that David, his son, entered on the said manor as Prince of Wales, and held the same until Llewelyn, the son of Iorwerth, overcame and took from him the said Principality, together with the manor of Ewloe; that Llywelyn died seized of the said Principality and manor; that after his death King Henry III occupied the same and four cantreds in Wales, that is to say, those between the Dee and the Conwy until Llywelyn, son of Griffith, Prince of Wales, recovered the said four cantreds and again attached them to the Principality of Wales; that the said Llywelyn continued seized of the said manor, as Prince of Wales, until overcome by Edward I, who seized it not only in right of his conquest, but of the conquest by Henry III of the said four cantreds, etc.

"Ewloe is one of the townships of Hawarden parish, and is only about six miles from Chester. How the manor came into the possession of Owain Gwynedd it is impossible to say with absolute certainty, but it probably resulted from his marriage with a daughter of the lord of Tegeingl. However that may be, the fact of its possession by Owain proves that the bounds of Tegeingl and of Gwynedd were more extended than at the date when Mr. Phillimore's authorities come in.

"The clause in the Statute of Rhuddlan (1284) points to the same conclusion: 'We will and decree that there be a Sheriff of Flynt, under whom shall be the cantred of Englefeld, the land of Maelor Seysnek, and the land of Hope, and all the land adjoining our Castle and town of Rothelan, as far as the town of Chester', etc. Now it is a striking circumstance that the only cantrev here mentioned, lying between Rhuddlan and Chester, is the cantrev of Englefield. Maelor Saesneg (that is the outlying district ten miles off) and Hope (which lies on the southern border of the county, and, according to the *Plwyfau Cymru*, consisted of only a single parish) are termed 'lands'. If the commot of Ystrad Alun was in another cantrev,—still more if it was in another province,—we should expect it to be specifically mentioned, as in the case of the commot of Eivionydd in Carnarvonshire, and the commot of Edeirnion in Merionethshire. The jurisdiction of the sheriff of the county extended up to the town of Chester.

"The conclusion I draw from the evidence I have produced is this,—that in 1086 (and, no doubt, earlier, but how much earlier I will not conjecture, because the evidence becomes too uncertain) the whole of the district now known as Flintshire (barring Maelor Saesneg) was known to the Normans as the hundred of Atiscross. It was never so called by the Welsh. Their name for it was Tegeingl,—a name connected with that of a tribe who lived in the

district in Roman times. Within the limits of the Norman Atiscross was a marshy tract called Englefield. This word has nothing to do with Tegeingl; it may have been a reminiscence of the Northumbrian inroad. Ordericus Vitalis (born in 1075) knows nothing of Englefield or of Atiscross; of the Welsh Tegeingl he would naturally be ignorant.

“As time went on, and as we approach the date when Mr. Phillimore’s studies in Flintshire topography commence, the name Atiscross is found to have died out, leaving to our own times a debatable spot where the cross of Ati is said to have stood. The recovery and increase of Welsh influence, which must have been considerable during the over-lordship of Owain Gwynedd, brought the Welsh name of the district into prominence. The old name of Atiscross had fallen into disuse. The Normano-English wanted a new name. ‘Tegeingl’ was not translatable; but there being within the district a place called Englefield, led to the idea that both words were connected. The adoption of Englefield by the non-Welsh as an equivalent for Tegeingl was the next and most natural step. But it would probably be wrong to consider its geographical limits as coterminous with those of the *Domesday* hundred of Atiscross, and equally wrong to treat them as similar to those of the old Tegeingl. Causes that led to the disuse of ‘Atiscross’ also limited the application of its Welsh equivalent, ‘Tegeingl’.

“One important factor amongst many, the existence of which we can now but dimly conjecture, was the establishment of a strong Norman family at Mold. Mold does not appear in *Domesday* unless under some unidentifiable name, so that its rise to importance was a little subsequent to 1086. Once fixed there, its barons soon began a re-arrangement of the map of Flintshire. Owain Gwynedd, the ablest chief who ever wielded power in North Wales, saw the vital importance of the Norman settlement, and the danger to Tegeingl. Early in his chiefship (1144) he made a desperate effort to uproot it; but the barons of Mold were not to be dispossessed. The practical effect was to cut the ancient Tegeingl into two unequal halves, the northern of which has alone come within Mr. Phillimore’s purview.

“But the clear evidence we possess of the extent of the ancient hundred of Atiscross; the indisputable fact that Owain Gwynedd, at the time of his death, held possessions between Mold and Chester; and the equally authentic fact that in 1254 the ecclesiastical divisions of Flintshire differed from those existing in 1291, go to prove (so far as a chain of circumstances can prove anything of which there exists no direct and incontrovertible evidence) that Tegeingl was the name of the present county of Flint, minus the political addition of English Maelor. If Mr. Phillimore can break this chain of reasoning, let him do so. ‘If’, to adopt his own words, ‘he can overthrow the authorities I have adduced, I shall be prepared to admit’ that he has moved up his alphabetical ladder, and has got somewhere nearer the A, B, C, of Welsh topographical

study. I have carried him a little beyond 1291. I trust he will endeavour to penetrate the darkness that covers the other side of *Domesday*.

“As to the question of priority in the decipherment of the name *Deceangl* upon the pigs of lead in the Chester Museum, I need say no more than that I can assure Mr. Phillimore that *both* inscriptions had been examined before his arrival. Has he yet made sure of his reading, *Deceancl*? I have since learnt that there used to be a pig of lead of the date of Vespasian at Eaton Hall. Has it been removed to the Chester Museum? And if not, could it not be examined for the name of the tribe whose tribute it formed? It might solve all difficulties.

“Mr. Phillimore will, I trust, not consider me discourteous if I observe that I am going to leave him the last word, should he think it proper to reply to the present communication. I have said pretty well all I could say, leaving unsaid only a few minor points which would strengthen the argument I have set forth, at, I am afraid, unconscionable length. I am very busy just at present, and am unwilling to enter further into what is an arduous though pleasant controversy. I have shot my bolt, and having done so do not wish to skulk away, under the shadow of anonymity, from a thrashing if Mr. Phillimore wishes to make the attempt. I therefore beg to subscribe myself yours, etc.,

“EDWARD OWEN.”

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

HOLYWELL MEETING, AUGUST 1890.

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Davies and Co., printing, etc., as per bill	2	11	5
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	<hr/>		
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Examined and found correct,

R. O. WILLIAMS, *Chairman of Local
Committee.*


September 2nd 1890.

Reviews and Notices of Books.

PABELL DOFYDD, sef Eglurhad ar Anianyddiaeth Grefyddol yr Hen Dderwyddon Cymreig. Gan OWAIN MORGAN (Morien). Caerdydd: argraffwyd gan Daniel Owen a'i Gwmni (Cyfyngedig). [The Tabernacle of God (as Regulator), or an Explanation of the Religious Philosophy of the old Welsh Druids. By Owen Morgan (Morien). Cardiff: printed by Daniel Owen and Co. Limited.]

THE late Mr. Thomas Stephens of Merthyr, as is very well known, was engaged, a little before his death, in collecting materials for an essay on Welsh bardism. To pick out of the mass of myth, invention, speculation, custom, which goes by the name of "Bardism", the genuine traditions, the real recollections, which it contains, is a work that needs urgently to be done. No one was more fitted than Mr. Stephens to undertake such a work; but he died before he could finish or even fairly begin it.

The writer of *Pabell Dofydd* deals not merely with bardism, but with Druidism and ancient Welsh mythology and religion. But though he affects, in some measure, to discuss these difficult subjects as a student, he really writes as the enthusiastic expounder of a system into which he has been initiated. His enthusiasm interests us, and his style has the merit of being clear and easy. But when we ask whether "Morien" shows himself, in *Pabell Dofydd*, fitted for the work he has undertaken, we are bound to answer that he has taken no pains to make himself acquainted with what has been brought to light in recent years by competent scholars in the field of Welsh antiquities, and that his book is in general wholly untrustworthy.

In names like *cyllell* (knife) and *cwlltr* (ploughshare), which come undoubtedly from the Latin *cultellus* and *culter*, but which "Morien" derives from the Welsh *callestr* (flint), our author finds evidence that the "Cymry speak now the same language their ancestors did before the discovery of iron"; so that we are thus carried back, he says, "thousands of ages into the mist of the world's morning." He has no doubt that *cromlechau* were Druidical altars ("probably the first altars that God saw raised upon the earth"), although many of them are still covered with mounds of earth or of stones, and all were probably originally covered, or were intended to be. The three upright stones which sustain the horizontal stone of the cromlech were meant to stand, he says, for the three strokes in the mystic sign  representing the Divine Word. What

then, is to be said of the many *cromlechau* in which the sustaining stones number more than three? The *Coelbren y Beirdd*, or bardic alphabet, was proved by Mr. Thomas Stephens to have been an invention of the fifteenth century; but "Morien" evidently takes it to have been in use among the Cymry in that Age of Stone which he makes so remote.

Nearly all that other nations of antiquity knew, they learnt, according to "Morien", from the ancient Britons; but they generally corrupted that which they so received. *Tau* is but a corruption of the Welsh word *tad* (father). We get the same name corrupted in the Egyptian *Thoth*. Similarly, *Odin* and *Woden* are, "Morien" says, undoubtedly corruptions of the Welsh *Gwyddon*; and he quotes "the learned Higgins", who says that *Pythagoras* is a Welsh name, and signifies *to explain the system of the universe!* Lucan mentions a Gaulish divinity whom he calls "Hesus". In "Hesus", Professor Rhys rightly recognises "Esus", a Celtic god, of whom he gives us a most interesting account. "Morien", on the other hand, identifies him with *Hu Gadarn*, a well known character in Welsh mythology, and explains *huan* (an old name applied to the sun) as *annedd Hu* (Hu's dwelling), with how little probability, let those who know anything of Welsh consider. Similarly he fatuously explains "Teusates", the name of the war-god of the Gauls, as "Duw yn dad" (God as father).

"Morien" would have avoided many pitfalls into which he has fallen if he had consulted Professor Rhys' *Hibbert Lectures*, in which the scientific treatment of the rich treasures of Welsh mythology has for the first time been attempted. Our author ignores the statements of Cæsar and Tacitus, who may be taken to have *known* something about the Druids, and who have told us that they offered up human sacrifices, and practised cruel rites, in groves. Our author says, on the contrary, that "Druidism, like Christianity, taught peace and brotherly love"; and that "as to its teaching and influence for good, it was so glorious that there is nothing like it except the Gospel itself." The Druids, according to "Morien", inculcated a singularly pure religion and a highly developed and poetical system of philosophy. The Greeks borrowed this religion and philosophy from the Cymry; but their bards, "by their childish tales hid under bardic flowers the doctrinal notions concerning the Divine attributes which they had received from the learned Hyperboreans (Britons), and made of those several attributes gods and goddesses." Then, in course of time, they ascribed human weaknesses to them, so that the Greek gods and goddesses became the subjects of jest and scorn to some of the bards themselves. The Druids, on the other hand, retained the purity and simplicity of their religion, and "the Celiad (worshippers of the god Celi) flowed from every part of the world to the Welsh festivals, as the Hebrews did to their own feasts at Jerusalem. "Is it not possible", Morien asks, "that God gave to the stock of Japheth (namely the Cymry) shadows more literal of the great truths of the Gospel than were

given even to the Jews?" In fact, the priesthood of Christianity, he maintains, is *the same* "as the ancient priesthood of the Gorsedd of the Bards of the Isle of Britain; and this was the reason why our ancestors adopted Christianity so readily and so early; soon after, if not, indeed, *in* the apostolical age."

Elsewhere "Morien" has called attention to the fact (which is not a fact at all) that the whole Welsh nation was Druidical one day and Christian the next, and explains this by his notion that Druidism and Christianity were practically identical. He goes on to say that "the whole ceremonial system of the Church of Rome was founded on the old lines of Druidism."

We have given, we believe, a fair summary of the statements made by the author of *Pabell Dofydd*, and these statements are supported by arguments which it will be doing him no injustice to leave out of account. Welsh mythology has a real claim upon the attention of antiquaries, but statements and arguments such as we have been considering only tend to bring it into ridicule; and on the whole it must be said that it is as well for "Morien's" reputation that he decided to write in Welsh rather than in English.

ALFRED NEOBARD PALMER.

"GERALD THE WELSHMAN." By HENRY OWEN, B.C.L. London: Whiting and Co. 1889. Demy 8vo. Pp. 186. Price 6s.

It is only right that the story of so eminent a Pembrokeshire man as Giraldus Cambrensis should be told by a native of his own county. A knowledge of the places and people amongst which much of Gerald's life was spent enables Mr. Owen to give the necessary amount of local colour to his narrative. Besides this, he is in complete sympathy with the character of the man he is describing, though he hesitates not to expose his weaknesses when the occasion demands it, chiefly by the aid of what the late Artemus Ward used to call "perlite sarcasm".

It is said that life is a tragedy to those who feel, but a comedy to those who think. Mr. Owen's method in dealing with the writings of Giraldus is to look upon their humorous side, and to extract as much amusement as instruction from their perusal. Take the following instance from the first chapter of the book: "He (Giraldus) quotes with prodigality from Holy Writ, from the Fathers of the Church, from the whole range of Latin literature, and not the least, from his favourite author, Giraldus Cambrensis. . . . He tells us, with his accustomed modesty, that when his tutors at Paris wished to point out a really model scholar, they mentioned Gerald the Welshman."

Mr. Owen's book has been elaborated from a Lecture delivered by him before the Honourable Society of Cymmrodorion, the object of which was to give a general idea of the works of Giraldus to

those who have either no time or no inclination to go through the seven ponderous volumes of mediæval Latin of the Rolls Edition. The first four chapters are devoted to an account of the life of Giraldus, who is brilliantly sketched in a few bold strokes, and they form a short but sufficient introduction to the more important discussion of his writings in the remaining fourteen chapters.

The professed intention of the work being to set forth, in a popular manner, the principal events of Giraldus' career and his literary achievements, we are precluded from estimating it according to that high standard of criticism we should have considered ourselves bound to adopt had Mr. Owen essayed an exhaustive analysis of Giraldus' writings, and his true place in the ranks of his contemporaries. Nothing of the sort has been attempted, though there is abundant proof of Mr. Owen's competence for the task. Why should he not undertake it? Giraldus was a man terribly in earnest, and to treat of him and his work in the light and airy manner of Mr. Owen appears to us to present but one side, and that not the strongest, of his complex character. Not, indeed, that Mr. Owen has failed to grasp the significance of Giraldus' struggle for the supremacy of St. David's, or of his earnest efforts for the increase of godly living and learning amongst the Welsh clergy; but the whole book is written in so sparkling a style that it is difficult to imagine its author has taken his subject seriously.

Of the writings of Giraldus, the two works that are of the greatest interest for Welshmen are the *Itinerary through Wales*, and the *Description of Wales*. Mr. Owen sketches most pleasantly the circuit of Archbishop Baldwin in 1291, though he tells us nothing fresh of the celebrated *cylch*. What would we not give for Giraldus' map of Wales, which may have been one of the results of this journey? We may safely conclude it would be found of considerably more value than the map Mr. Owen has furnished to illustrate the *Itinerary*, and which is the weakest feature of his book. Wherever we are able to check the statements of Giraldus by evidence from other sources, we invariably find him accurate. Take, for instance, his remark upon Robert de Belesme's stud-farm in Powys. It is probably the same breed of horses that is referred to in a charter of Gwenwynwyn of Powys to the monks of Ystrad Marchell, where the *reddendum* is two colts "of their superior breed", or 40s., the value thereof.

Notwithstanding Giraldus' impartiality he was a severe critic of the Welsh. He had no sympathy with their unsettled mode of existence. Many of the habits and manners of tribal life, though fast losing their hold, were still tenaciously adhered to, and Giraldus had no patience with customs the nature of which he did not comprehend. Even his struggle for St. David's was more the result of personal ambition than of a desire to restore the dignity of the British Church. He was as much a Romanist as Archbishop Baldwin or Hubert, and the argument of the *pallium* was adduced to prove the pre-eminence of the see rather than its independence. It

is an interesting though somewhat inexplicable circumstance that in the extraordinary claim for the restoration of the dignity and independence of St. David's, made by the last of the Welsh chieftains, Owain Glyndwr, in a letter addressed to the King of France (which has been recently discovered in the Record Office), there is no mention of Giraldus or of his great fight for the same cause. His list of the Bishops of the see was furbished up; but the reasons with which he had fondly hoped to conciliate the pliant Innocent were left unused, and the name of their author was omitted as though it were a thing of evil omen.

There was far more of the Norman than of the Welshman about the great Archdeacon; but granting its truth, it is probably equally true that Giraldus was the man he was because of the union of the characteristic qualities of both nationalities in his person. For this reason we should have preferred the title of "Gerald of Wales"; but we are patriotic enough, and inconsistent enough, to be proud of Giraldus, and thankful to Mr. Owen for the admirable manner in which he has set forth the great Normano-Welshman's claims to the admiration of his countrymen.

THE LAKE-DWELLINGS OF EUROPE. By ROBERT MUNRO, M.D. London: Cassell and Co., 1890. Pp. 600 and 199. Illustrations. 8vo.

Since the establishment of the Rhind Lectureship in Archæology, in connection with the Society of Antiquaries of Scotland, no more interesting series has been delivered than the Lectures for 1888, now published under the above title. Dr. Munro's investigations of the lake-dwellings of Scotland are well known; but he tells us, with characteristic modesty, in his preface, that at the time he accepted the Lectureship he had no special knowledge of lake-dwellings beyond Scotland. If this be the case, it is one of the clearest proofs that the best way to master any subject is to write a book about it; for no one can now deny to Dr. Munro the claim to be the most eminent specialist, not only on the lake-dwellings of his native country, but on those of the Continent generally. Being fortunately possessed of the necessary means and leisure (two very important factors by the bye) he was able to devote the two years previous to the delivery of the Lectures exclusively to visiting all the principal public and private museums in Europe, and studying the literature of the subject. What good use he made of his time will be apparent to every one who considers the vast number of objects that have been examined in the various collections, or who will take the trouble to look through the long bibliography at the end of the volume.

With the exception of Dr. Ferdinand Keller's work on the Swiss lake-dwellings, translated into English by Mr. Lee in 1866, almost the entire literature of the subject lies buried in the Transactions of

learned societies. Dr. Munro has now brought all this hidden information to the light of day, and enables us for the first time to take a general survey of the lake-dwellings of Europe, and to compare them with those of our own country.

The greater part of the materials for the Lectures was collected by the author, note-book in hand, either on the sites of the lake-dwellings or in the museums to which the antiquities found in them had been removed, and much of the information thus brought together is absolutely new to English archæologists.

The illustrations leave little to be desired, each plate containing a group of several objects from the same locality, drawn to scale from the originals, and reproduced by one of the new photographic processes. The softness of effect obtained in this way is decidedly preferable to that of wood-engraving. The drawings were made by Mrs. Munro, who must be congratulated on the excellence of her work.

The sciences of geology and archæology would be impossible were it not for certain fortunate circumstances, no doubt pre-ordained to take place by the Creator in order that man should not remain in complete ignorance of the history of the world and its inhabitants in past ages. These circumstances are, however, of a more varied nature in the case of the geologist than in that of the archæologist. The former derives most of his information from fossil remains of extinct creatures he finds embedded in stratified rocks deposited by the agency of water; but the latter seeks his materials both in natural deposits like the drift-gravels, and in artificial accumulations of earth, stone, or rubbish, due to the agency of man. If the antiquities usually found in museums were to be classified according to the circumstances to which they owe their preservation, it would be seen how varied these causes are. Particular religious beliefs have led to the burial of grave-goods with the dead, thus furnishing a rich harvest for the collector. Hoards of valuable objects have been purposely hidden in the earth in times of insecurity. Many things have been lost accidentally by the owner, and got trodden into the ground, or embedded in the mud of a river; others have been thrown away as useless into the refuse-heap of the dwelling-house, the mine, the smelting-place, or the manufactory; and a very large proportion have been covered over by the *debris* of structures that have fallen into decay, or that have been destroyed in warfare. In times past the rediscovery of objects thus thrown aside, lost, or buried, has generally been due to agricultural or building operations, and less frequently to the labours of the treasure-seeker.

Since archæology has become a science, the exploration of ancient sites has been carried out systematically; not so much in order to acquire valuable antiquities as to gain a knowledge of the past history of mankind. No ancient sites have been so thoroughly examined, or have yielded such important results, as the lake-dwellings of Europe.

In his first Lecture Dr. Munro points out that although remains of lake-dwellings were noticed in Switzerland as early as the beginning of the present century, the discovery attracted no special attention because the time was not then ripe for a due appreciation of its meaning, for the science of archæology did not exist. Since then many causes led to an entire revolution in the views held by most people as to the antiquity of man on this earth, amongst which may be mentioned the influence of Sir Charles Lyell's theories on geology; the fact established by the Scandinavian *Savants*, that the ancient inhabitants of Denmark had passed successively through ages of stone, bronze, and iron; the discovery of palæolithic implements in the river-drift, and bone caves associated with the remains of extinct mammalia; and lastly, the publication of Darwin's *Origin of Species*.

Archæology had so far advanced by the year 1854, that when next a lake-settlement of any extent was laid bare, owing to the lowness of the level of the water in the winter of that year,¹ Dr. Keller was able to explain the real significance of the whole thing. The lacustrine settlement referred to was situated near the village of Ober-Meilen, on the east shore of the Lake Zürich. Its discovery was reported to the Antiquarian Association of Zürich by M. Æppli, and was thus brought under the notice of Dr. Keller, who rightly deduced from the facts placed before him that the piles found in the bed of the lake "had formerly supported a wooden platform, that on this platform huts had been erected, and that after these had been inhabited for a long period, the whole structure had been destroyed by fire." Dr. Munro goes on to say that "a knowledge of these discoveries at Ober-Meilen, and of Dr. Keller's opinion in regard to them, soon spread among the surrounding inhabitants, the immediate result of which was a sudden crop of lacustrine explorers who carried on a vigorous search for similar remains in this and the adjacent lakes."

Dr. Munro's first Lecture is taken up with detailed accounts of all the lake-dwellings of Western Switzerland and France; the second with those of Eastern Switzerland, the Danubian Valley, and Carniola; the third with those of Italy; the fourth with those of the Lower Rhine district and North Germany; and the fifth with those of Great Britain and Ireland. In the sixth and concluding Lecture the whole subject is reviewed under the title of "The Lake-Dwellers of Europe: their Culture and Civilisation." The arrangement of the subject is thus chiefly on a geographical basis, although the author has found it necessary to make exceptions here and there.

In criticising the plan adopted, it must be borne in mind that it was necessary to group the materials under six divisions, corresponding to the number of Lectures; and it must be conceded that

¹ The water in the lakes is lowest in winter, when the supply from the mountains is frozen in the form of ice and snow.

Dr. Munro has done this as well as the limiting conditions would allow. At any rate the materials are never jumbled together, as is unfortunately often the case in works of a similar kind; and the whole arrangement is so clear that the reader will have no difficulty in finding anything he happens to want, even without the aid of the very full index at the end of the volume.

After the supreme interest attaching to the first discovery of lake-dwellings in Switzerland, perhaps no event which followed was more important, as regards its archæological results, than what is known as the "Correction des Eaux du Jura", described in the first Lecture. Dr. Munro says "It is often the case that antiquarian remains owe their discovery to the mere accident of agricultural operations, peat-cutting, drainage, etc. Such operations are, however, usually confined to small lakes and bogs. The idea of partially lowering the surface of the extensive sheets of water in the Jura Valley, comprising the Lakes of Bienné, Neuchâtel, and Morat, was too chimerical to be ever entertained in the interests of archæology. But what was inconceivable, and utterly beyond hope, from this point of view, became, in the interests of agriculture, an accomplished fact." The water from the Lake of Morat flowed through the Broye into the Lake of Neuchâtel, thence through the Thielle into the Lake of Bienné, and lastly through the Zihl (or Lower Thielle) into the river Aar. The silting up of the channels connecting these three Lakes, and of the outflow into the Aar, rendered the surrounding lands continually liable to floods. "To remedy these defects the Swiss Government entered on the gigantic project of rectifying and deepening the entire water from the junction of the Lower Thielle with the Aar, to the mouth of the Broye in Lake Morat." The scheme also included the cutting of a new channel for the Aar, by means of which it would be entirely diverted from its old course, and made to debouch into Lake Bienné by a straight and much shorter route.

"The hydrographical result of these works (which were begun in 1868, and only completed a few years ago) was to lower the surface of the Lakes to the extent of 6 or 8 ft. In the winter of 1871-2 the operations began to tell on Lake Bienné; but it was some years later before the others became sensibly affected. When, however, the works were completed, the permanent effect on these Lakes, especially on Lake Neuchâtel, was very marked,—harbours, jetties, and extensive tracts of shore-land, being left high and dry by the subsiding waters. This was the harvest-time of archæology. Many of the lacustrine abodes became dry land, and were visited by crowds of eager searchers; even fishermen forsook their normal avocations, finding it more profitable to fish for prehistoric relics.... Thus the 'Correction des Eaux du Jura', as the undertaking was called, greatly facilitated the investigations of the Swiss lake-dwellings, and contributed enormously to the elucidation of the culture and civilisation of their inhabitants."

Dr. Munro not only describes very minutely all the circumstances

attending the exploration of the lake-dwellings in different parts of Switzerland, but he also gives illustrations of a vast number of objects obtained from them, ranging from the neolithic age to the Roman period. To the English antiquary, accustomed to found his conclusions on a few stray implements derived from burial-mounds, or valuables lost or hidden by their owners in times gone by, it must be quite a revelation to see for the first time such a complete series of every conceivable utensil required for domestic purposes, artificers' tools of all kinds, weapons of so many forms, and personal ornaments exhibiting such a great variety of design.

Amongst the most instructive objects of the neolithic age are the polished stone axes and flint tools still fixed in their original handles. Such things have been so rarely found in a complete state in this country, that it has only been possible to conjecture the manner in which stone axes were hafted by comparing them with the specimens in use amongst savage tribes. Until a flint implement is seen fixed in a wooden or bone handle, it is difficult to understand how it could really be employed practically as a cutting tool. All doubt as to the methods of hafting flints is, however, set at rest by the discoveries in the Swiss lake-dwellings.

A full discussion of the objects from the lake-dwellings would cover almost the whole field of archæology, so that it will only be possible here to refer to one or two of special interest. Amongst these attention is specially directed to a wooden machine, supposed to be a beaver-trap, discovered at Laibach in Austria (illustrated on p. 179). A similar machine was found at Nant y Vast, in the parish of Caio, in Cardiganshire, and is now preserved at St. David's College, Lampeter. It has been described by the Rev. E. L. Barnwell in the *Archæologia Cambrensis* (4th Series, vol. x, p. 188). Many suggestions have been made as to the use of such machines; amongst others, that they were cheese-presses, or pumps, or for making peats, or musical instruments, or fish-traps. The Rev. E. L. Barnwell does not seem to have known of any foreign specimens, and only mentions one besides the Welsh example, which was found in the county of Derry, in Ireland. Dr. Munro gives instances of others from North Germany and Italy. The machines are all of the same pattern, consisting of a solid block of wood, from 2 ft. 6 ins. to 3 ft. 6 ins. long, by 6 to 12 ins. wide by 3 to 4 ins. deep, having a rectangular hole cut right through the centre, and fitted with either one or two valves turning on a hinge, and opening only in one direction. The block is hollowed out on the side towards which the doors open.

Associated with the machine from Italy were several small pieces of artificially shaped wood, apparently the *débris* of some kind of mechanism attached to it. The hollow on one side is evidently made to receive some of the other working parts, which may have been of the nature of springs, to keep the valves closed. Dr. Munro says, "At no time within historical times were such machines known to be in use, so that their function still remains conjectural,

unless the circumstantial evidence (*i.e.*, the finding of a great number of bones of the beaver amongst the food-refuse of this lake-dwelling) derived from the Pfahlbau at Laibach decides them to be "*Biberfalle*"; and a little further on he remarks that, "To find so many of these machines, of unknown use, and so remarkably similar in structure, in such widely separate districts as Ireland, North Germany, Styria, and Italy, must be a matter of interest to archæologists; and no one can say that the correct explanation of their use is to be found in any of the suggestions hitherto offered. I may mention one element which may help in the solution of the problem, viz., that all the examples from Italy, Laibach, and Ireland, were found in bogs that were formerly lakes. If these machines are really traps, they could only be used in water where the animal could insert its head from below; and among amphibious animals, the *otter* and the *beaver* are the only ones to which all the conditions involved in the trap-theory could apply."¹

Interesting as it would be to pursue this subject further, we must pass on to other matters. The wooden wheels from the Torbiera di Mercurago (illustrated on pp. 208 and 209) are extremely instructive as showing how the modern, many-spoked wheel was gradually evolved from a solid disc of wood. The wheels of carts now in use in India, of which models may be seen in the Indian Museum at South Kensington, are in the same early stage of development as those found in the lake-dwellings.

In describing the Terremare of the Po Valley, and the Terpen of Holland, Dr. Munro opens up new fields of archæology which are comparatively unknown at present in this country. The name "*Terramara*" is one applied in scientific circles to an earthy substance possessing valuable qualities as a manure, which is derived from certain artificial mounds in the provinces of Parma, Reggio, and Modena. Whilst excavating these mounds for agricultural purposes, various antiquities were noticed by the workmen, leading to the belief, in the first instance, that the deposits were sepulchral. The investigations, however, carried out by Strobel and Pigorini in the neighbourhood of Parma, in 1861-64, conclusively showed that "the terremare must be considered as the remains of the habitations of the living, and not, as hitherto supposed, the resting-places of the dead."

The existence of pile-structures, and the deposition of the earth in stratified layers, still required to be explained, and to Chierici belongs the credit of solving the problem of the true nature of the terramare mounds in 1871. He maintained that they were the sites of villages, not on dry land, but lake-dwellings occupying a rectangular area surrounded by an earthen dyke, forming an artificial basin supplied with water from a neighbouring stream. The special investigations carried out at Castione under the superin-

¹ Dr. Munro has, since the publication of his book, read a paper on this subject before the Society of Antiquaries of Scotland.

tendence of Pigorini in 1871, further elucidated the subject by showing the whole method of construction of the dykes, platforms, etc., and making it clear that the height of the mounds could be explained by the theory that when the space below the huts was filled up with refuse of food, etc., thrown down below, a second structure was erected on the site of the older one. The objects from the terramare belong chiefly to the late stone and bronze ages. Amongst the antiquities deserving special mention are bronze razors similar to those found in Great Britain, bone combs with a handle like that of a bell at the top, and pottery vessels elegantly ornamented with crescent-shaped projections.

The Terp mounds of Holland, like the terramare, first became known on account of the value of the earth contained in them as a fertilising agent. They afterwards proved to be the remains of marine pile-dwellings, for an account of which the reader must consult Dr. Munro's valuable work.

To those interested in the origin of Celtic art in Great Britain no part of Dr. Munro's book is more suggestive than the fourth Lecture on the "Special Character of the Remains found at La Tène", more especially since Mr. Arthur Evans' paper on a "Late Celtic Cemetery at Aylesford" has appeared in the *Archæologia*. La Tène is situated at the north end of Lake Neuchâtel. The objects found there are of the iron age, and differ entirely from those obtained from the other lake-dwellings of Switzerland. The ornamental features occurring on the bronze sword-sheaths are so peculiar and so unmistakable that "La Tène" has become a generic term to describe objects exhibiting a similar style of decoration found elsewhere on the Continent. Weapons, etc., of the "La Tène" type have been discovered in France and North Italy; but Dr. Munro believes that the central home of this kind of art was the middle and upper Rhine districts, Baden, Bavaria, and eastwards to Bohemia and Laibach. The name "Late Celtic" has been given by Mr. A. W. Franks to antiquities of the "La Tène" type from different parts of Great Britain, of which the largest collection is to be seen in the British Museum. The predominance of the divergent spiral is one of the chief characteristics of "Late Celtic" ornament; and a study of the spiral patterns in early Irish illuminated MSS. will at once convince any one that Celtic art of the Christian period was merely a modification of the pagan Celtic art which preceded it. Mr. Franks has conclusively demonstrated, in his *Horæ Ferales*, that the "Late Celtic" period in Britain was about 200 to 100 B.C.; and the age of the Gaulish coins associated with some of the finds abroad tends to show that the "La Tène" civilisation belongs to the same period and race. The nature of the "Late Celtic" and "La Tène" objects, which consist principally of weapons, horse-trappings, and chariots, show that the people who used them were essentially a warlike, and in all probability a conquering race.

The whole question of the introduction of "La Tène" civilisation

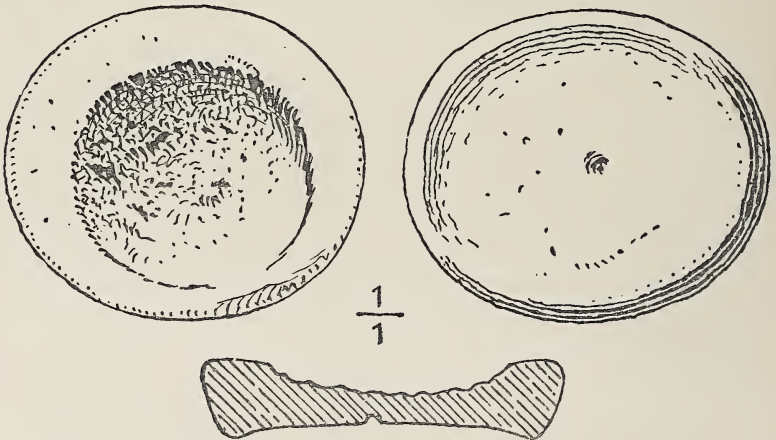
into Europe is one in which the most important issues are involved. Dr. Munro's views on a subject about which he is so competent to give an opinion must receive the careful consideration of all English archæologists. He holds that the transition from the neolithic age to the bronze age was a gradual and a peaceful one, the same people having occupied the Swiss lake-dwellings throughout both periods ; but with regard to the transition from the bronze to the iron age it was different. "In short, the evolutionary stage between the melting of bronze and the forging of iron is here represented by a *hiatus* between the styles of art of the two periods more striking than that which distinguishes the neolithic from the palæolithic industrial remains. So far as I have looked into these matters I can only conclude that with the introduction of iron into general use in Switzerland, we have a new people who conquered and subjugated the lake-dwellers, and gave the death-blow to their system of lake-villages. Henceforth these villages fell into decay, and in the general destruction which ensued these 'La Tène' implements might have been introduced by the invaders."

Dr. Munro's theories are opposed to those of Dr. Keller, viz., that the lake-dwellers of the stone and bronze ages were Celts. Dr. Munro hazards the opinion that the original founders of the lake-dwellings of Central Europe "were part of the first neolithic immigrants who entered the country by the regions surrounding the Black Sea and the shore of the Mediterranean, and spread westwards along the Danube and its tributaries till they reached the great central lakes." Also he says that "the few indications derived from the data supplied by lake-dwelling research suggests the idea that the evolution of the Celts in Europe coincides with the substitution of iron for bronze in the manufacture of the more important cutting implements and weapons."

It is now with the utmost regret that we are obliged to take leave of Dr. Munro's excellent work, still leaving untouched a host of interesting subjects. It is a treatise which throws more light on the civilisation and culture of the prehistoric inhabitants of Europe than any other which has yet been published, and it must for a long time remain the standard book of reference on lake-dwellings in the English language. The Scotch school of scientific archæology, which owes its origin to such men as Sir Arthur Mitchell and Dr. Joseph Anderson, has produced no work more likely to do credit to its founders, or to the author, than Dr. Munro's *Lake-Dwellings of Europe*.

Archaeological Notes and Queries.

STONE SAUCER FROM KEMPSTON.—Prehistoric stone vessels like the one found recently at Penmaenmawr (see *Arch. Camb.*, Ser. V, vol. viii, p. 36) are of extreme rarity. It may, therefore, be interesting to compare the Penmaenmawr specimen with one in my own collection. It is a nodule of clay ironstone from Kempston, Bedford, which has apparently been pecked into a shallow, saucer-shape on one side; and a small central spot has been marked on the other, as shown (actual size) in the accompanying illustration. The nodule,



Stone Saucer from Kempston, Bedfordshire.

although natural, has a very artificial appearance, and was first taken for a fossil bone from the paddle of a saurian. It was found in a gravel-pit at Kempston with palæolithic implements; but neolithic, Saxon, and other antiquities occur in the soil above the gravel.

WORTHINGTON G. SMITH.

TRANSCRIPTS IN THE PUBLIC RECORD OFFICE.—By the courtesy of the Deputy-Keeper I have recently been able to glance through some of the volumes of transcripts from foreign records, which were collected at great expense, some sixty years ago, as materials for a new edition of the *Fœdera*. The new *Rymer* stopped dead in 1830, and with the exception of an incomplete instalment published

in 1869, nothing has been heard of it since. Meantime the materials are lying in bound volumes in the Public Record Office, practically inaccessible to all except those who can find the time to be in Fetter Lane between the hours of ten and four. Any one who would get a taste of their quality may see it in the abstracts published in the Reports on *Fœdera* (A-E), and an idea of their number and variety may be had by consulting vol. iii of Hardy's *Syllabus*, pp. xxxiv-liii. They represent gleanings from the archives and libraries of France, Germany, Flanders, Spain, Portugal, Switzerland, Italy; everywhere, in fact, in any part of Europe where documents could be found bearing upon the history of England. In many cases there are detailed reports appended by those who were entrusted with the search, all of which were intended for publication.

As an instance of the importance of the collection let me cite the following. It is known that Owen Glendower, in his negotiations with the King of France, was induced to transfer the Welsh obedience from the Roman to the Avignon Pope; but no exact proofs have been yet forthcoming, so far as I know. I have been able to find in vol. cxxxv a copy of a despatch sent by Owen to Charles VI, in which the details of the plan are fully set out. St. David's is to be the metropolitan cathedral for Wales, no one is to hold a Welsh living unless he can speak Welsh, all appropriations of Welsh churches for the support of colleges and monasteries in England are to be annulled, and Wales is to have two universities of its own, one in the north, and the other in the south, though they cannot agree as to where to place them. Here are the very questions that are agitated amongst Welshmen to-day; and the existence of the despatch would never be guessed by the printed reference to the volume as containing "treaties and other documents".

In any other country these transcripts would have been printed long ago, either by the Government, or by an *Ecole des Chartes*, or other agency; and it is to be hoped that an effort will be made to get them printed and circulated for the benefit of outsiders, for whom frequent visits to London are out of the question.

By the way, now that the Public Record Office is supplied with the electric light, why should not the hours of search be extended beyond four o'clock in the afternoon?

Athenæum, Oct. 25, 1890.

J. HAMILTON WYLIE.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

STATEMENT OF ACCOUNTS FOR 1890.

		RECEIPTS.		£	s.	d.
1890.						
1 Jan.—	Balance in hand	.	.	95	5	3
	Illustration Fund :					
	R. H. Wood	.	.	£5	0	0
	R. W. Banks	.	.	5	0	0
				10	0	0
	Subscriptions in arrear	.	.	106	1	0
	Subscriptions for 1890	.	.	242	11	0
	Holywell Local Fund	.	.	41	5	10
	Index	.	.	1	18	6
				£497	1	7
1891, 1 Jan.—	Balance in Treasurer's hands	£253	2	2		
<hr/>						
		PAYMENTS.				
1890.						
Jan. 10.	Editor's salary	.	.	12	10	0
„ 28.	W. G. Smith, illustrations	.	.	14	18	0
„ 30.	Whiting and Co., printing	.	.	28	18	10
	Less received			0	6	3
				28	12	7
Mar. 18.	C. J. Clark, warehousing, etc.	.	.	3	15	6
	Less received			2	4	8
				1	10	10
April 15.	Editor's salary	.	.	12	10	0
„ 23.	W. G. Smith, engraving	.	.	11	14	0
„ 29.	Whiting and Co., printing	.	.	36	13	5
	Less received			3	15	3
				32	18	2
June 17.	Editor's disbursements	.	.	1	4	3
July 29.	Editor's salary	.	.	12	10	0
Aug. 1.	W. G. Smith, illustrations	.	.	35	15	0
„ 22.	W. G. Smith, Holywell Meeting	.	.	5	5	0
Sept. 3.	Whiting and Co., printing	.	.	35	16	2
	Less received			4	19	0
				30	17	2
Oct. 4.	Editor's salary	.	.	12	10	0
„ 11.	Archdeacon Thomas, balance for Index	.	.	10	10	0
Nov. 1.	W. G. Smith, plan and engraving	.	.	1	12	6
„ 4.	Whiting and Co., printing	.	.	37	2	2
	Less received			18	0	3
				19	1	11
	To balance			253	2	2
	Total			£497	1	7

Examined and found correct,

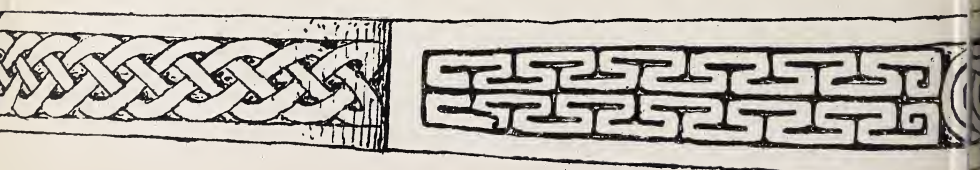
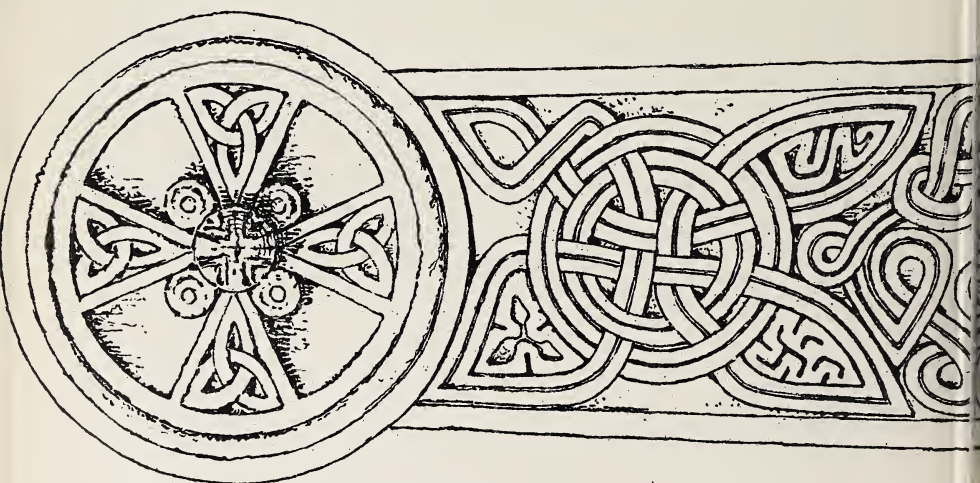
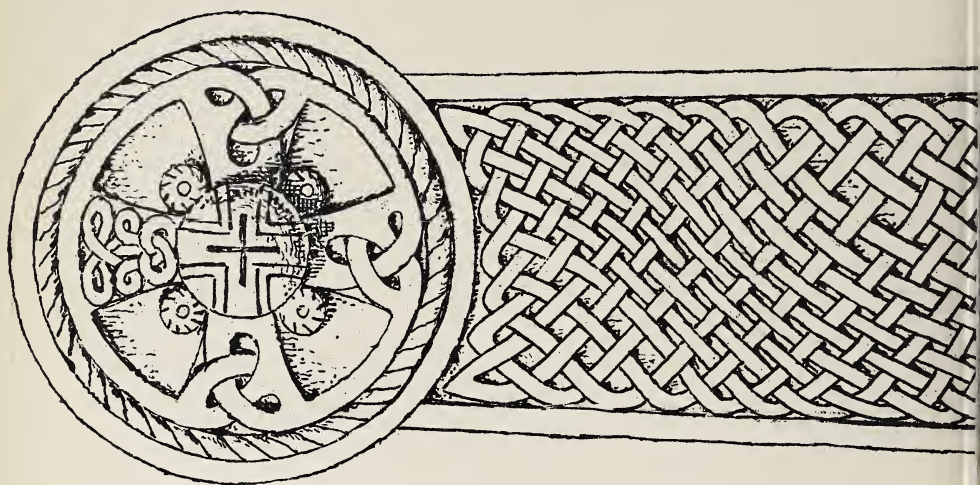
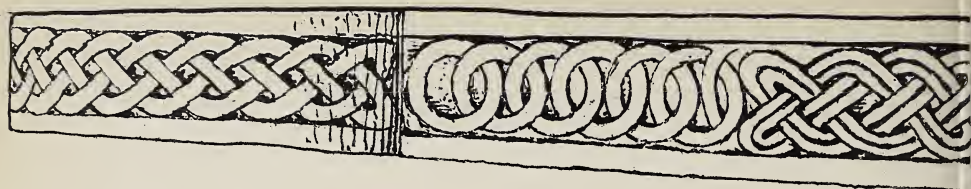
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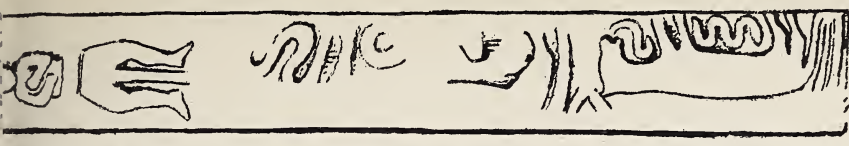
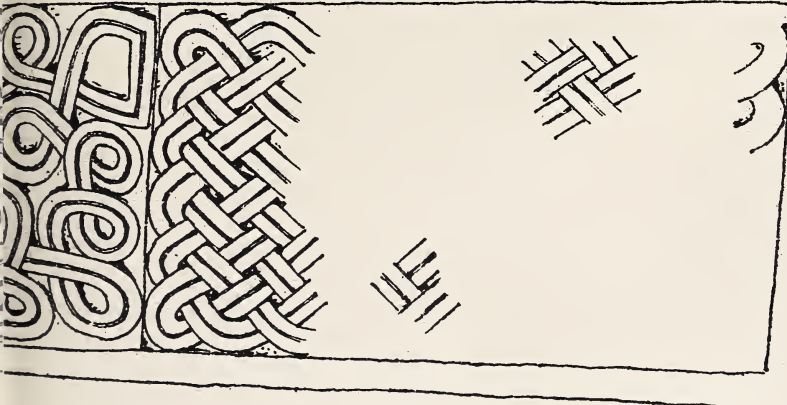
D. R. THOMAS }
 JAMES DAVIES } *Auditors.*



COMMUNION TABLE IN NERQUIS CHURCH, FLINTSHIRE.

See p. 65.





INCHES 12 9 6 3 0 1 2 3 4 5 FEET

MAEN-Y-CHWYFAN.

Scale, 1/2 full size.

See p. 74.



THURIBLE FROM PENMAEN CHURCH.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. VIII, NO. XXXI.

JULY 1891.

NOTICE OF A MEDIÆVAL THURIBLE FOUND AT PENMAEN, IN GOWER.

BY J. ROMILLY ALLEN, ESQ., F.S.A.SCOT.

THE thurible here illustrated was exhibited at the Temporary Museum formed during the Meeting of the Cambrian Archæological Association at Carmarthen in 1875.¹ This interesting object was dug up at Penmaen Church, and is now preserved in the Swansea Museum. I am indebted to the Rev. J. D. Davies for the loan of the accompanying woodcut, which is borrowed from his *History of West Gower*.

The thurible consists of two parts. The upper one has been broken; but enough remains to restore the whole, as shown on the second illustration. The total height of the thurible is $6\frac{1}{4}$ in., and the greatest diameter $3\frac{3}{4}$ in. The height of the lower part is 2 in. Both the top and bottom parts have three loops projecting from the outside, at equal distances apart. Through these were passed the chains by which the censer was swung. Each loop is half an inch in diameter, and is fastened to the side of the vessel with two rivets. The lower part, or pan, in which the incense was burnt is a round bowl with a flat foot to rest upon when not in use. It is ornamented on the outside, round the top rim, with an undulating line

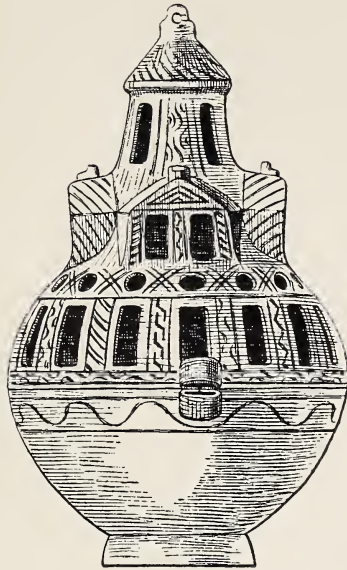
¹ See *Arch. Camb.*, 4th Ser., vol. vi.

between two parallel lines. On the inside, near the bottom, is a rose-headed rivet, the object of which is not apparent. The upper part, or cover, is also circular, and tapers, with a curved outline, towards the top, where it terminates in a conical point. Round the bottom are fifteen rectangular openings, to allow the perfume of the burnt incense to escape, and above each is a small circular opening for the same purpose. Over these are four projecting gables, like dormer-windows in the roof of a house, each pierced with two rectangular holes. Round the top are four more rectangular holes. The spaces between the apertures are ornamented with a variety of different patterns formed of incised lines, as shown.

The Penmaen thurible is probably of the thirteenth century.

Before the Reformation every church must have possessed a thurible as a necessary part of the furniture required for its ritual, but the number now existing in Great Britain is surprisingly small. The following is a list of those specimens that have been described in the journals of different archæological societies and elsewhere :—

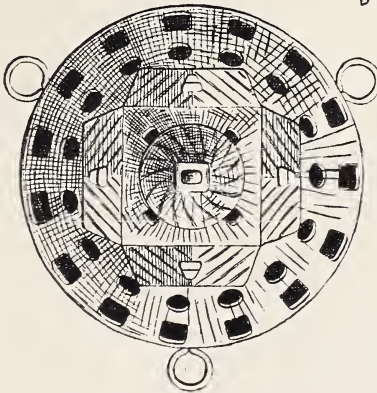
- 12th cent.—Alton Castle, Staffordshire. [Journ. Brit. Archæol. Assoc., vol. xix, p. 87.]
 „ „ Ashbury, Berkshire. [Bloxam's Gothic Architecture, eleventh ed., vol. ii, p. 84.]
 15th „ Church Stretton, Shropshire. [Proc. Soc. Ant. Lond., vol. ii, p. 319.]
 „ „ Dymchurch, Kent. [Journ. Brit. Archæol. Assoc., vol. i, p. 47.]
 „ „ Gavrock, Kincardineshire. [Proc. Soc. Ant. Scot., vol. xxi, p. 180.]
 „ „ Lyng, Norfolk. [Journ. Brit. Archæol. Assoc., vol. xix, Pl. 6.]
 12th „ Pershore. [Journ. Brit. Arch. Inst., vol. xxxiv, p. 191.]
 „ „ Ripple, Worcestershire. [Bristol and Gloucestershire Archæol. Soc. Trans., vol. x, p. 149.]
 14th „ Whittlesea Mere. [Shaw's Decorative Arts of the Middle Ages.]



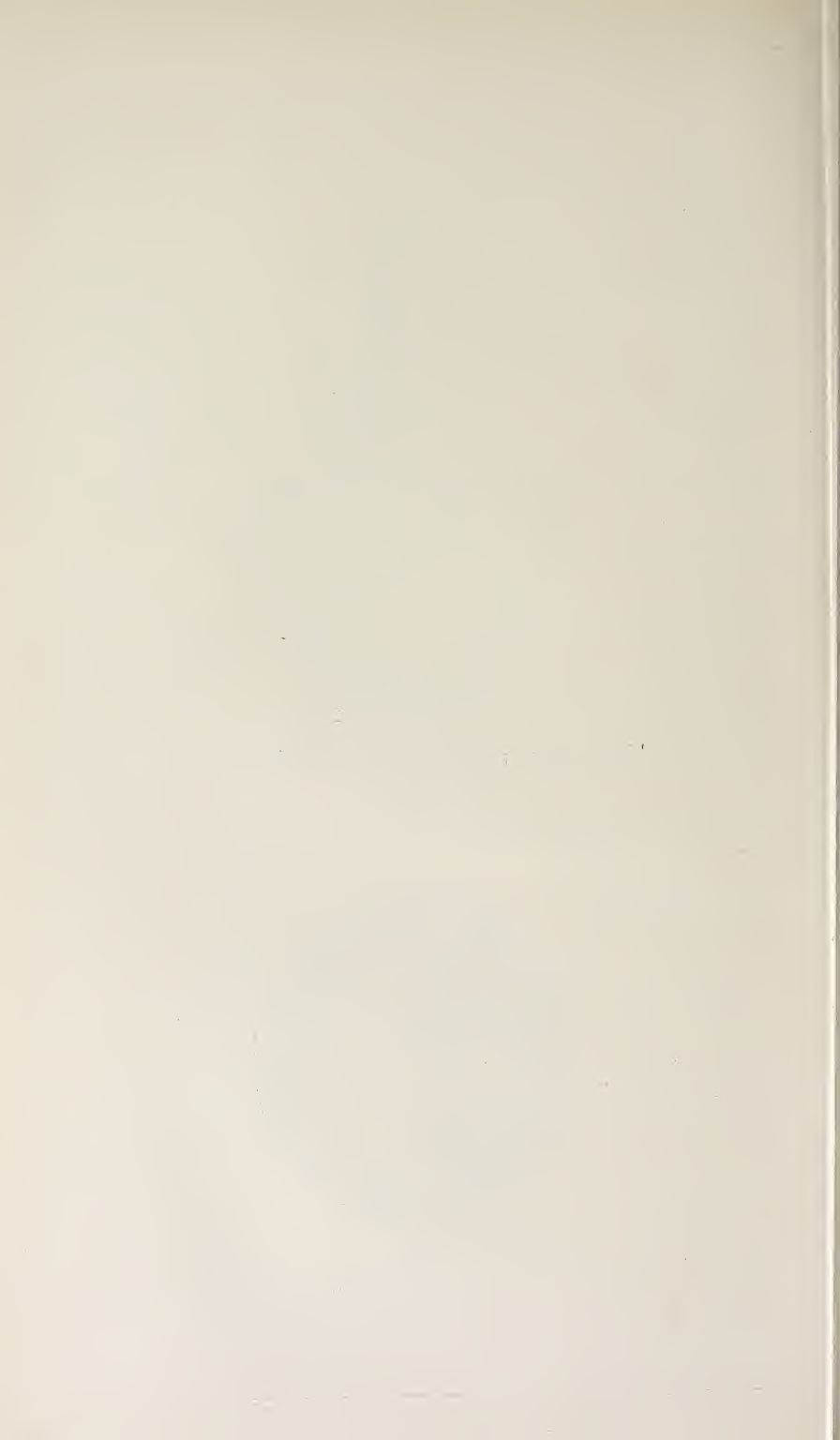
THURIBLE FROM EXHUMED CHURCH
PENMÆN



GOWER S. WALES



THURIBLE RESTORED.



It is not easy to determine when the use of thuribles commenced in the Christian Church. No representation of a thurible occurs either on the catacomb paintings of the first four centuries, or on the sculptured sarcophagi of the same period; but on one of the celebrated mosaics in the Church of St. Vitale, at Ravenna, an ecclesiastic is portrayed with a censer in his hand. Pictures of censers are to be found in the "Sacramentaire de Drogon", a Carlovingian MS. of the ninth century, and in many others.¹

The first form of censer appears to have been an open dish swung by chains; but those now in existence, none of which date back further than the twelfth century, are made in two parts, *i.e.*, a pan for holding the incense whilst burning, and a pierced cover that allows the perfume to escape, but prevents the ashes falling out during the operation of swinging. The commonest type of twelfth century thurible was as nearly as possible spherical, the division between the bowl and the cover being in the middle. The bowl rested on a foot, and the cover was surmounted by a small turret, the idea of which seems to have been taken from that on the top of the dome of a Byzantine building. The architectural idea was still further developed by adding projecting dormer-windows, as on the examples from Penmaen, Pershore, and Ripple. These spherical thuribles were swung by three chains, and the decoration arranged in three circles on the surface of the sphere between each of the points of suspension. In the design of the censer of Trèves,² the imitation of a building has been pushed to its furthest extreme. It is quadrangular with apsidal ends, pierced windows, and surmounted by four turrets.

In the later censers the architectural idea disap-

¹ Rohault de Henry, *La Messe*, vol. i, pl. 4; and Birch's *Early Drawings and Illuminations in the British Museum*, p. 113.

² Didron's *Manuel des Œuvres de Bronze et d'Orfèverie du Moyen Age*, p. 110; *Annales Archéologiques*, vol. ix, p. 357; and Cahier and Martin's *Nouveaux Melanges d'Archéologie*, vol. iii, p. 357.

pears. Thus the thurible from Church Stretton and Lyng has six flat sides; and such decorative beauty as it possesses is derived, not from any suggestion of architectural forms, but from the geometrical pattern produced by the piercings in the cover.

Many of the foreign censers of the twelfth century are ornamented with figure-subjects, and have explanatory inscriptions throwing much light on the symbolism associated in the mediæval mind with incense.

A very beautiful bronze censer belonging to M. Benignat, architect, of Lille, in France, is engraved in Didron's *Annales Archéologiques*, vol. iv, p. 293. It is 16 centimètres high, and 9 centimètres in diameter, of spherical shape, and ornamented with beasts and birds involved in scrolls of foliage. There is a foot at the bottom for it to stand upon, and on the top is an angel enthroned, surrounded by three figures, which are shown by the inscriptions to be intended for the three children in the fiery furnace, Ananias, Misael, and Azarias. Round the rims of the top and bottom parts of the censer, at the place where they join, is the following inscription, in two lines,—

+ HOC EGO REINERVS DO SIGNVM
 QVID MICH I VESTRIS
 EXEQVIAS SIMILES
 DEBETIS MORTE POTITO
 ET REOR ESSE PRECES
 VRANS TIMIATA CHRISTO

("I, Reinerus, give this pledge. To me, in the possession of death, you owe some visible proofs of friendship. The perfumes which are burnt in honour of Christ are, in my opinion, prayers.")

The censer of Trèves,¹ already referred to, has upon it busts of four Apostles, and figures of King Solomon, Abel's offering of a lamb, Melchisedec's offering of bread and wine, Abraham's sacrifice of Isaac, and Isaac blessing Jacob before Esau. Below are Aaron with a censer, Moses with a rod, and Isaiah and Jeremiah with books. It is inscribed as follows :

¹ Didron's *Annales Archéologiques*, vol. ix, p. 357.

“Salomon curat regnum terrestre figurat
 Virificum verum regem per secula rerum
 Ordo quem vatum circumdat vaticinatum
 Xp'm ventrum carnisque necem subiturum
 Conspicit e celis rex summus munus Abelis
 Melchisedec isto similatur munere Xp'o
 Ne perimas Abraham quem sic deducis ad aram
 Decipit ecce patrem supplantans denuo fratrem
 Tus Aaron fumat quod lucida facta figurat
 Virga docet Moisi sit meus discreta magistri
 Callem Messie direxit vox Isaie
 Gentes Hebraicus puer instruxit Jeremias.”

“Petrus cum Paulo tradit nova dogmata mundo
 Cum Jacobo paria promit quibus apocalista
 Hec tu quiso videns Gozbertus sit pete vivens.”

The mediæval mind, which saw symbolism in everything, even makes the thurible serve its purpose for deducing a moral. It is compared to the body of Our Lord, the incense signifying His Divinity, and the fire the Holy Spirit.¹

In Christian art censers are sometimes, though not often, used as accessories, either carried by angels, as in the scene of the Crucifixion on the Norman font at Lenton,² near Nottingham; or by one of the Three Magi, as on the Norman font at Cowlam³ in Yorkshire; or by one of the Three Maries at the sepulchre, as in the Æthelwold Benedictional;⁴ or by an ecclesiastic in a representation of some solemn ceremony. In one of the illustrations to Cædmon's *Metrical Paraphrase of the Scriptures*, a censer is being used at the burial of Mahalaheel.⁵ This and the one in the Æthelwold Benedictional are of the Saxon period. According to Warren's *Liturgy and Ritual of the Celtic Church* (p. 127), the use of incense was unknown by the Christianised Celts.

¹ *Gemma Animæ*, lib. i, c. xlii, quoted in Smith's *Dictionary of Christian Antiquities*.

² Allen's *Early Christian Symbolism*, p. 308.

³ *Ibid.*, p. 197.

⁴ *Archæologia*, vol. xxiv, pl. 20.

⁵ *Ibid.*, pl. 83.

THE PLACE OF CAERWYS IN WELSH HISTORY.

BY EDMUND OWEN, ESQ.

(Read at the Holywell Meeting, August 22, 1890.)

IF the happiness poetically ascribed to the country that has no history, can with equal truth be regarded as the condition of certain places within the same charmed area, then Caerwys may be safely put down as one of the happiest spots in the Principality of Wales. Its tutelary Genius, if questioned, might with propriety reply in Canning's well-known line :

“Story, God bless you, I have none to tell, sir”;

and were I to content myself with briefly recording the few occasions upon which its name appears in connection with the pageantry of history, I should not have to trespass long upon your patience. But so circumscribed are the bounds of this “tight little island” of Britain, and so long, varied, and eventful has been its history, that there are few localities, however remote, that will not yield us some increase of knowledge from their contemplation.

Whether Caerwys does or does not date back into Roman times, it is impossible, in the present state of our knowledge, definitely to say. There are no inconvenient facts to restrain our imaginations, and the possibilities are rather more favourable to the belief that it was a post of that great empire, than they are adverse to that conclusion.

The name is first met with in the poem of the *Gododin*—

“Cangen gaerwys
Keui¹ drillywys.”

(Skene's *Four Ancient Books*, ii, 77, Stanza 48.)

¹ *Kewi* stands for *keni* (*cyn ei*), according to the translation, but the word is printed by Mr. Skene as it is given above.

“The branch of Caerwys
Before it was shattered.”

(*Translation*, i, 392.)

But, even if the word here used be correctly regarded as a proper name, it is highly improbable that the allusion is to the Caerwys, the object of our present consideration. If the derivation usually given of the name, “caer”, a camp, and “gwys”, a summons, be the right one, it is manifest that in early days there were other places in the Brythonic area which might have been so called with as great propriety.¹

Caerwys appears in *Domesday* as one of the berewicks of Englefield, which in King Edward the Confessor's time lay in Roelent. At the date of the Survey, A.D. 1086, all these berewicks were waste, as they were also when Earl Hugh received them from the Conqueror in A.D. 1070. The geographical signification of the names Roelend or Roelent, and Englefield, is rather difficult to arrive at, inasmuch as they appear to have changed their relative positions. In *Domesday* it is said that “in Roelend, in King Edward's time, was Englefield”, and again, that the twenty-two berewicks of Englefield lay “in Rolent”; from which we may infer that all the land from the Dee to the Clwyd was called by the same name as the *caput* of the new Norman manor, and included a district known as Englefield. In later times the name Rhuddlan became restricted to the district lying around the castle of that name, termed the lordship of Rhuddlan²;

¹ The name appears in the *Brut Tyssilio*, where the Arthurian knight, Geraint, is termed “Geraint Caerwys” (sometimes “Garwys”); but in Mr. Gwenogvryn Evans' edition of *Brut y Brenhin-oedd* the same personage is called “Geraint Garanwys”; no doubt the correct form, whatever it may signify.

² The borough comprehends a district within the parish of Rhuddlan, called “The Franchise”, and also a part of the parish of St. Asaph. On the part lying to the west of the river Voryd, the limits of the borough coincide with those of the lordship. On all other sides the limits of the lordship extend beyond those of the borough. The ambit of the lordship is about ten miles, that of the

while the territory known as Englefield, although not so extensive as in pre-Norman times, came, as the Welsh cantred of Tegeingl, to include the commots of Cynsyllt, Prestatyn, and Rhuddlan. Whatever may have been the extent of the hold of the Norman Earl of Chester upon the district of Rhuddlan, or of his feudatory, Robert of Rhuddlan, over Rhos and Rhyvoniawg, which *Domesday* informs us he held in A.D. 1086, in fee direct of the King, it is certain that it varied as the balance of the warfare with the Welsh was favourable or otherwise.

During the lifetime of Gruffudd ap Cynan, who acquired supreme authority in Gwynedd in 1078 (*Brut y Tywysogion*), the hand of the Normans was heavily felt. The fortune of war inclined now to one side, now to the other, but out of the chaos emerged no elements of permanence. "For fifteen years", says Ordericus Vitalis (Bk. viii, c. 3), "Robert of Rhuddlan severely chastised the Welsh and seized their territory. Making inroads into their country, through woods and marshes, and over mountain heights, he inflicted losses on the enemy in every shape. Some he butchered without mercy, like herds of cattle, as soon as he came up with them. Others he threw into dungeons, where they suffered a long imprisonment, or cruelly subjected them to a shameful slavery." In A.D. 1088 came the turn of the Welsh, who gained a notable success in the death of the redoubtable Norman noble beneath the walls of his castle of Deganwy. In 1098 (Florence of Worc., Wm. Malm.; 1096, *Brut y Tywysogion*) it seemed as though the reduction of the whole of Gwynedd would be effected by Hugh, Earl of Chester, and Hugh, Earl of Shrewsbury. But the death of the latter at Aberlleiniog, in Anglesea, checked

borough about six miles. It stretches nearly a mile and a half from the town, on the south; on the north, less than a mile. Bodrhyddan Hall is situated within, but on the very outskirts of the borough, so that a part of the mansion lies without the limits. (*Municipal Commissioners' Reports*, 1885. Borough of Rhuddlan.)

the progress of the Norman arms. In the same year Gruffudd ap Cynan returned from Ireland, where he had taken refuge, and concluded a truce with Earl Hugh of Chester. The valuable life of Gruffudd, printed in the *Myvyrian Archaiology*, has a difficult passage upon this period of its hero's career. "Having sent emissaries (*cennadeu*) to Earl Hugh, a truce was concluded between them, and there was given to him three trevs in that cantref. And there he dwelt for a year in disheartening poverty."¹ The name of the cantref in which these possessions were situate does not appear, but the general tenor of circumstances makes it highly probable that it was cantref Tegeingl, or Englefield. Previously to this peace, Gruffudd had taken to wife Angharad, said, by Welsh genealogists, to be the daughter of Owain ab Edwin, lord of Tegeingl, and head of one of the Fifteen Tribes of North Wales. He probably lived at the place called Llys Edwin, in the parish of Northop, but that he had patrimonial property in the parish of Caerwys may, after the analogous construction of many Welsh place-names, be considered certain, from the fact that one of the townships of the parish of Caerwys is known as Trev Edwin. How a personage with so Northumbrian a name became the chief of a Welsh district, I will not stay to speculate. Nor will I do more than advert to the difficulties caused by the confusion which undoubtedly exists between Edwin, King of Tegeingl, and Ednowain Bendew, Prince of Tegeingl, from one or other of whom many Flintshire families trace their descent. It probably is a case of one single gentleman rolled out into two.²

It may, however, be pretty safely conjectured that

¹ "Oddyna ydd anfonos cennadeu hyt at yr Iarl Hu, ac i tangnefeddws ac ef, ac yn y cantref hwnnw i rhoddet teir tref iddaw ef yno. Ac yno i dwg ei fuchedd flwyddynedd yn dlawt ofidus gau obeithiaw wrth weledigaeth Duw rhagllaw."

² Mr. H. F. J. Vaughan, in *Y Cymmrodor*, vol. x, has made an exhaustive critical examination of the early Welsh pedigrees, to which I would refer you for further information upon this difficult point.

Angharad brought considerable property in the district of Tegeingl into the family of the North Wales princes, and from this time dates its close connection with the fortunes of the line of Gruffudd ab Cynan. Within a few yards of the bounds of the parish of Caerwys stands the house of Maesmynan, said—and no doubt correctly—to be one of the llysoedd, or halls, of Llywelyn ab Gruffydd, the last Prince of North Wales. Caerwys, in the language of feudalism, was his *caput baroniæ*, the head of his Flintshire barony; but the application of that term, which belongs to one form of society, to an outwardly similar feature of a society based upon diametrically opposite conceptions, would, of course, be misleading and unscientific.

In A.D. 1137, upon the death of Gruffudd ap Cynan, and the advance to the front of his son Owain, the district of Tegeingl became still more closely united to the fortunes of the North Welsh princes. Owain is said to have married Christian, a daughter of Gronw ap Owain ap Edwin, and this alliance may probably be regarded as marking an increase in his Flintshire landed possessions. His successful resistance to Henry II in 1157, and again in 1165, and the capture and destruction of the castles of Basingwerk, Rhuddlan, and Prestatyn (Mold had been taken in 1144, and had probably not been rebuilt), extended the confines of Gwynedd farther to the east than they had reached since the days of Offa. How the Welsh princes dealt with the districts that came spasmodically into their power is a difficult question to answer. Did Owain look upon his newly conquered territory in Cantrev Tegeingl as his, to dispose of according to his pleasure, as the Conqueror had regarded England after Senlac? Probably not; for we have no evidence, direct or indirect, whereby we can infer the expulsion of Norman settlers, the importation of Welsh tribesmen, or even of a change of tenure.¹ Yet that Owain had con-

¹ It will be seen that upon this point I differ from Mr. A. N. Palmer, at any rate so far as his arguments for the eastward extension

siderably extended the possessions which he held by descent is proved by a document now in the Record Office, the gist of which is as follows, though how he had obtained his new lands, whether by conquest or marriage, is unfortunately not specified.

In the 4th Edward II (*i.e.*, 1311), an inquisition was held at Chester, upon a writ commanding the justiciar of Chester [Payne Tibetot] to certify as to the King's right to the manor of Eweloe. The finding was that Oweyn Goneith (Gwynedd), sometime Prince of Wales, was seized of the manor of Eweloe in his demesne as of fee, at whose death, David son of Oweyn entered on the said manor as Prince of Wales, held the same until Llewelyn the son of Ior(werth) overcame the said David and took from him the said Principality, together with the manor of Eweloe; that the said Llewelyn died seized of the said principality and manor, after whose death King Henry III occupied the same and four cantreds in Wales, that is to say, those between the Dee and the Conway, and made Roger de Mohaut his justice of Chester, who attached the same manor to his (the said Roger's) neighbouring lands of Haurthyn and Mauhaltesdale, to which it had never belonged, and made a park of the wood of Eweloe, and so held

of the Welsh during the eleventh century relate to the district of Tegeingl, and so far as they are directed to prove that any such extension was the result of an organised movement on the part of the Welsh. Mr. Palmer's evidence appears to me to go no further than to show that a considerable Welsh element continued to dwell in the districts seized upon first by the Saxons, and later by the Normans, and that the descendants of these Welsh families intermarried largely with the incomers. This resulted in the social advancement, and consequent greater prominence, of that Welsh element; but it does not prove that that prominence was due to a territorial or military forward movement. The same phenomenon is perceptible on Irish soil. The Norman nobles intermarried with the daughters of the Celtic chieftains, with the result that the descendants of such unions became more Hibernian than the Hibernians themselves; but it would be erroneous to regard this as the mark of an eastward expansion of the Irish power. The facts examined by Mr. Palmer are undoubted; but they are the results of anthropological rather than of political causes.

the said manor and park until Llewelyn, son of Griff (ith), son of Llewelyn, Prince of Wales, recovered the said four cantreds from Henry III and again attached them to the principality of Wales; that the said Llewelyn ousted the said Roger from the said manor, and attached the same to the principality as it was before, and built a castle in the corner of the wood,¹ which was in great part standing at the time of the inquisition, and afterwards gave the said manor to Ithel ap Blethin to hold of him; that the said Llewelyn continued seized of the said manor as Prince of Wales until overcome by Edward I, who seized the said manor not only in right of his conquest, but of the conquest by Henry III of the said four cantreds; that after the death of Roger de Mohaut, the wife of Robert, son of the said Roger, recovered dower of the said manor, as the freehold of the said Roger, Joscelyn de Badelsmere then being justice of Chester; that the King, on the recovery of the said dower against him, removed the said Joscelyn, and appointed Reginald de Grey, justice of Chester, and commanded him to inquire by what right the wife of the said Robert had recovered the said dower; that the said Reginald found that no claim of dower could be founded on the appropriation made of the manor by the said Roger whilst he was justice; upon which finding the said wife was ousted from her dower, and the same taken into the King's hands; that such was the right of the King to the said manor, which was of the yearly value of £60.²

¹ This confirms the conjecture of the late Mr. H. Longueville Jones, who visited the remains of Ewloe Castle during the Rhyl Meeting of the Association in 1858, and from the architectural details inferred that the Castle was erected in the thirteenth century. (*Arch. Camb.*, 3rd Series, vol. iv, p. 460.)

² Plea-Rolls of the County of Chester, 4-5 Edward II, m. 48; Twenty-Seventh Report of Deputy-Keeper of the Records. The abstract of the entry upon the Plea-Roll, given in the Deputy-Keeper's Twenty-Seventh Report, is so full as to be practically an entire transcript. Some of the proper names are not spelled as they appear in the Roll, but they are corrected above.

In addition to the light thrown upon the devolution of the Manor of Ewloe,¹ this document affords us the means of correcting some erroneous views of the history of this period. The *Brut y Tywysogion* states that in A.D. 1210, Llywelyn ap Iorwerth, Prince of Wales, made peace with King John. One of the conditions being his renunciation of all the land between the Dee and the Conwy, “yn dragwyddawl,” for ever. But it appears that Llywelyn, at the time of his death in 1240, held the Manor of Ewloe, situate in the district which, in 1210, he is said to have definitely renounced. The explanation probably is that at some period before 1240 Llywelyn received back the lands that had been the private estate of his ancestors to hold of the King as tenant in chief. We know, from a document in Rymer, that the territory ceded to the English King in 1210, was in 1267 recovered by Llywelyn ap Gruffudd, and this is borne out by the inquisition already quoted. Llywelyn, nevertheless, remained a vassal of the English Crown, subject only to the necessity of doing homage.² Then came the final conquest of Edward I in 1282-3. Now, it is significant that in his claim to the Manor of Ewloe, Edward II based his title not alone upon his father's conquest but also upon that of his grandfather, showing that the tenure whereby Llywelyn ap Gruffudd received this manor and other lands in 1267 was that of the ordinary baronial ten-

¹ The document just given was largely quoted from by Mr. Davies-Cooke in a paper upon “The Castle and Manor of Ewloe”, which he read to the members of the Association upon their visit to Gwysaney, to which the reader is referred for further information upon the history of Ewloe.

² This point is quite clear. After conceding to Llywelyn the four cantreds of the Perfeddwlad (Rhos, Rlufofiawg, Dyffryn Clwyd, and Tegeingl) “sicut ipse et prædecessores sui ipsos unquam plenius habuerunt”, the treaty provides “Pro quibus principatu, terris, homagiis, et concessionibus idem princeps et successores sui fidelitatem et homagium, ac servitium consuetum et debitum domino Regi, et heredibus suis præstare et facere tenebuntur, quod ipse vel antecessores sui Regibus Angliæ consueverunt et tenebantur facere, et præstare.” (*Fœdera*, i, p. 474, Rolls ed.)

ancy, technically dissoluble at the will of the King upon the death of his vassal, and actually voided by rebellion against his authority. That Llywelyn and the other Welsh chieftains who, according to the English conception of society, were feudatories of the English Crown, appreciated the full extent of their dependence is perhaps doubtful. The exact position of the chief of a people still retaining much of the apparent independence, but much of the real bondage, of tribalism, is by no means clear. The customs of Gwynedd had been greatly modified by centuries of contact with England from the primitive system which still prevailed in Ireland, as it is set forth in the *Book of Rights*. Still it may be doubted whether the principle of absolute dependence, which was the keystone of the social, political, and to some extent even the ecclesiastical system of the English, was comprehended in all the fulness of its meaning by the chiefs or princes of Gwynedd. The fatal defect of the tribal system, as it was working itself out in Wales, lay in this, that it engendered no cohesive element whereby the sense of family unity could broaden out into the nobler and wider conception of nationality. It is indeed highly probable that the Welsh would ultimately have compassed national unity on the lines upon which their constitution was based, but it would have been a work of time, and would have to be wrought out through much intestine disorder. It would also have involved the modification, perhaps the subversal, of the principle of equality which gave to the tribal bond its strength, and would probably have proceeded in the direction of class dependence which was the basis of the English system. This system, carried out with firmness and equity, through the personal power and statesmanship of the Conqueror and the first two Henrys, was that under which England has developed to be what we know her to-day.

It is, indeed, evident that the Welsh constitution—at any rate the element of sovereignty within it—was

rapidly assimilating certain ideas associated with the power of a feudal monarch. Llywelyn ap Iorwerth is a much more feudal ruler than his father Owain Gwynedd. His attempt to secure the succession of his son David, by assembling the Welsh chieftains at Strata Florida Abbey in 1238, to do homage and swear fealty to David, was a distinct departure from Welsh constitutional practice, and was copied from the methods of the English kings. David, we are expressly informed by the Welsh chronicles, endeavoured to introduce English laws into Gwynedd, though it is questionable whether he met with much success. Probably his reforms were rather in the direction of the consolidation of a body of court functionaries; and it is to some such action as this that I would look for the explanation of what are known as the Fifteen Tribes. Some of these chieftains, indeed, distinctly appear as holders of courtly offices, and their descendants would, no doubt, have developed into political or judicial functionaries, had not the conquest of Edward I swept away the cause of their existence. This was the natural tendency. Feudalism exalted the power of the chief. It was but natural that the Welsh princes should look with envy upon the irresistible force that accompanied the decrees of the King of England. On the other hand, there was the intense conservatism of a system which, though much of it had become meaningless and out of harmony with the new forms of activity that were becoming manifest, still presented many features of attraction and preserved its hold over the sentiments of the nation. It is this play of institutions, founded upon absolutely different conceptions of society, that renders the study of the political and economic history of the English occupation of Wales so interesting, and withal so difficult.

Of the difficulties arising out of the existence of the two systems, the English and the Welsh, we gain a glimpse in the complaint addressed to the Archbishop of Canterbury by the men of Tegeingl, a few years

before the incorporation of Wales into the realm of England. They complained that, "First they were spoiled of their rights and privileges and customs of the country, and were compelled to be judged by the laws of England, whereas the tenor of their privilege was to be judged according to the laws of Wales, at Tref Edwin, at Rhuddlan, and at Caerwys." But, while this complaint that they were judged by the laws of England was constantly urged by the Welsh, it appears from the evidence taken before the Commission of 1280-1, appointed to inquire what the laws of Wales really were, that in actual practice the Welsh preferred the judicial procedure of England. So, also, we find that the men of the lordship of Kerry, in Montgomeryshire, petitioned Henry III that the English laws should run through Wales and the Marches. The English insistence upon the adoption of their own legal and fiscal procedure emanated from their opinion of the superiority of those methods. But though the Welsh clearly appreciated the great excellence of certain portions of the English law, they had not arrived at that stage of development at which their own institutions had been entirely outgrown. The report of the Commissioners of 1280-1 probably led Edward to see that the adoption of a policy of total subversion would be unsatisfactory, even if enforced by the strong hand, and that the wise course was to permit the continuance of those features of Welsh law which still retained some vitality, such as the equal division of inheritance between all the heirs, and the method of assessing the revenue. In this broad and statesman-like spirit, the ordinance known as the Statute of Rhuddlan, was drawn up soon after the thorough conquest of the country in 1282-3.

One of the immediate results of the conquest was the establishment of fortified towns, having charters of privileges strictly confined to the burgesses who were induced to settle therein. Such were Flint, Rhuddlan, Conwy, Beaumaris, Caernarvon, Criccieth, and Har-

lech. These towns were, no doubt, established as much as centres of influence to wean the Welsh from their pastoral mode of life, as were the strong castles intended for a menace and mark of subjugation. The charters are in practically identical terms; there is no expressed exclusion of Welsh burgesses, but we know from other evidences that the privileged townsmen must have been entirely English. In the 18th Edward I (A.D. 1290), a charter was granted to the town of Caerwys, conferring on the burgesses similar liberties to those accorded to the English castellated towns, but no importation of English seems to have taken place, nor does there appear to have been any intention of erecting a fortress. The question naturally arises, why Caerwys should have been selected for this honourable distinction.

Some years later (*i.e.*, in the 31st Edward I, A.D. 1303), a charter was granted to the vill of Rhosfair, in Anglesea, which from this circumstance soon afterwards acquired the name of Newborough. The terms of the document are similar to that of Caerwys. Now, there seems to be as little reason for elevating Rhosfair into a borough, and according to it considerable privileges, as there was in the case of Caerwys. No castle was built there, nor was an English colony introduced. Why, therefore, were these two towns thus distinguished? I venture to suggest that the reason is to be sought in the fact that both places had been the private patrimony of Llywelyn ap Gruffudd, the last Prince of Wales, and that, by virtue of the rebellion and death of a revolted subject of the English Crown, these estates (and, of course, those of Llywelyn's adherents) had passed into the direct possession of the English monarch. And that either to mark his or his son's assumption of the personal, as well as political, power of Llywelyn, or from a wisely sentimental desire to propitiate the Welsh, Edward elevated the two places most closely associated with the last Welshman who bore the title of Prince of Wales to positions of

honour, altogether out of proportion to their real geographical status. The Rev. Henry Rowlands, author of *Mona Antiqua*, thus refers to the borough of Rhos-fair: "This parish [Newborough] was anciently a demesne of the Manor of Rhossir, which was situate here. Formerly, it was not called a township, but a manor, where the regulus or prince of the tribe fixed his residence and abode; wherefore formerly, under the government of the Welsh princes, this parish was divided into two portions, one of which I find to have been assigned for the more immediate duties of the court, according to the custom of the nation; the other, in a manner, held by free tenants, though bound to their lord by a predial covenant. The former of these again appears to have been laid out in two ways, and accordingly maintained two orders of domestic servants; that is to say, first, those domestic stewards who were wont to call themselves *Maerdreus*, having for their possession twelve gavels (the British nation gave the name of gavels to certain portions of land which were allotted to tenants in right of homage); secondly, those fellows of the meanest sort, called *Gardenmanni* (*Garddwyr*), who occupied twelve small gardens; these people were very much engaged in drudgeries. The second portion of the manor, which was designed for works, reckoned only eight gavels for its possessors, and from the circumstance of that possession it gave them the name of free natives, whose posterity even to this day [*i.e.*, circa 1710] occupied their possessions, with appurtenances, by hereditary right. Thus, in those ages, was the parish divided; but afterwards, when the ancient government had passed away, the Princes of Wales and the Kings of England converted the first-named portion of the manor which lay nearest the prince's court, by the emancipation of the vassals and the bestowal of privileges, into a borough."¹ We may be tolerably certain

¹ *Arch. Camb.*, 1st Series, vol. i, pp. 305-6. Though Rowlands was perfectly well aware that the mediæval name of this place was

that this description of the borough of Rhosfair is equally applicable to the borough of Caerwys. It is unfortunate that in the case of Caerwys we are without the evidence that has been preserved of the past condition of Rhosfair in Anglesea. Such isolated facts as we are able to glean go to prove that the circumstances of the two places were identical, and we are therefore able to appreciate the reasons why they were similarly treated. I append a copy of the enrolment of a confirmation of the charter of Caerwys, obtained the 9th Henry IV, setting forth the earlier charters to the town. The original of the charter is amongst the Mostyn muniments. The commercial importance thus given to Caerwys was purely factitious, as it also was in the case of Newborough. No exercise of the royal patronage could put them on an equal footing with the towns that were stationed on the direct path of prosperity, and they gradually declined, until it was left to a later generation to wonder at and almost to doubt the existence of their former dignity. Caerwys, like Flint, was regularly farmed at an annual rent, and the amount accounted for among the annual receipts of the Chamberlain of Chester.

We obtain an interesting glimpse of Caerwys in the 31st year of Edward III (A.D. 1357), the full unfolding of which would lead me into digressions altogether beyond the limits of this paper. In that year the temporalities of the see of St. Asaph were seized into the hands of the Black Prince, as lord of the principality of Wales. We accordingly have an account of the revenue accruing from them, drawn up for the year ending 3rd February 1358, by the Prince's officer, Ithel ap Kynwrig Sais. From this we learn that the vill of Bryngwyn, one of the townships of the parish of Caerwys, belonged in equal shares to the Bishop and the Cathedral chapter. This vill was then occupied by the free tribal family of Ithel, and by the tribal family

Rhosfair, he persisted in calling it *Rhossir* (i.e., *Rhos-hir*), as "proceeding from the natural propriety of the place."

of Gwerthnoit (Gwaethvoed), which had once been unfree (*nativus*) but was then free. The collective members (*progenies*) of these family holdings (*lecti*) owed the Prince 22s. 4d. and 25s. per annum, respectively, the difference between the two sums being, no doubt, the extra rent paid by the family of Gwaethvoed upon its emancipation. This "goresgyniad", or "superascension", which is the term used in the Welsh laws for the process by which the unfree ascended to freedom, may have dated from the grant of Edward's charter to the borough, or it may have been the result of a grant, whenever and by whosoever made, of the township of Bryngwyn to the Church.¹ I cannot stay now to enter into the many interesting points of Welsh custom called up by this entry. I will content myself with referring to Mr. A. N. Palmer's *History of Ancient Tenures in the Welsh Marches*, for an admirable exposition of Welsh social and economic institutions. There is another item, however, to which I must call attention; it is that of 5s., which proceeded from land called Gaeulescop (that is, Gavael Escob, the Bishop's holding) in Hendrecayrus. I know not whether the Bishop is still owner of a small piece of land in the parish of Caerwys, nor have I been able to trace the period at which it became part of the temporalities of the see; it was probably before the Edwardian conquest. The term Hendre Cayrus deserves attention. It points to a higher antiquity, and probably also to a superior dignity, to the places in the vicinity; and it is a coincidence of importance in the comparison of Caerwys with Newborough, to note that a part of the latter parish was called Hendre Rhosfair. This lay outside the borough limits; and we may fairly conjecture that the outlying portion of the parish of Caerwys beyond the

¹ Three persons whose privileges increase in one day: the first is where a church is consecrated in a *taeog trev* (*captiva villa*) with the permission of the king; a man of that *trev*, who might be a *taeog* in the morning, becomes on that night a free man. See Dimetian Code (*Laws of Wales*, vol. i, p. 444).

borough boundary was that known as Hendre Caerwys; this was also that portion of the parish called for fiscal purposes the ringildry of Caerwys, from the circumstance that it was the sphere of a ringild or rhingyll, an officer of whom mention is made in the Welsh Laws, and whose originally legal functions became widened, under the English administration, so as to include the collection of local taxes. It was usual to appoint different officers for the collection of subsidies due from the town, and for the collection of those due from the ringildry. The same two sets of appointments were also made annually for the town of Rhuddlan and for its outlying district; and it is interesting to observe that while a Welsh name is quite exceptional amongst the Rhuddlan town officers, English names are equally absent from the officers of the ringildry of Rhuddlan. But in Caerwys the local officers of the inner and outer districts are always Welsh, and the circumstance proves that the original Welsh families had neither suffered deportation, nor had had their borough invaded by an alien colony.

I have been able to find no direct references to Caerwys, nor to the hospitable mansions that stood within its parochial bounds, in the poems of the mediæval Welsh bards. Allusions to the district of Tegeingl are frequent, and it is hardly possible to doubt that the walls of Maesmynan had not frequently resounded with the songs of Cynddelw, Llywarch ap Llywelyn, and others. One very striking circumstance in the *compotus* of Ithel ap Kynwrig Sais of the lands of the see of St. Asaph, to which I have already alluded, is that one of the holdings of a free tribal family in the vill of Branau (which is identified by Archdeacon Thomas with Bryngwyn, in Tremeirchion), was known as *lectus Prydydd y Môch*. This was the appellation of Llywarch ap Llywelyn, one of the most famous bards of the twelfth-thirteenth centuries, of whose poems we have more than thirty pieces preserved in the *Myvyrian Archæology*, most of them being in laudation of

the chiefs of Gwynedd. He is the only personage in Welsh history who bore the title of the "poet of the swine"; and there can be no doubt that we shall be perfectly safe in considering that one of his rewards as laureate of Gwynedd was a grant of free tribal land in the township of Bryngwyn, in the parish of Tremeirchion. It is very gratifying to be able to give a local habitation to one of the most eminent names in Welsh mediæval literature.

Caerwys continued to retain its Welsh sympathies. In the troublous times of Owain Glyndwr, Flintshire declared warmly for the last of the Welsh chieftains, but the centre of the disturbance was soon removed further westward, and the county settled down into dulness once more.

I will not enter upon the connection of Caerwys with the great Eisteddfod of Queen Elizabeth's reign. I need only say that the position occupied by the town both before and immediately after the English conquest appears to me to bring the bardic congress of Gruffydd ap Cynan within the bounds of historical probability, though there is no direct evidence on the point.

Confirmation of the Charter of Caerwys.

(Record Office, Patent Roll, 9 Henry IV, p. 2, m. 5.)

Rex omnibus ad quos, etc. salutem.

Inspeximus quasdam litteras patentes Domini Ricardi, nuper Regis Anglie, secundi post conquestum factas in hec verba :

[RICHARD II.] Ricardus, Dei Gratia, Rex Anglie et Ffrancie, et Dominus Hibernie, omnibus ad quos presentes littere pervenerint salutem.

Inspeximus cartam quam Dominus Edwardus, nuper Princeps Wallie, Dux Cornubie et comes Cestrie, patris nostri, fieri fecit in hec verba :

[THE BLACK PRINCE.] Edwardus, illustris Regis Anglie filius, princeps Wallie, dux Cornubie et comes Cestrie, episcopis, abbatibus, prioribus, comitibus, baronibus, militibus, justiciariis, vicecomitibus, et omnibus ballivis et fidelibus suis salutem.

Inspeximus cartam, quam celebris memorie Dominus Edwardus, quondam Rex Anglie, proavus noster, fecit Burgensibus ville nostre de Cayrus in hec verba :

[EDWARD I.] Edwardus, Dei Gratia, Rex Anglie, Dominus Hibernie, et Dux Aquitanie, archiepiscopis, episcopis, abbatibus, prioribus, comitibus, baronibus, justiciariis, vicecomitibus, prepositis, ministris, et omnibus ballivis et fidelibus suis, salutem.

Sciatis nos concessisse et hac presenti carta nostra confirmasse hominibus ville nostre de Cayrus in Wallia quod villa illa decetero liber Burgus sit, et quod homines eundem Burgum inhabitantes liberi sint Burgenses, et quod habeant gildam mercatoriam cum hansa, et omnibus libertatibus et liberis consuetudinibus ad liberum Burgum pertinentibus, quales videlicet habent liberi Burgenses nostri de Aberconewey et Rothelan in Burgis suis vel alii Burgenses nostri in Wallia. Quare volumus et firmiter precipimus, pro nobis et heredibus nostris, quod villa predicta decetero Liber Burgus sit, et quod homines eundem Burgum inhabitantes liberi sint Burgenses, et quod habeant gildam mercatoriam cum hansa, et omnibus libertatibus et liberis consuetudinibus ad liberum Burgum pertinentibus, quales videlicet habent liberi Burgenses nostri de Aberconewey et Rothelan in Burgis suis, vel alii Burgenses nostri in Wallia sicut predictum est. Hiis testibus venerabilibus patribus, R. Bathon' et Wellen', D. Dunelmen', et W. Elien' episcopis, Gilberto de Clare, comite Gloucestr', Johanne de Warennia, comite Surreia, Henrico de Lacy, comite Lincoln', Reginaldo de Grey, justiciario Cestr', Johanne de Sancto Johanne, Willelmo de Latimer, Petro de Chaumpnent, Petro de Chauumpaigne et aliis. Datum per manum nostram apud Kyngeslipston' vicesimo quinto die Octobris anno regni nostri decimo octavo [A.D. 1290].

Et quia in carta predicta prefatis Burgensibus concessa aliqui diverse mete limites sive bunde ad quas precinctia dicti Burgi d' extendere, et infra quas libertates ipsius Burgi exactiari debeant non specificant' proprie quod dicti Burgenses super libertatibus eis concessis ut accipimus fuerunt inquietati et eciam impetiti Nos eorum indemnitati providere volentes in hac parte similiter et quiete concessimus pro nobis et heredibus nostris iisdem Burgensibus quod diverse mete et bunde Burgi predicti et libertates ejusdem decetero teneantur et observentur infra limites et loca subscripta et per diversas metas et bundas Burgi predicti habeantur et teneantur imperpetuum, et quod libertates Burgi predicti infra eadem loca et limites et usque ad ea juxta vim et formam concessionis de eisdem libertatibus per predictum Dominum Regem proavum nostrum dictis Burgensibus facte absque impedimento nostri vel heredum nostrorum, justicii camere nostri, vicecomitum, escaetorum aut aliorum quorum ministrorum nostrorum aut heredum nostrorum perpetuis temporibus existantur, videlicet, a via juxta Crucem vocat Crosse Wyaun que ducit versus Marian Croyken, et sic per

lineam ad aquam de Croyken ad viam apud ubi descendit in quendam rivulum qui vocatur Calghok (? Galghok), et sic sequendo illum rivulum usque aquam de Willar, et sic sequendo illam aquam, et bundas terrarum domini Reginaldi de Grey dimittendo illas terras extra bundas usque predictum crucem ubi predictae bunde inceperunt. Et quia nolumus abbreviare vel minuire in aliquo proficua nobis pertinentia de hominibus manentibus infra dictas metas et bundas, seu de tenentibus eorundem hominum infra easdem extra villam de Cayrus, nec relevia vel servicia alia quaecumque de predictis hominibus, et eorum tenentibus nobis debita extinguere, vel in aliquo minuire, volumus quod Ballivi ejusdem libertates per preceptum nostrum, seu vicecomitis nostri de Fflynt, aut ragloti nostri de Englefeld, qui pro tempore fuerint, faciant executionem pro predictis proficuis et serviciis nostris predictis infra dictas metas et bundas et de eisdem proficuis et serviciis nobis, aut vicecomitibus et raglotis nostris predictis integre ad opus nostrum respondere teneantur. In cujus rei testimonium has litteras nostras fieri fecimus patentes, hiis testibus, venerabili patre Johanne, Assaven' episcopo, Bartho' de Burgherssh, justiciario nostro Cestrie, Reginaldo de Grey domino de Ruthyn, Reginaldo Lestraunge domino de Ellesmere, militibus John de Delves, locum tenentem prefati justiciarii nostri, Johanne de Brunham sum'one Camerario nostro Cestrie, et aliis. Data apud Cestrie, sub sigillo seacarii nostri ibidem, vicesimo die Augusti, anno regni domini E[dwardi] Regis patris nostri tricesimo. [A.D. 1357.]

Nos autem concessionem et voluntatem predictas ratas habentes et gratas eas pro nobis et heredibus nostris, quantum in nobis est, dilectis nobis Burgensibus Burgi predicti et eorundem heredibus et successoribus Burgensibus Burgi illius concedimus et confirmamus sicut carta predicta rationabiliter testatur et prout iidem Burgenses et eorum predecessores Burgum predictum hactenus tenuerunt et libertatibus et acquietantiis predictis rationabiliter usi sunt et gavisi. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium die Junii anno regni nostri secundo [A.D. 1379].

Nos autem concessionem et confirmationem predictas ratas habentes et gratas eas pro nobis et heredibus nostris quantum in nobis est dilectis nobis nunc Burgensibus Burgi predicti et eorundem heredibus et successoribus Burgensibus Burgi illius concedimus et confirmamus sicut carta et littere predictae rationabiliter testantur, et prout iidem Burgenses et eorundem predecessores Burgum predictum hactenus tenuerunt et libertatibus et quietantiis predictis rationabiliter usi sunt et gavisi. In cujus rei etc. T. R. apud Westmonasterium primo die Septembr'. [A.D. 1408.]

LINGEBROOK PRIORY.

BY R. W. BANKS, ESQ.

LELAND, in his *Itinerary* (vol. v, p. 10), mentions this house in his list of abbeys in Herefordshire as "Lynebroke, a place of nuns, within two miles of Wigmore, in the Marches between Herefordshire and Shrewsburyshire", and adds that the Mortimers, Earls of March, were its founders. Dugdale, in his *Monasticon*, unfortunately included it in his list of the alien abbeys, which were finally dissolved in the reign of Henry V, as "Limbroke, Heref., Aveney in Norm. (Pat. 26, Ric. II.*)" Tanner, in his *Notitia Monastica*, considers the reference to Aveney to be an error for Aulney, which had a cell in Lincolnshire called Limbergh. Dugdale's error has, nevertheless, been continued, and has been treated as correct in the recently published Diocesan History of Hereford. A careful search in the Extents of the lands of alien priories, co. Hereford, 3 Ric. II, and in the list of alien priories in *Miscellanea* of the Exchequer Rolls, 23 Edward I, makes it certain that Lingebrook, which has been gradually altered to its present name of Limebrook, was never an alien priory. Tanner, after referring to the supposed error, says that it is more certain that about a quarter of a mile from the left bank of the river Lugg was a priory of nuns of the Order of St. Austin, founded by some of the Mortimers as early as Richard I, which continued until the general suppression.

The site of the Priory is marked as "Abbey" in the first Ordnance Survey, in the parish of Lingen, near the road which leads past Kinsham to Wigmore, by the side of a small brook which soon afterwards finds its way into Lugg. Nothing remains but a few ruined walls of rubble-work and foundations, which give no indications of monastic occupation.

It remains to give a brief narrative of what may be now gathered relative to the Priory and its possessions. In the *Taxatio* of Pope Nicholas (1291), the lands within the diocese of Hereford, of the nuns of Lyngebrooke, in Erleslen (Eardisland), Upton, Bodenham, Burton, and Morton, are taxed at £6:8:8. The church of Clifton, in the deanery of Burford and archdeaconry of Salop, also then belonged to the Priory. A note of a different reading of the MS., at the foot of the page, adds "pauperum" to "monialium",—a term which appears to have been well applicable down to the time of their suppression.

In 1227 the Prioress of Lungebrok was summoned to make answer to the coheirs of Walter Muscegros deceased, whose lands, by reason of trespasses imputed to him during the then late disturbance in the kingdom, had been given by King Henry III to John L'Estrange deceased, viz., lands in Wlfreton, Rettir, and Bodenham, to hold according to the form of the *Dictum of Kenilworth*,¹ the coheirs being prepared to redeem the same according to the said *Dictum*; but the Prioress had entered the tenements in Bodenham, and detained them. The Prioress said in answer that the said Walter enfeoffed John L'Estrange of the said tenements, and that he enfeoffed Walter de Ebroicis (Devereux), who enfeoffed Nicholas Duredent, who enfeoffed Master John de Croft, who gave the same to the Prioress in frankalmoign; whereupon the Court ordered the Rolls of Chancery to be searched for the alleged gift by Henry III to John L'Estrange. The result of the suit is not stated.²

In May 1281 the royal licence was granted to Richard de la Legh to give 24s. of rent in West Bradeleye to the Prioress and nuns in frankalmoign; and in May of the following year licence was granted to John de Croft

¹ Drawn up on the surrender of the Castle of Kenilworth to the King. Under it the rebels were enabled to redeem their forfeited lands on payment of a certain number of years' value, calculated with reference to their offences.

² Coram Rege Roll, March, 6-7 Edward I, No. 42.

to give to the Priory one acre of meadow in Ayston.¹ Elizabeth and Joan, two of the daughters of Edmund Lord Mortimer, are recorded in the history of Wigmore Abbey (Dugd., *Mon.*) as having been nuns of Lyngbroke Priory.

On the 20th of June 1309, a pardon was granted to the Prioress and nuns for acquiring, in the time of Edward I, after the passing of the Statute of Mortmain, from Roger de Mortimer the advowson of the church of Stoke Blez (Blisse), which was held of the King in chief, without licence, with power to appropriate the same; and on the 23rd of December 1336 a pardon was granted to the Prioress for acquiring 11*s.* 6*d.* of rent in Adforton, co. Salop, from Thomas de Baryngton without licence.²

On the 20th of February 1351, on payment by the Prioress of 100*s.* into the Hanaper of the Chancery, licence was granted to Adam Esger, clerk, to give and assign the manor of Brokkeswode Power to the Prioress and nuns for celebrating the anniversary day of William Power in the Priory, according to the ordinance of the same Adam; and on the 10th of July 1355, in consideration of the great poverty and miserable indigence of the Prioress and nuns, and of 30*s.* paid by them into the Hanaper, licence was granted to William de Waldebeof to give and assign to the Priory one messuage and 80 acres of land in Draycote, to celebrate the anniversary of the said William and Joan his wife after their deaths.³

It also appears by the Inquisitions post Mortem of Roger de Mortimer (22 Ric. II) and of Edmund de Mortimer (3 Henry VI) that the Prioress held of these Earls a fourth part of a fee in Brokeswode.

The Priory was surrendered to the Commissioners by Julian Barbor, the last Prioress, on the 28th of December 1539. In the Ministers' Accounts, 31, 32,

¹ Pat. Rolls, 9 Edward I, m. 20; 10 Edward I, m. 13.

² Pat. Rolls, 2 Edward II, p. 2, m. 2; 10 Edward III, p. 2, m. 9.

³ Pat. Rolls, 25 Edward III, p. 1, m. 31; 29 Edward III, p. 1, m. 30.

Henry VIII, No. 96, the site of the late house, with the buildings there, is said to be "most apt for the farmer", with gardens, orchards, and fisheries. It was then leased by the Crown to John ap Richard.

These notes may well conclude with an extract from Gasquet's *Henry VIII and the English Monasteries*, vol. ii, p. 464, and with an account of the possessions of the Priory on its dissolution:—

"The nuns had fallen under the Act for the suppression of the lesser monasteries, having an income of only £12 a year, but had purchased from Henry the perpetual continuance of their Convent by a payment of £53 : 6 : 8.¹ At the close of 1539, however, they were called upon to surrender to the King, and the five nuns were promised pensions, the Prioress £6, and each of the others 53s. 4d.; in all, they were to have £16 : 13 : 4 a year. The following are the charges made for obtaining that sum for them:

"William Thomas to John Scudamore, inclosing a Bill for getting the Pensions of the poor Nuns of Linbroke.

	£	s.	d.
First, to write to Mr. Chancellor's clerk for making the warrant, and getting it signed	6	8	
Item, to Mr. Duke's clerk for writing out the pensions	6	8	
Item, paid to Glascocke to dispatch them from the seal	5	0	
Item, my Lord Privy seals fee for the head of the house	1	0	0
Item, Mr. Chancellor's and Mr. Duke's fees of every portionary at 11/	2	15	0
Item, for mine own labour	1	0	0
	£5 13 4."		

Ministers' Accounts, 33 Henry VIII.

LYMBROKE PRIORY.

"Com' Hereford.

Pembridge. Redd' in Marston	2	5	0
Ereslande. Redd' in Barrow	11	4	
Broxwood. Byrches Redd'	13	0	

¹ Augm. Offic., Treas., Roll I, m. 4d.

Roslen. Nonne House &c.	.	.	.	2	0	0
Broxwood. Maner'	.	.	.	£3	0	0
Broxwood. Herbag' de Powerswood	.	.	.		6	8
Marston. Perquis' Curiaē	.	.	.		1	4
Dilwyn. Lib' redd'	.	.	.		3	6
Bodenham. Lib' redd'	.	.	.	1	8	5½
Hereford Civ'. Lib' redd'	.	.	.		3	4
Leynthall Erles. Lib' redd'	.	.	.		2	0
Eyton. Lib' redd'	.	.	.		4	0
Letton. Lib' redd' Abbot of Wigmore	.	.	.		3	4
Morton. Par. de Eye. Lib' redd'	.	.	.		11	0
Shirley. Redd' de tenen' ad vol'	.	.	.		19	10
Aymestra. Redd'	.	.	.		1	0
Shyrley. Ten' &c.	.	.	.	1	0	0
Amestrey. Prat' voc' Pungall	.	.	.		13	4
Cowarne Magna. Ten' et terr'	.	.	.		10	0
Prat'. Esbroke	.	.	.		2	8
Shobdon. Terr'	.	.	.		1	6
Bodyngeton. Prat' et Bryngewod terr'	.	.	.		13	4
Leyngyn. Mess'	.	.	.		6	8
Stoke Blisse. Decima	.	.	.	1	10	0
Stoke Blisse. Al' decimae nuper Prioratui de Wormsley pertinen'	.	.	.	1	0	0
Lymbroke. Molend' cum clausis	.	.	.		10	0
Dorwalde. Firma voc' Farleis felde prope Capel- lam de Dorwalde	.	.	.		10	0
Dorwalde. Firma Capellæ ¹ St. Leonardi in, cum terr' eidem pertinen'	.	.	.	2	0	0
Lymbroke. Scit' Prior' &c.	.	.	.	5	12	11

Com. Salop':

Ludlow. Lib' redd' Magistri Hospital' S'ci Johan- nis de Ludlowe pro terr'	.	.	.		12	0
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Com' Radnor':

Prestene. Redd'	.	.	.		3	3½
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Com' Wigorn':

Nunneupton. Mess' cum terris &c. infra Paroch' de C.....	.	.	.	1	6	8
Clifton. Mess' &c.	.	.	.		7	0
Clifton. Firma terr' voc' the Parsonag landes cum decimis	.	.	.	1	5	8
Clifton. Al' decimæ	.	.	.	2	13	4."

R. W. B.

¹ See account of the discovery of remains, and drawing of Norman doorway, at Deerfold, *Arch. Camb.*, 4th Series, vol. iv, p. 335.

EVIDENCES OF THE
 BARRI FAMILY OF MANORBEER AND
 OLETHAN,

WITH OTHER EARLY OWNERS OF THE FORMER,
 IN PEMBROKESHIRE.¹

BY SIR GEORGE DUCKETT, BART.,

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 Society of Antiquaries of Normandy.*

NOT the antiquary alone, bent on things pertaining to his favourite pursuit, neither the tourist from Tenby, nor the pedestrian plodding on his way for pleasure or for health, nor even the casual sportsman in search of game, within sight of the walls of Manorbeer, but one and each of these must have regretted, that some more authentic and less brief history of this interesting castle were forthcoming, involving the fortunes and vicissitudes of so many generations. For ourselves, we have looked into every available and recently printed authority dealing with that locality, and discover the same brief and incomplete details repeated in all, reproduced as a *réchauffé* from one common source.

In view of elucidating this subject, an attempt was made in vol. xi, 4th Series, of the *Archæologia Cambrensis*, to furnish some, till then unpublished, particulars respecting the earliest known possessors of that place; and additional evidences were given from the

¹ The authorities for this paper are—Giraldus Cambrensis, *Anglia Sacra*, Documents pertaining to Ireland (Sweetman); *Ordericus Vitalis*; Smith's *History of Cork*; *Irish Archæological Journal*; *Annals of the Four Masters*; Hoare's *Tour in Ireland*; Lodge's *Peerage of Ireland*; Roberts' *Calendarium Genealogicum*; *Inquisitiones post Mortem et ad quod Damnum*; *Brut y Tywysogion*, with other references quoted *in loco*.

Public Records on the same subject, in a later volume¹ of those Collections.

In respect of the actual building or structure, little, if any, further information is derivable from existing evidence, or such as has hitherto come to light. We have simply before us what has already been supplied by different writers, who, copying one from another, have left its early history as much in the dark as ever, spending pages over the etymology of the name of Manorbeer—a matter of very little, if of any consequence whatever.

Of its earliest known possessors, the Barri family, it seems possible to furnish some authentic details, and this will be mainly the purport of the present paper.

Manorbeer lies on the sea-coast between Tenby and Pembroke, and to those who may not have access to Leland, Hoare's *Giraldus Cambrensis*, or Fenton's *Historical Tour* through the county of Pembroke, we may supply the gist of their description of it. The latter observes: "The castle remains the most perfect model of an old Norman baron's residence, with all its appendages, church, mill, dove-house, ponds, park and grove still to be traced; and the houses of his vassals at such a distance as to be within call." Indeed, the building is also the most perfect and entire known of any remaining castellated structure. Some description of the seat of the Barri family is given also by Giraldus Cambrensis, who was a cadet of that house, and born at Manorbeer *circa* 1146.² His own words, more eulogistic of this his birthplace than quite merited, correspond in most particulars with its still existing features, save and except that certain lakes or fish-ponds, and enumerated vineyards, no longer exist; though the valley which he mentions and its rivulet still remain. Neither has the structure ever undergone any very material alteration, and was at the outset apparently designed both for residential and defensive purposes. This is to be inferred from the fact that its

¹ Vol. xiii, p. 166, 4th Series.

² Hoare's *Giraldus*, i, 201.

enceinte or main enclosure, in respect of this last, is furnished with no openings save loop-holes or similar apertures for the discharge of missiles, and that all its habitable apartments look inwards, facing an interior court. This conclusion as to the design of the edifice is probably correct; but one fact still remains unexplainable, save on very questionable grounds, how, namely, throughout the stormy ages of its existence, and centuries of civil commotion, the building has escaped the ravages as well of warfare as of time; and this last fact as to its existing condition¹ tends much to the supposition that its defensive character could not have been a primary consideration. Its gateway and entrance, nevertheless, point somewhat to the contrary, being strongly protected by flanking-defence; whilst, on the other hand, the fact that the church, though only a moderate distance from the castle, was even detached at all from it, and that no oratory, so usually concomitant with feudal strongholds in the earliest pre-Reformation times, has been discovered within its enclosure, tends more to the supposition of a residential rather than of a defensive structure in its character. In this church there still remains a recumbent monumental figure of a knight in chain-armour, the crossed legs of which, whilst denoting the crusader, point, by the shield charged with the Barri coat, to a member of that house. The connection of the Barri family with the Princes of the House of Dinevor may have contributed to its almost miraculous escape from ruin and overthrow, but its maintenance and preservation must have been the result of care on the part of succeeding holders.

¹ This condition may also, possibly, be attributable to what is recorded in the *Cambrian Register*, ii, 96, from a MS. of George Owen of Henllys: "The buildings of the antient castles (of Pembrokeshire) were of lyme and stone, soe verie strong that none of the masons of this age can doe the like; for although all, or most of them, have endured for diverse hundred yeares past, yet are they in such wise knit together as if the lyme and stone did incorporate the one the other, and it were easier to dig stones out of the mayne rock then to pull down an old wall."

It is probable that the Barris, in the absence of proof to the contrary, were the original founders of Manorbeer, and that its erection may be ascribed to William de Barri in the early part of the twelfth or end of the eleventh century, being the first of whom we have any reliable record.¹ An earlier founder might, we think, be sought in Gerald de Windsor, which would place the era of its foundation in the eleventh century, a generation earlier. He had married Nesta, daughter of Rhys ap Tewdwr (Theodore), and it was her daughter whom William de Barri then had married. William de Barri is, however, the first known or recorded possessor of Manorbeer, after arriving in Wales in the train of Arnulph de Montgomerie,² as one of his associates.

¹ The MS. of George Owen of Henllys (*Cumb. Reg.*, ii, 102) attributes the erection of *all* the first castles and strongholds in Wales to this very era of Strongbow: "Onely one general note I thiuk good to give in this place, that all the castles and townes of this country for the most part were built by our conqueror, Erle Strongbowe, and his Knights to whom he gave the land."

² Arnoul or Arnulph de Montgomeri was a younger son of Roger de Montgomeri, Comte de Bellême, the well-known Norman follower of the Conqueror, who made him Earl of Shrewsbury and Arundel. He had a sort of "roving commission", as one may say, from the King to conquer and obtain what he could by the sword, in South Wales, for as early or earlier than King Stephen, even in the time of Rufus, and in the following reign of Henry I, the chieftains who had established themselves in the west of England sought (as an addition to their pay) the license of conquest in the contiguous country of Wales. (*Gesta Stephani Regis*, p. 940.) Many obtained regular permission, many gave themselves permission, to invade the Welsh territory with or without "letters of marque". The former case is thus recorded by Giraldus Cambrensis (*Itiner. Wallie*), "invadendæ Cambriæ facultatem petiverunt"; and again, "cui Rex dedit licentiam conquirendi super Wallenses" (*Mon. Angl.*). To Arnoul de Montgomeri is attributed the erection of Pembroke Castle, from which he was sometimes named Earl of Pembroke; and the appointment of Gerald de Wyndesore, one of his Anglo-Norman adherents, as Governor or Lieutenant thereof. When Arnoul de Montgomeri joined in rebellion against Henry I, that King transferred the government of Pembroke to Gerald de Windsor, the husband (as observed) of Nesta, the King's late concubine. Whether Arnoul then fortified his Castle of Pembroke, as is said, on

The record-evidences of the Barri family, both of Manorbeer (known also as Maynebir), co. Pembroke, and the great baronial house of the same name in the county of Cork—for both deduce their descent from the same origin—are more or less encompassed with the difficulties which beset every descent tracing back to so remote a period, and more difficult to be recorded with trustworthiness, by how much the more the history of their remote ancestry pertains to a date of which the records were few, and those few mostly untraceable and lost to posterity. This observation, perhaps, concerns more especially the immediate Anglo-Norman occupants of Manorbeer, after the first William de Barri; those Barrys, namely, who, though *apparently* severed from their Irish relations and kinsmen, carried on the descent to its last known holder (or occupier) David de Barry, *temp.* Edward III.

With the possessors of the great seignories of those who passed over into Ireland, in due time Lords Barry of Barrymore, the case is essentially different. The former are quite untraceable in Pembrokeshire or Wales after the latter part of the reign of Edward III, whereas the Irish family of bygone days rose to note and eminence, from the time of the establishment of English rule in Ireland, down to the extinction of the title derived from the Barrymore Barony, and its lineal holders at the beginning of this century. And this is so far explainable, if the observation, made somewhere,

behalf of his brother, the Earl of Shrewsbury, is not clear; but both he, his eldest brother Robert de Bellême, and (according to Orderic Vitalis) his other brother, Roger of Poitou, were outlawed and banished the kingdom *circa* 1112, and their estates became forfeited to the Crown. The same chronicler gives his wife as Lafracoth, a daughter of one of the kings of Ireland, and asserts that through this alliance Arnoul aspired, in due course, to succeed his father-in-law. Nevertheless, when Magnus, King of Norway, invaded Ireland, and was killed, Arnoul's wife was forcibly taken from him by her father. This would have occurred about 1114-15, for twenty years afterwards we find him reconciled to the King, and his death is subsequently recorded. (*Cf.* Ordericus Vitalis, Pars III, lib. xi, p. 794, ed. Migne.)

we think, in the pages of *Irish Family History*, is grounded on reliable fact, that the pedigrees of the original Anglo-Norman conquerors and colonists of Ireland were more carefully kept in that country than those of their kinsmen and contemporaries who remained settled in England. As evident examples in support of this, may be cited, at any rate, the genealogies of the Anglo-Irish Fitzgeralds (house of Leinster); the Butlers (that of Ormonde); the De Courceys (Barons Kinsale); the Barrys (Earls of Barrymore); and the Roches (Lords Viscount Fermoy). This observation, however, can only apply to the Barry descent after the first two generations, for to Giraldus de Barri himself is alone due what we know of them. It is palpably evident that the history of the Barrys of Manorbeer is the history of those also who became seated in and identified with Ireland. They are so authentically associated with the first conquest of that country, that the historical details of the first adventurers and their Anglo-Irish successors, for three or four generations, in their conquered and allotted territories, are to some extent, if not entirely, the history of the occupants of Manorbeer during that same period. In the latter part of the reign of Edward III, however, Manorbeer and its estates passed entirely out of the hands of the Barri family. The far greater importance which they acquired in their newly conquered and adopted country, as Lords of Olethan, etc., made them undoubtedly more indifferent to their English estate, and so it happened that, by some apparent failure of the ultimate proprietors' right, the lands became escheated and forfeited to the Crown. This may explain how, after falling into the King's hands, Manorbeer became constantly and successively the life-tenancy of some court-favourite for the time being.

According to Camden and the *Itinerary* of Giraldus de Barri (chap. vi), the Barris derived their name from Barri Island situated on the shore of the Severn, or rather that of Glamorganshire, of which they were

the lords. These are authorities which it may be bold to impugn, but we would rather believe on the contrary, and assert that the island in question derived its name from them. The family is so thoroughly and unmistakably Norman by name, that its original head was beyond doubt one of Duke William's followers at the Conquest of England; indeed, the name is still identified with the existing family of Barri in France, and known as belonging to Gascony and Guienne to this day.

Before dealing with the respective descents of the Barrys of Wales and those of Ireland, we may observe that from the time of the conquest of Ireland, when Robert de Barri accompanied his uncle Robert Fitz-Stephen in 1169-70, down to 1215, the Welsh and Irish properties must have been in the same hands, though between 1215 and 1324, the records seem to point to more than two lords. Chronologically arranged the Barrys¹ of Manorbeer and the Anglo-Irish Barrys of O'lethan, are distinctively the same persons at the subjoined dates, and this is confirmed by recorded evidence:—

LORDS OF MANORBEER.

1207, William, son of Philip de Barri.
1244, David de Barri.
1301-24, John, son of David de Barri.

LORDS OF OLETHAN.

1207, William, son of Philip de Barri.
1244, David de Barri
1307-19, John, son of David de Barri.

The most notable of the Manorbeer family, and the first probable possessor of the castle and its estates (as observed), from whom the succeeding owners of it may be deduced, was William de Barri. He was the son of Odo de Barri, and married (according to some, as his second wife) Angereth (or Angharad), the granddaughter of Rhys ap Tewdwr, by that prince's daughter

¹ We use "Barri" and "Barry" indifferently, the older orthography being "Barri".

Nesta, who was thus sister of Robert Fitz-Stephen,¹ the prominent figure in the expedition of the first invasion of Ireland. Nesta² being sister (or daughter according to some) of Gruffydd ap Rhys, the ruling Prince of Wales at that time, his position by that alliance, in addition to his Anglo-Norman associations, became important and secure. He had been one of Arnoul (Arnulph) de Montgomeri's adherents, when Henry I (or as some assert, Rufus) entrusted to that individual, the conquest of that part of Wales, and doubtless obtained the said estates as his share on the partition of the country. We regard him, therefore, as the common ancestor of the two families, although, in

¹ Robert Fitz-Stephen is a person of too much consequence to pass over without further notice, for he was the first Englishman, or rather Anglo-Norman, who landed in Ireland with the *avant garde* of Strongbow's expeditionary force, his own party consisting of thirty knights, sixty esquires, and three hundred foot-soldiers or archers. He was the son of Stephen, Constable of Abertiny (or Cardigan) and Pembroke Castles, by Nesta, the sister of Gruffydd ap Rhys, Prince of South Wales. She had been one of Henry I's concubines, and had by him Henry, father of Miles and Robert Fitz-Henry, also adventurers under Strongbow. Her second husband was Gerald (ancestor of the Fitz-Geralds), by whom she had Maurice and William. This Maurice Fitz-Gerald accompanied Robert Fitz-Stephen, and was with him at the taking of Wexford in 1169-70. "After several successes", observes Dr. Smith (*History of Cork*, 1774) "he, together with Hugh de Lacy, Robert de Bruce, and his half-brother, Maurice Fitz-Gerald, were constituted by Henry II joint-Governors of Ireland." As soon as the English dominion was fairly established there by Henry II, the King, in partitioning the country, made large grants to those who had assisted in its reduction. He assigned the whole kingdom (or province) of Cork to Robert Fitz-Stephen and Milo de Cogan by charter dated 1177. This charter, according to Hovenden *in vitâ Hen. II*, was granted at the same time the King came to Oxenford and created his son John, King of Ireland.

² There exists the greatest possible contradiction in this descent. We follow the *Brut y Tywysogion* as the most trustworthy. According to that chronicle, Rhys, son of Tewdwr, began to reign A.D. 1077, was expelled 1087, and *ob.* 1091. His son (brother to Nesta), Gruffydd ap Rhys, *ob.* 1136; his son (Nesta's nephew), Rhys ap Gruffydd, flourished *t.* Henry II (1171), *s.* *Brut y Tywysogion*, pp. xxvii, xxx, 51, 53; xxiv, xxxi, xxxiii, xxxiv, 119, 151; xxiv, 211, 213.

point of fact, one and the same. He must have died before 1166, for at that date we have evidence that his son Philip was paying tithes of his mills and wool in Pembrokeshire.¹ (*Ang. Sac.*, ii, p. 469.)

THE BARRYS OF IRELAND.

William de Barri (aforesaid) had four sons, Walter,² Robert, Philip, and Gerald. Of these, the youngest is historically the best known as Giraldus Cambrensis, the early chronicler, and of this son we will make further mention *postea*. From the eldest son Robert (by the second marriage), and from Phillip the second son, all the Barrys of Ireland are descended. In as much as Robert's career was short-lived, and that he fell at the siege of Lismore, we are disposed to consider Philip as ancestor of the Irish branch, or of the Barrys generally.

Robert accompanied his uncle Fitz-Stephen as an adventurer in the conquest of Ireland, under Richard de Clare (second Earl of Pembroke, surnamed Strongbow), and formed one of the first detachment of the expeditionary force. The date of the expedition is given as A.D. 1169, and was undertaken in the first instance in favour of Dermot, provincial King of Leinster. His brother (Cambrensis) tells us that he was the first man who was wounded in the conquest of that kingdom,³ in attempting to scale the walls of

¹ In 1131 he rendered account for £10 for the land of his father, as by Pipe Roll of that year, and was then of full age. He is supposed to have died *circa* 1160, or possibly a year later.

² Walter is recorded as the son of a former wife.

³ Conspicuous above all others in the first invasion of Ireland. A few years before he undertook the task he had been betrayed by his vassals, when Constable of Cardigan (or Aberteivi), and given up to Rhys ap Gruffydd, who imprisoned him for three years, notwithstanding that he was his half-brother. By the intercession of his uncle, the Bishop of St. David's, and another half-brother, Maurice Fitz-Gerald, he obtained his release. (*Cf. Brut y Tywysogion*, p. 213)

This is related to the same effect, with other particulars, in a letter of one Florence MacCarthy, written during his imprison-

Wexford, and characterises him as "one more desirous to be eminent than to seem so."¹ He was afterwards killed at the assault of Lismore in 1185. It was in that year we find Philip, the second son, to have arrived in Ireland. In the meantime Strongbow and other followers had landed near Waterford.²

He, like his elder brother had taken to a fighting

ment, to the Earl of Thomond in 1609, among the Add. MSS. in the British Museum (4793, fo. 18), showing clearly the part which Fitz-Stephen took. The letter on the "Ancient History of Ireland" goes on to state that Dermot MacMurchard, Chief of Leinster, having ravished a certain woman, "was driven out of the land, who went to King Hen. II, that was then in France (*in* 1168), by whom he was favourably used, and dismissed with letters to license" (Giraldus Camb., *Expug. Hibern.*, l. i, c. i, p. 760) "as many as would go here (*in England*) hence with him. In his return he conditioned at Bristol with Richard, the son of Gilbert Earl of Stranguel (*Strongbow*) to give him his daughter Aive (*Eva*) and Leinster after his decease; and from thence went to the Prince of Wales, Rice ap Grifine, who enlarged for him out of prison Robert Fitz-Stephens (*sic*) upon promise to follow MacMurchow, that went then for Ireland, where he kept secretly until Robert Fitz-Stephens, Maurice Fitz-Gerald, and others, came with 90 horse and 300 archers, whom the Earl of Stranguel (*Strigul* or *Pembroke*) followed at Bartholomew's-tide, in the year 1170, with 200 horse and 1000 archers, and married the daughter of MacMurchow, who brought Leinster under his obedience." (Cf. *Kilkenny Archæol. Journal*, i New Series, p. 227. See further notice of Fitz-Stephen, p. 9.)

¹ "inter primos precipuus magis esse volebat, quam videri."

² Strongbow's followers at the Anglo-Norman invasion are supposed to have embarked at Milford Haven, and to have first set foot on shore at Bannow, on the coast of Wexford, in May 1170. Fitz-Stephen would seem to have led the advance-guard of Strongbow's force, and the chiefs of his party consisted of Myler Fitz-Henry, Milo Fitz-David, Harvey de Montmaurice, Maurice de Prendegast, with Robert de Barri. Giraldus Cambrensis (*Expugn. Hib.*, c. iii, pp. 761, 762) describes the first landing of the expedition, and the intelligence thereof conveyed to Dermot MacMurrough, the deposed King of Leinster. He says: "Cum igitur in Insula Banuensi subductis se navibus recepissent, nunciis ad Dermicium missis, nonnulli ex partibus maritimis confluerunt." As the remuneration, agreed upon beforehand, for this aid, Strongbow had the Leinster King's daughter in marriage, and on the death of Dermot, in 1176, succeeded him as King of Leinster. The inheritance of his wife, Eva (the King of Leinster's daughter), as Countess of Pembroke, Strongbow parcelled out among his Anglo-Norman followers.

calling, and then went to assist his mother's brother, Robert Fitz-Stephen, in recovering the lands of Oletan, Killede, and Muscherie-Dunegan, which had been taken possession of by Ralph Fitz-Stephen, the son of Robert. Whether this Ralph was the Chamberlain of Henry II does not appear. These lands were the three cantreds near Cork, towards the east, which fell to the share or lot of Robert Fitz-Stephen, or those rather which he kept in his own hands out of the twenty-four cantreds¹ comprising the whole kingdom of Cork, which Henry II, when he portioned the country, assigned to the above Robert and one Milo de Cogan. The charter granting this territory is dated about 1177, and the grantees came to an agreement with Dermot, King of Cork, to rent out the whole number, save the seven contiguous to Cork, which they retained in their own possession. These seven cantreds were bounded on the east by the river Blackwater, and of them Milo de Cogan retained the four western as his own portion.

The portioning of the allotted territory occurred in 1179, and is confirmed by Giraldus Cambrensis (*Expugnatio Hib.*, lib. ii, c. 18). This younger brother attended Prince John in 1185, as his secretary, and arrived in Ireland in the same year with his brother Philip. By the inquisition taken after the death of Fitz-Stephen in 1182, it would appear that a moiety of the estates granted to him by the King, had been previously conveyed to Maurice Fitz-Thomas Fitz-Gerald his kinsman, before being created Earl of Desmond,² together with the castle and manor of Dunemarke. The remaining, already named, cantreds in Cork, he gave to Philip de Barri his nephew, who soon afterwards erected thereon the castles of Barry's Court, Shandon, Castle-Lyons, and Buttevant. Of these, Buttevant in the

¹ A cantred is composed of one hundred villages, both in Wales and Ireland.

² Desmond signifies in Irish "South Munster" (Smith). It was a county partly of Cork and Kerry.

barony of Orrery, said to derive its name from the war-cry or Barry motto, *Boutez en avant*, was afterwards one of the principal seats of this Anglo-Irish family. They were held by the service of ten knights, under a feoffment of Fitz-Stephen, and became the splendid seignories of the lords Barry, over which that family so long afterwards exercised the feudal rights. Still, although the Barrys exercised over the estates within their seignories a more than despotic sway, levying on the freeholders' produce, so called "coyne and livery,"¹ they were themselves in aftertimes subject to the Earls of Desmond, who claimed to be the chief or paramount lords.

In addition to the strongholds named, the Barrys erected other castles in the south and east of the county of Cork; they founded besides and endowed many religious houses, and became so important, that the family gave name to three baronies in that county, those of Barrymore,² Barryroe, and Orriria-Barria or Orrery. It has been observed, moreover, by some writer in speaking of the earliest Anglo-Irish colonists, and applies to the family under notice, that their zeal for the English interest was proverbial, "at a time the Anglo-Normans became more Irish than the Irish themselves." This political state of affairs would not appear to have lasted beyond the Wars of the Roses, when most of the lords or original colonists of Anglo-Norman blood, went back to England in order to assist their friends and kinsmen, and in many cases forsook and abandoned

¹ Coin and livery was an iniquitous extortion of ancient times in Ireland, exacted out of the Church lands. The fourth Article of the Synod of Cashel enacts that henceforth the Church lands and pensions of the clergy shall be free from all secular exactions and impositions, and that no lords, earls, or noblemen, or their children, shall take or extort any coin or livery, cosheries, or cuddies, or any such like custom, on the Church lands, etc. The custom is mentioned by Giraldus Cambrensis, which proves that his descendants had very little regard for the prohibition. (Cox, i, p. 25.)

² Barrymore barony contained 30 parishes, 204 plough-lands, or 79,159 Irish plantation-acres. (Smith's *Hist. of Cork*, i, p. 154.)

their Irish estates, the native Irish re-possessing themselves thereof, or overrunning them. Of these, the families of the Butlers espoused the cause of the House of York, whilst the Fitz-Geralds that of the Lancastrians. The Barrys were possibly an exception, and remained on their estates, but many quitted Ireland to take part in the civil wars of that period.

We purpose to enumerate the recorded members of the family in order of date, as far as possible, whether in undoubted direct descent, or unauthenticated as to their identity in the pedigree.

A.D. 1169, 1185 (15 Hen. II, 31 Hen. II). Robert, the eldest son (*ut supra*), accompanied Fitz-Stephen to Ireland; was wounded at the siege of Wexford, and subsequently killed at the taking of Lismore in 1185.

A.D. 1140, 1166, 1185 (31 Hen. II). Philip de Barri appears to have succeeded his father before 1166 (*Ang. Sac.*, ii, 469). He was the second son by the second marriage, and passed over to Ireland on the above occasion to assist his uncle in recovering the estates or cantreds in Cork, which Henry II had allotted to him, and dispossessing the usurper of them. He married, according to *Ang. Sac.*, ii, 468, a daughter of Richard Fitz Tancred, lord of Haverford.

A.D. 1146, 1185 (12 Stephen, 31 Hen. II). Giraldus Cambrensis, youngest son of William de Barri, of whom *postea*.

A.D. 1207 (8 John). William de Barri, son and heir of the foregoing Philip de Barri, is identified by King John's charter confirming to him the donation of the three cantreds in Cork, *i.e.* Olethan,¹ Muscherie-Dunegan, and Killede, made by Robert Fitz-Stephen to his father Philip de Barri.

The witnesses to this confirmation of his lands in "Corcaia", were T., Bishop of Norwich; David, Bishop of Waterford; Simon, Bishop of Meath; Meyler Fitz-Henry, justiciary of Ireland; John Marshall; Philip de Predegast; David de Rupe; Ranulph, earl of Chester; Saier, Earl of Winchester; Robert de Veteripont; H. de Nevil; Gæoffrey de Nevil'. (Woodstock, Chart., John, m. 5.)

¹ Olethan was a cantred in the eastern extremity of Barrymore and in many records is named "Ivelhehan". The Barrys, its owners, were for some time called Lords Barry of Castlelehan.

The evidences of William, third in descent from William of Manorbeer are numerous, being identified by his attestation to several charters of that period. In view of the identity of the Irish and Pembrokeshire stock, it might possibly be further worthy of note, that the several deeds are tested in England. William de Barri is witness to the grant made to Richard de Latimer of lands in co. Dublin (tested at Woodstock, 9 John, m. 5); to the grant to David de Rupe (Roche) of the cantred of Rosselither (Woodstock, 8th Nov., 9 John, m. 5); to the grant to the four brothers Fitz-Philip, of the cantred in which Dunletho is situated (Woodstock, chart., 9 John, m. 5); to grant made to Eustace de Rupe of three carrucates in the honour of Luske, by the service of half a knight's fee, to be rendered by guarding the King's city of Dublin (tested at Woodstock, 9th Nov., chart., 9 John, m. 5); to Jordan Lochard of Kilsanehan (Woodstock, 8th Nov., chart., 9 John, m. 5); to Richard de Cogan of the cantred Muscry Omittone (Woodstock, 9 John); to Philip de Prendegast of forty knights' fees (Woodstock, 9 John, m. 5); to Gilbert de Angulo of a cantred in Estyre (Tewkesbury, 12th Nov., chart., 9 John, m. 5). He witnessed further with Geoffrey Fitz-Peter, Earl of Essex; Ranulph, Earl of Chester; Saier de Quency, Earl of Winchester; and others, the grant and confirmation of divers lands to the convent of St. Mary of Grane and the nuns there, the gift of Walter de Ridelesford (Tewkesbury, 12th Nov., chart., 9 John, m. 5). He was also witness to other charters of the same period.¹

A.D. 1210 (12 John), Simon de Barri. Prest (*pay*) made to knights at the mead near the water called Struthe, on Wednesday (July 7), before W. Earl of Salisbury, and Richard de Mariscis. Among the names of knights mentioned is the above Simon de Barri, who, from the date, was possibly a brother of William, for the next following entry has every appearance of being his son.

¹ See Sweetman, *Calendar* (Irish documents).

A.D. 1221 (5 Hen. III). Eleven years later, viz. in 1221, we find Odo de Barri, who must have succeeded to the principal estates, for he is named with Kathel, King of Connaught; O., King of Keneleon; Dermot Macarthy, and other chief men in Ireland, as recipient of a letter (similar to one addressed to Thomas Fitz-Anthony), in which the King (Henry III) complains that since the death of King John (his father), he has received nothing whatever from the demesne-lands, rents of assize, or escheats of Ireland. (Westminster, July 17; Close Roll, 5 Hen. III, p. 1, m. 6, *dorso*.)

A.D. 1229 (14 Hen. III). Philip de Barri; mandate to the Justiciary of Ireland that the following knights, whom the King commanded to come with horses and arms, for his passage across the sea, remain in Ireland during the Justiciary's absence. (Close Roll, 14 Hen. III, p. 1, m. 15, *dorso*.)

A.D. 1235 (19 Hen. III). Odo de Barri; ostensibly the above. The King writes to Hugh de Lacy, Earl of Ulster, and others (among whom are Odo de Barri and David de Barri), thanking them for their services, and for remaining faithful to him while others recede from their fealty, etc. (Close, 19 Hen. III, p. 2, m. 1.)

A.D. 1237 (21 Hen. III). Robert de Barri, according to some, founded and endowed the Augustinian Abbey of Ballybeg, near Buttevant, dedicating it to St. Thomas.¹ Nevertheless, other testimony assigns its foundation to his grandfather, Philip, in 1229.

A.D. 1237 (21 Henry III). Philip de Barri is by the same authority said to have founded a priory for Dominicans on a site in Cork, now called Crosses Green. He is also said to have erected Ballybeg Abbey, the foundation of which is also attributed to Philip de Barri, the great-grandfather of the Lord Justice of Ireland in 1267.

A.D. 1234 (18 Hen. III), David de Barri had a grant of a market at Buttevant. Was killed 1262.

A.D. 1237 (21 Hen. III), Philip de Barri; the same, probably, with the foregoing, and brother of David. Mandate to Maurice Fitz-Gerald, Justiciary of Ireland, to cause Philip de Barri to be brought under judgment of the Exchequer for debts from him, by summons of that Court. (Woodstock; Close Roll, 21 Hen. III, m. 7.)

A.D. 1245 (29 Hen. III). Walter de Barri was a juror on inquisition taken by command of the King to the justiciary of Ireland, as to what lands Donatus, Bishop of Killaloe, had been deprived of; or as to whether the lands of Roscrea ought to

¹ *History of Ireland*, MacGeoghegan, p. 303.

belong to the bishopric of Killaloe; by whom they were alienated; and what worth. This inquisition was taken at Roscrea on Wednesday next after the Feast of St. Peter and St. Paul. (Inq. 29, Hen. III, No. 43.)

A.D. 1251-2 (36 Henry III). Philip de Barri, probably the above brother of David. By *Inq. p. m.* taken on Gerard de Prendegast, it was found that Philip de Barri held of him, in Balacha, one carrucate for one pound of pepper. (*Inq. p. m.*, 36 Hen. III, No. 61.)

A.D. 1234, 1257, 1267, 1273 (18 Hen. III, 2 Ed. I). David de Barri, Lord Justice of Ireland in 1267, seems to have been one of the most powerful and remarkable of the family, and by the services he rendered to the English Crown¹ increased its stability in Ireland; the thorough subjection to which he brought the MacCarthys, Kings of Cork, being, perhaps, among the most conspicuous. He was grandson of Robert, and great-grandson to Philip de Barri, the presumed founder of Ballybeg Abbey, to which he became a principal benefactor. According to the *Annals of the Four Masters* he founded, in 1251, the Abbey of Buttevant (Kilnamullagh), which thenceforth became the burying place of the Barry family. On the inquisition taken after the death of Gerard de Prendegast, in 1251, it was found that the same held of David de Barry, *in capite*, fourteen fees, four carrucates, and sixteen acres, by the service of two knights. It was also found that he held half a cantred in Corkoyhe of David de Barri, by the service of one knight. (*Inq. p. m.*, 36 Hen. III, No. 6.) He was constituted Lord Justice of Ireland in 1267. He, or, as is said, his father David had already, in 1234, obtained a grant in fee of a weekly market on Saturday, at his manor of Buttevant, and of a week's fair there, on the Vigil and Feast of St. Luke the Evangelist and the following days (17-24 Oct.). He had a further grant of a weekly market on Friday, at his manor of Karetto Thell'; witnesses to which were Edmund Archbishop of Canterbury and others. (Marlborough; Exchequer, Q. R. Miscellanea, $\frac{200}{4}$ m. 5; Sweetman.) About 1272, or shortly after, we find David de Barri named in a conveyance as surety for Maurice Fitz-Maurice, when the same was summoned to warrant to Thomas de Clare the town of Youghal. (Esc., 20 Edw. I, No. 117, m. 2.) He was living in 1273, having obtained in that year free warren in all his lands.

A.D. 1273 (2 Edw. I). William de Barri granted to the poor of Buttevant the whole of the Church of Cathirduggan.²

A.D. 1300 (28 Edw. I). Matilda de Barri, named as wife of

¹ Hanmer's *Chronicle*.

² *Mon. Hib.*

Maurice Fitz-John in inquisition of that date taken on Thomas Fitz-Maurice. (*Roberts' Cal. Gen.*)

A.D. 1301 (29 Edw. I). William de Barri, identified by an inquisition "ad quod damnum" of that date, relating to the Prioress and nuns of the Convent of St. John the Baptist in the suburbs of Cork; the Lady Superior being Agnes de Hereford. (*Roberts' Cal. Gen.*)

A.D. 1307 (1 Edw. II). John de Barri founded a house for Minorites of the Franciscan Order at Castle Lyons in the county of Cork. He also endowed the house of St. John the Baptist, of the Benedictine Order, within the suburbs of Cork (as above), with lands in Olethan and elsewhere.¹ He was probably the same who occurs under 1317.

A.D. 1310 (3 Edw. II). David de Barri. Writs issued to Maurice de Carew to distrain the lands of David de Barri and Maurice Fitz-Gerald for services, etc., due to the King as Lord of several of their possessions. (*Bibl. Lamb.*, i, fo. 38.)

A.D. 1317 (10 Edw. II). John de Barri (recorded as the grandson of David the Justiciary of 1267) was living at Buttevant at this date; possibly identical with the preceding John. He was father of David de Barri, according to some, and of

A.D. 1355 (29 Edward III), William de Barri and John Barri, both named in an inquisition "ad quod damnum" taken at Cork before William de Rose, Prior of the Hospital of St. John of Jerusalem, relating to lands in Cork.

A.D. 1359 (32 Edw. III). Gerald de Barri was at this date Lord Bishop of Cork.

A.D. 1376 (49 Edward III). William, son of Adam de Barri, had seizin from Richard de Sarsfield of a messuage and all his lands in Goughston, in the parish of Kylaspullmallan, co. Cork.

A.D. 1390 (14 Ric. II). William Barri, chivaler, named with Joan his wife in an acknowledgment of the receipt of twenty-five marks. (Among the muniments of the Corporation of Rye; *H.M.C.*, iii, 512.)

A.D. 1490 (6 Hen. VII). William de Barri did homage for his barony, and sat in Parliament, about 1490, as first Viscount de Barry of Barry's Court. He was killed by his brother David, Archbishop of Cork and Cloyne, in 1499. His successor was John Lord Barry and Viscount Buttevant, and his son was

A.D. 1499 (6 Hen. VII), David de Barry, brother of the first Viscount (as above), killed in his turn by Thomas Barry.

A.D. 1555 (3 and 4 Phil. and Mary). James Barry, Viscount Buttevant, who entailed his estates in favour of his cousin.

A.D. 1557 (4 and 5 Phil. and Mary). James Barry, Viscount

¹ *Mon. Hib.*, pp. 61, 681.

Barrymore, who sat in Parliament, as Premier Viscount, in 1559. His son,

A.D. 1585-1617 (28 Eliz., 15 James I), David Fitz-James Barry, Viscount Buttevant and Lord of Ibane, joined in the rebellion with Gerald Fitz-Gerald, sixteenth Earl of Desmond. He paid a fine of £500 to make his peace with the Government, and became afterwards faithful and loyal to the Crown. In 1610 he raised the siege of Kinsale, and defeated the Spaniards, as General of the Provincial Forces.

A.D. 1601-28-39 (44 Eliz., 3 and 4 Charles I). David, Lord Viscount Buttevant (grandson to the foregoing), was created Earl of Barrymore. His son,

A.D. 1630-56-94 (6 C. I; 6 W. and M.), Richard Barry, second Earl of Barrymore, was succeeded in 1694 by Lawrence, third Earl, who in 1699 was succeeded by his half-brother, James, as fourth Earl.

From him descended :

A.D. 1717-48 (21 Geo. II, 25 Geo. II), James, fifth Earl of Barrymore, who was succeeded in 1751 by his only son,

A.D. 1751 (25 Geo. II, 13 Geo. III), Richard, born 1745, sixth Earl of Barrymore, and *ob.* 1773. His son, a minor at the date of his succeeding his father.

A.D. 1769-73 (13 Geo. III, 33 Geo. III). Richard, seventh Earl of Barrymore, died from an accidental discharge of a musket while escorting French prisoners from Folkestone to Dover in 1793. He was succeeded by

A.D. 1770-93 (11 Geo. III, 5 Geo. IV), Henry, his brother, eighth Earl of Barrymore. At his death (1824) the title became extinct, and with it the lineage of the main branch of this ancient family.

These two last noblemen not only encumbered their estates by mortgage, but conveyed away a large portion of them. The latter became overwhelmed with debt, and a story is told of this earl, whether true or not is uncertain, for the authority is not given, nevertheless, it is characteristic of the period, when licentious squandering was quite the form and fashion, and may be possibly well founded. It is related that, when residing at Ann Grove,¹ a tradesman called on the earl, for a settlement of his account. He was ordered refreshment, and shown every possible attention and hospi-

¹ One of the Barrymore seats, near Cork.

tality. Under the pretence of affording him some amusement, he was asked to look out of one of the reception-room windows, at a man half-naked and undressed, whom some of the tenantry or their men were preparing to "duck" in a piece of water ; inquiring what the proceeding meant, and what he had done to merit this outrage, the Earl informed him "that he was a rascally dun, and that he had a number of the same class tied up in an outhouse, waiting their turn" to be similarly dealt with. The creditor not quite relishing the treatment in prospect, took the hint and disappeared.

Thus far the Barrys of Ireland, until the extinction of the Earldom of Barrymore in 1824.

(To be continued.)

LLYFR SILIN.

YN CYNNWYS ACHAU AMRYW DEULUOEDD
YN NGWYNEDD, POWYS, ETC.

(Continued from p. 101.)

RHIWEDOG.

JOHN¹ LLOYD ap John² Lloyd ap Lewis Lloyd³ (1654)
ap William ap Elissau ap William Lloyd ap Moris ap
Sion ap Meredydd ap Ieuan ap Meredydd ap Howel
ap Dafydd ap Gruffydd ap Kariadog ap Thomas ap
Rodri ap Owain Gwynedd.⁴

Mam Elisau ap William Lloyd oedd ... verch Dafydd
ap Meredydd ap Howel ap Tudr ap Grono ap
Gruffydd ap Madoc ap Iorwerth ap Madoc ap
Ririd Flaidd.

Mam William Lloyd oedd Angharad verch Elissau
ap Gruffydd ap Einion ap Gruffydd ap Llewelyn
ap Cynwric ap Osber.

Mam Moris ap Sion oedd Gwenhwyfar verch Grono
ap Ieuan ap Einion ap Gruffydd ap Howel ap
Meredydd ap Egnion ap Gwgan ap Nerwydd ap
Gollwyn : un o'r 15 Llwyth Gwynedd.

Mam Sion ap Meredydd⁵ oedd Fargred verch ac eti-
feddes Einion ap Ithel⁶ ap Gwrgenau fychan ap
Gwrgenau ap Madoc ap Ririd Flaidd.

Mam Meredydd ap Ieuan ap Meredydd oedd Lleu-
ku verch Howel ap Meiric Lloyd⁷ ap Meiric ap

¹ B. 1699, d. 1737. (*Hist. of Powys Fadog*, vol. vi, p. 298.)

² D. 1724.

³ Sheriff of Merionethshire, 1652-3. Died March 20, 1668, aged sixty.

[Should not this be Lewis Lloyd ap Robert ap William?—I. M.]

⁴ See *Hist. Powys Fadog* iv, p. 266 *et seq.*

⁵ O Ystym Cegid.

⁶ O Riwedog.

⁷ O Nannau.

Ynyr fychan ap Ynyr ap Meiric ap Madoc ap Cadwgan ap Bleddyn ap Cynfyn.

Plant Elissau o Sibil verch Sir Sion Pilston Constabl Kaernarfon a chwaer Robert Pilston un fam un dad oedd William Lloyd; Roland; Sion; Elissau fychan; Rys Wynn; Ereulys; a Hugh Gwynn; Gaenor gwraig Robert ap Morgan o Grogen; Sion gwraig Cadwaladr Fychan; a Lowri gwraig Dafydd ap Rhydderch ap Einion.¹

Plant William Lloyd o Elsbeth *Owen* chwaer Sion *Owen* o Lwydiarth oedd Elissau; Sion Lloyd;² Rolant; Gaenor gwraig Robert Kynaston;³ Sibil gwraig John Wynn o Ddolybachog;⁴ Margred gwraig Edward Wynn o Garth;⁵ Doritie gwraig William Lloyd ap Harri;⁶ Lowri gwraig Edward Prys;⁷ a Chattrin gwraig Edward Lloyd o Bentre-aeron.⁸

Elissau ap William a Sion Lloyd ap William uchod a fuant feirw yn ddiblant. Gwraig Sion Lloyd oedd⁹ verch ac etifeddes Sir Sion Lloyd o Geiswyn: a gwraig Elissau oedd¹⁰ ferch Hugh Nane hen; ac wedi marw Elissau ap William a Sion Lloyd ei frawd digwyddodd meddiant Rhiwedog i Lewis Lloyd eu Nai.¹¹

William Lloyd ap Moris ap Sion ap Meredydd o Rhiwedog ac Elissau ap Moris o'r Klanene oeddent Frodyr un fam un dad.¹²

¹ O'r Bala.

² Succeeded his brother; was Sheriff of Merionethshire, 1616 and 1636; died Nov. 1646, without issue.

³ O Vortyn.

⁴ In Arwystli.

⁵ In Guilsfield, co. Montgomery. ⁶ Of Havod Unos, co. Denbigh.

⁷ O Dre Brysg yn Llanuwchllyn.

⁸ Yn Arglwyddiaeth Croes Oswallt.

⁹ Margred. See Ceiswyn pedigree above.

¹⁰ Jane, who married, secondly, Lewis Gwyn of Dolaugwyn, Towyn (*Lewys Dwnn*, vol. ii, p. 225, n. 3, and *Arch. Camb.*, iii, p. 253, 5th Series).

¹¹ Mab Rolant 3 ydd mab i William ap Elisau.

¹² Hefyd Robert ap Moris o Park yn Llanfrothen ac o hwnnw y daeth teulu 'r Anwyliaid o'r Park.

MATHAFARN.

William Pugh¹ ap John Pugh² ap Rowland³ Pugh ap Richard Pugh ap Rowland Pugh ap John ap Hugh ap Ieuan ap Dafydd⁴ Lloyd ap Llewelyn ap Gruffydd ap Ieuan Lloyd ap Llewelyn ap Tudr ap Grono ap Einion ap Seissyllt Arglwydd Meirionydd ap Ednowain ap Eunydd ap Brochwel ap Iswalder ap Idris arw ap Clydno ap Ynyr Farfdrwch ap Gwyddno Garanir ap Cadwaladr ap Meirion Meirionydd ap Tybion ap Cunedda Wledig.

Meibion a Merched Hugh ap Ieuan ap Dafydd Lloyd oedd Sion ; Meredydd ; Richard ;⁵ Humphrey ;⁶ a Dafydd⁷ Lloyd : ac o ferched, Mallt gwraig Sion ap Dafydd Lloyd o Fachynlleth ; Sian gwraig Rys ap Ieuan ap Lewis o Ddarowen.

Mam Hugh ap Ieuan ap Dafydd Lloyd oedd Elizabeth verch Siankin ap Iorwerth ap Einion ap Gruffydd ap Llewelyn ap Cynwric ap Osber ap Gwyddlach.

Mam Elizabeth verch Siankin oedd Elliw verch Gruffydd Derwas ap Meiric Lloyd ap Meiric fychan ap Ynyr fychan. Fal Ach Nane.

Mam Ieuan ap Dafydd Lloyd oedd Margred verch Gwilym ap Llewelyn fychan ap Llewelyn ap Ieuan fychan ap Ieuan ap Rys ap Llowdden.

Mam Margred oedd Llewku verch Rys ap Ieuan ap Cadwgan.

¹ M.P. for Montgomeryshire. Living in 1711. (*Lewys Dwnn*, vol. i, p. 296.)

² The lordship of Cyfeiliog, Montgomeryshire, granted to him by Charles II in 1664. (*Mont. Coll.*, vol. xvi, p. 125.)

³ Living in 1633. (*Lewys Dwnn*, vol. i, p. 296, n. 11.) In his time Mathafarn was taken and burnt to the ground by the Parliamentary forces under Sir Thomas Myddelton, Knt., 1644. (*Phillips' Civil War in Wales*, p. 275.)

⁴ Esquire of the Body to Henry VII. (*Lewys Dwnn*, vol. i, p. 296.)

⁵ Of Rhosygarreg and Dolycorsllwyn.

⁶ Of Aberffrydlan.

⁷ Married Elizabeth Powys of Cymmer Abbey. (*Hist. of Powys Fadog*, vol. v, p. 112.)

- Mam Dafydd Lloyd ap Llewelyn ap Gruffydd oedd Goleubryd verch Madoc ap Gwilym ap Iorwerth Lloyd ap Riwallon fychan ap Riwallon Lloyd ; brawd oedd Iorwerth Lloyd i Alo (neu Riwallon). Cais Ach Eglwyseg.
- Mam Llewelyn ap Gruffydd oedd Arddun verch Ieuan ap Madoc ap Gwenwys.
- Mam Gruffydd ap Ieuan oedd Mabli verch Philip fongam ap Meredydd Benwyn ap Gruffydd ap Grono ap Gwyn ac i Frochwel Yscythrog.
- Mam Meredydd Benwyn oedd verch Meredydd Bengoch o Fuellt ap Llew. ap Howel ap Seissyllt ap Llew. ap Cadwgan ap Elystan Glodrudd.
- Mam Tudr ap Grono ap Einion ap Seissyllt oedd Meddefys verch Owain Cyfeiliog ap Gruffydd ap Meredydd ap Bleddyn ap Cynfyn.
- Mam Meddefys oedd Gwenllian verch Owain Gwynedd ap Gruffydd ap Cynan.
- Mam Gwenllian oedd Cristian verch Grono ap Owain ap Edwin.
- Mam Sion ap Hugh ap Ieuan, etc., oedd Mary verch Howel fychan ap Howel ap Gruffydd ap Siankin ap Llewelyn ap Einion ap Kelynin.¹
- Mam Howel fychan oedd Margred verch Ieuan ap Owain ap Meredydd ap Dafydd ap Gruffydd fychan.
- Mam Mary verch Howel fychan oedd Elen verch Sion ap Meredydd ap Ieuan ap Meredydd ap Howel ap Dafydd ap Gruffydd ap Kariadog. Mal Ach Rhiwedog.
- Mam Elen verch Sion ap Meredydd oedd Wenhwyfar verch Grono ap Ieuan ap Einion ap Gwgan ap Meredydd ap Collwyn un o'r 15 Llwyth Gwynedd.

¹ See *Mont. Coll.*, xiv, 355 *et seq.*

NANNAU.

Hugh Nannau (*ob.* 1702) ap H...¹ (Hedd or Howel. No, it was *Hugh*.—I. M.). Nane ap Gruffydd² ap Hugh³ Nane ap Gruffydd⁴ ap Hugh⁵ Nane ap Gruffydd⁶ Nane ap Howel⁷ ap Dafydd ap Meiric⁸ fychan ap Howel Selef ap Meiric Lloyd ap Meiric fychan⁹ ap Ynyr fychan ap Ynyr ap Meiric ap Madoc¹⁰ ap Cadwgan ap Bleddyn ap Cynfyn.

Mam Hugh Nane ap Gruffydd ap Hugh oedd Elin verch Sion Wynn ap Cadwaladr¹¹ o Benllyn.

Mam Gruffydd Nane ap Hugh oedd Annes verch Rys Fychan o Gorsygedol.

Mam Hugh Nane ap Gruffydd ap Howel oedd Sian verch Humphre ap Howel ap Siankin o Dowyn.¹²

Mam Gruffydd ap Howel oedd¹³ verch Robert Salsbri o Lanrwst. Tad William Salsbri.

Mam Howel ap Dafydd ap Meiric oedd Elen verch Howel ap Rys ap Dafydd ap Howel o Rug.

Mam Dafydd ap Meiric fychan oedd Angharad verch Dafydd ap Cadwaladr ap Philip dorddu.

Mam Meiric fychan ap Howel Selef oedd Mali verch Einion ap Gruffydd ap Llewelyn ap Cynwric ap Osber Wyddel.

¹ Sheriff of Merionethshire, 1691; M.P. for Merionethshire, 1695-1701; died 1701.

² Sheriff of Merionethshire, March 16 to April 10, 1689.

³ Born Oct. 22, 1588; Sheriff of Merionethshire, 1626-7 and 1637-8; died 1647.

⁴ Born Friday, June 11, 1568; M.P. for Merionethshire, 1593-97.

⁵ Sheriff of Merionethshire, 1587. Living in Feb. 1598.

⁶ Living in 1541. ⁷ Living in 1510. ⁸ Living in 1486.

⁹ His tomb is in Dolgelley Church. The cover, now placed on the splay below a window on the south side of the church, nearest the chancel, has on it a rude effigy, on the centre of which is a shield; length, $9\frac{1}{4}$ in. On it, in pale, is a lion passant, with his tail curved back over his body. In a bordure is the inscription, HIC : JACET : MEYRIC : FILIVS : YNYR : VAGHAN.

¹⁰ Living in the fifteenth year of Edward II.

¹¹ Of Rhiwlas.

¹² Of Ynysymaengwyn.

¹³ Elen. (*Lewys Dwnn*, vol. ii, p. 22.)

Mam Howel Selef oedd Mallt verch Howel Pickill,
Esq.

Mam Meirig Lloyd oedd Gwladys¹ verch Gruffydd
ap Owain ap Bleddyn ap Owain Brogyntyn.

Mam Meiric ap Ynyr fychan oedd Gwenhwyfar verch
Gruffydd ap Gwên ap Grono ap Einion ap Seis-
syllt.

Mam Ynyr Fychan ap Ynyr oedd Gwerfyl verch ac
etifeddes Iorwerth ap Peredur ap Ednowain ap
Bradwen.

Mam Meiric ap Madoc oedd Efa verch ac etifeddes
Madoc ap Philip ap Uchdryd ap *Aleth*.

Mam Madoc ap Cadwgan oedd Gwenllian verch
Gruffydd ap Cynan Tywysog Gwynedd.

Mam Howel ap Dafydd ap Meiric oedd Elen verch
Howel ap Rys ap Dafydd ap Howel ap Rys o
Rug.

Plant Howel ap Dafydd ap Meiric o Elin verch
Robert Salsbri o Lanrwst oedd Gruffydd Nane;
Lewis Gwyn ap Howel; Robert ap Howel o
Lanrwst; Dafydd ap Howel; Sion Wynn ap
Howel; o ferched Lowri gwraig Ieuan Lloyd ap
Dafydd ap Meredydd o Langerniew; ac Elen
gwraig William ap Dafydd Lloyd o Benllyn.

Plant Dafydd ap Meiric o Elen uchod oedd William
a fu farw yn Ifange; a Howel: o ferched Mar-
gred gwraig Tudr fychan; Cattrin gwraig Sion
ap Gruffydd ap Rys o Lanegryn; Mary gwraig
gyntaf Gruffydd Lloyd ap Elisse o Ragat; ac
Elizabeth gwraig Elisse ap Gruffydd ap Howel,
brawd Tudr fychan uchod, ac i hono y bu Gruff-
ydd Lloyd ap Elisse a briodes Lowri verch Ed-
nyfed ap Gruffydd o'r Hendwr.

¹ Angharad (?). (*Ibid.*, p. 226.)

CORS Y GEDOL.

Dafydd Fychan¹ ap Richard² Fychan ap Rys³ Fychan ap William Fychan ap Gruffydd⁴ fychan ap Gruffydd⁵ ap Einion⁶ ap Gruffydd ap Llewelyn ap Kynwric ap Osber ap Gwyddlach Iarll Desmond.

Mam Gruffydd Fychan ap Richard oedd Sioned verch Robert Fychan.

Mam Richard Fychan oedd Gwen verch ac etifeddes⁷ Gruffydd ap William ap Madoc ap Llewelyn fychan ap Gruffydd ap Ieuan ap Sir Gruffydd Llwyd Marchog.⁸

Mam Rys fychan ap William oedd Margred verch Sir William Perod.⁹

Mam Gwen verch Gruffydd ap William oedd Elizabeth verch Robert ap Meredydd ap Hwlkin Llwyd o Llynllifon.

Mam William Fychan oedd Mawd Klement a hono oedd Arglwyddes Karon, ac a fuase yn briod o'r blaen a Sion Wgan hir ap Harri Wgan ac iddynt y bu Sir Sion Wgan o Gastell Gwys;¹⁰

¹ Rebuilt most part of Corsygedol in 1592-3; Sheriff of Merionethshire, 1587-8 and 1602-3. Died Nov. 9, 1616.

² Sheriff of Caernarvonshire, 1578-9; of Merionethshire, 1576 and 1585. Died about 1588. (*Calendars of Gwynedd*, p. 52, n. 37.)

³ Sheriff of Merionethshire, 1547-8 and 1556-7.

⁴ A juror for Merionethshire, 27 and 31 Henry VI, and Foreman of a jury for the same county, 33 Henry VI.

⁵ Living, Michaelmas 1415.

⁶ Living Michaelmas, 20 Richard II.

⁷ Of Llwyndyrys in Caernarvonshire.

⁸ Knighted by Edward I.

⁹ 20 May, 1 Henry VIII, William Vachan appointed Seneschal, Receiver, Apparitor, and Forester of Cilgerran, and Constable of the Castle, etc., during pleasure. (*Originalia Rolls*; Add. MSS., Br. Mus., No. 6363; *Arch. Camb.*, vi, p. 7, 4th Series; *Perrot Notes*, by Rev. E. L. Barnwell, p. 28, where Margaret, wife of William Vaughan of Cilgerran, is named as the fifth daughter of Sir William Perrot, Knt., of Haroldstone, co. Pembroke, said to have succeeded to the estate c. 1474; *L. Dwnn*, i, p. 165.)

¹⁰ *Anglicè*, Wogan of Wiston Castle in Pembrokeshire.

a'r Fawd uchod oedd verch William Klement ap Sienkin Klement ap Sir Sion Klement ap Sion Klement ap Robert ap Sieffre fychan Klement. Mam Gruffydd Fychan ap Gruffydd ap Einion oedd Lowri verch Tudr ap Gruffydd Fychan ap Gruffydd o'r Rhuddallt. Cais Ach Sion Edward o'r Waun.

Mam Mawd Klement oedd ...¹ verch Gruffydd ap Nicholas ap Philip ap Elidr ddu ap Elidr ap Rys ap Grono ap Einion.

Plant Rys fychan ap William oedd Gruffydd ; Richard ; Robert ; Thomas ; Elizabeth ; Katrin ; Annes ; a Mary.

Plant Richard Fychan ap Rys Fychan oedd Gruffydd Fychan ; Harri ; William ; Rys ; Robert ; Sion Lowri ; Gwen ; Grace ; Mary a Margred.

Mam y Plant hyn oedd Sioned verch Robert Fychan.

Plant Gruffydd fychan ap Gruffydd ap Einion o Gorsygedol o Mawd Klement² oedd William Fychan o Gilgerran ; a Gruffydd Fychan ; a Thomas.

HARDDLECH.

*John Ffalcus*³ *Constabl Harddlech a Siryf Sir Feirionydd* ap John Ffalcus ap John Ffalcus ap John Ffalcus ap John Ffalcus ap John Ffalcus ap John Ffalcus (saith John ol yn ol) ap William ap Granmel ap Ririd ap Rys ap Ednyfed Fychan.

Mam John Ffalcus y Siryf oedd merch Dikwn Holand ap Trystan Holand Constabl Castell Crikieith.

¹ Jane, aunt to the celebrated Sir Rhys ab Thomas who had so large a share in placing Henry VII on the throne. (*Lewys Dwnn*, vol. i, p. 90, n. 11.)

² For an account of the Clement family and its connection with Wales, see Bridgeman's *Princes of South Wales*, p. 221 *et seq.*

³ *Lewys Dwnn*, vol. ii, p. 225, n. 8.

MAENTWROG.¹

Ffoulke Prys² ap Edmwnd Prys³ yr Archdiacon ap Sion ap Rys ap Gruffydd ap Rys ap Einion fychan.⁴ Fel Ach William Wynn o Llanfair Dolhaiarn. Dyffryn Melai.

Mam Edmwnd Prys oedd Sian verch Owen ap Llew. ap Ieuan ap Madoc ap Rys ap Dafydd ap Rys fychan ap Rys ap Ednyfed fychan.

Mam Owen ap Llewelyn oedd Angharad verch Rys ap Ieuan ap Llewelyn chwith ap Cynwric ap Bleddyn.

Mam Angharad oedd Annes verch Siankin Pigod.

Rys ap Einion fychan uchod oedd frawd i Dafydd ap Einion fychan, hynaf i William Wynn o Llanfair Dolhaiarn.

Nota.—Pa fodd yr oedd Gwenhwyfar verch Rys ap Einion fychan gwraig Robert Salsbri o Llanrwst yn etifeddes, gan fod Gruffydd ap Rys ap Einion fychan uchod yn frawd iddi. Am nad oedd Gruffydd yn fab o briod.

YFIONYDD.

Tylwyth Moris ap Sion ap Meredydd.

Plant Moris ap Sion ap Meredydd o Angharad verch Elissau ap Gruffydd ap Einion oedd William Lloyd; Elissau; Sion; Robert; ac o ferched Annes gwraig Rolant Gruffydd o'r Plas Newydd yn Môn; Gwen gwraig Dafydd ap William ap Gruffydd ap Robyn, ac wedi hynny gwraig Hugh ap Owen o Fodeon; Margred⁵ gwraig

¹ Tyddyn du, Maentwrog.

² Eldest son by his second wife, Gwen. (*Lewys Dwnn*, ii, p. 285.)

³ Instituted to the Archdeaconry of Merioneth, Nov. 5, 1576; Rector of Festiniog, March 14, 1572; Rector of Llanenddwyn, April 16, 1580. Died about 1621.

⁴ "i Hêdd Molwynog." (*Lewys Dwnn*, vol. ii, p. 285.)

⁵ Third wife. (*Hist. of Gwydir Family*, Table III.)

Meredydd¹ ap Ieuan ap Robert o Wedir; ac wedin gwraig Sir Rys Gruffydd o'r Penrhyn; Sian gwraig Sion Wynn ap Meredydd o Wedir; Lowri gwraig Sion Owen ap John ap Robyn ap Gruffydd Goch o'r Rhos.

Plant Elissau² ap Moris oedd Moris;³ Gruffydd⁴ Lloyd; Rolant; Robert; Siames y Doctor: o ferched, Angharad gwraig Robert Gruffydd o'r Plas Newydd yn Môn, ac wedi hynny gwraig William o Glynllifon; Annes gwraig Humffrey ap Dafydd ap Thomas o Llandekwyn; Gwen Gwraig Owen ap Moris ap Gruffydd ap Ieuan ap Rys o Yfionydd; Cattrin gwraig⁵ Robert Wynn ap Sion Wynn ap Ieuan ap Rys; Mary gwraig Moris ap Robert ap Moris o Llangedwyn.

Nid oedd Sianes; Kattrin; a Mary o un fam a'r llail. Mam y tri hyn oedd Sioned verch Sir James⁶ ap Owen o Deheubarth.

Plant Mari verch Elissau ap Moris o Moris ap Robert ap Moris o Llangedwyn oedd Kattrin yn unig, gwraig Owen Fychan o Llwydiarth.

Plant Gwen verch Moris ap Sion ap Meredydd o Dafydd ap William⁷ oedd Annes gwraig Dafydd⁸ ap Rys ap Dafydd ap Gwilym o Llwydiarth yn Môn; Angharad Wenn gwraig Owen ap Robert ap Sion ap Meiric o Fodsilin; Sian gwraig Moris ap Sion ap Meiric.

Plant Gwen o Hugh ap Owen ap Meiric oedd Owen

¹ *Ob.* 1525, aged about 65. (*Hist. of Gwydir Family*, Table III.)

² Sheriff of Merionethshire, 1541. *Ob.* 1571. (*Lewys Dwnn*, vol. ii, p. 156.)

³ The will of Moris is dated 11 Oct. 1575. (*Ibid.*)

⁴ Of Plâs yn Chiwlog. (*Ibid.*)

⁵ The marriage-settlements are dated on the 9th and 19th of Oct. 1544. She was living 4 June 1578.

⁶ Of Pentre Ieuan, in Pembrokeshire, was knighted by Henry VII. (*Ibid.*)

⁷ Of Cochwillan.

⁸ Sheriff of Anglesey, 1550 and 1557. Died in 1574.

ap Hugh; o ferched¹ gwraig William ap Meredydd ap Ieuan o Arfon; Elizabeth gwraig² William y Conwy; Elin gwraig Sion ap Robert ap Llew. ap Morgan o Benllech.

Plant Margred verch Moris o Meredydd ap Ieuan ap Robert oedd Humphre;³ a Cadwaladr;⁴ o ferched Elen gwraig Edward Stanley⁵ o Harlech; Sian gwraig Cadwaladr ap Robert o'r Rhiwlas yn Mhenllyn; Ales gwraig Robert ap Rys Wynn Salsbri (o Wytherin) ap Robert Salsbri o Llanrwst; Margred gwraig Sion Gruffydd o Cuchle, ap Sir William Gruffydd, brawd Sir Rys Gruffydd o'r Penrhyn; Gwen gwraig Owen ap Reinallt o Glynllugwy; Elin gwraig Sion Hwkes o Aberconwy; a Marsli gwraig Thomas Gruffydd o Gelynog fawr yn Arfon.

Plant *Elin Lloyd*⁶ verch Moris o Sion⁷ Wynn ap Meredydd oedd Moris⁸ Wynn; Gruffydd⁹ Wynn; Robert;¹⁰ Owen;¹¹ a Sion¹² Doctor Wynn ac o ferched, Margred gwraig William Gruffydd ap Sir William Gruffydd o Gaernarfon; Annes gwraig William Wynn ap William o Gychwillan.

Plant Roland Gruffydd¹³ o'r Plas Newydd yn Môn o Annes verch Moris ap Sion ap Meredydd oedd Moris; William; Edward; Edmwnd; a Richard; o ferched Elizabeth; Margred, gwraig Rys Wynn ap Hugh o Fysoglen; Elin gwraig Edward Holand, ac wedin gwraig William Ham-

¹ Sioned. (*Lewys Dwnn*, vol. ii, p. 206.)

² Lewis ab Gruffydd (?). (*Ibid.*)

³ Living June 4th, 1578. (*Hist. of Gwydir Family*, Table III.)

⁴ Living Nov. 1563; dead before June 4, 1578.

⁵ Sheriff of Merionethshire, 1544, 1552, 1553, and 1559; Constable of Harlech Castle, 1551-88. (*Calendars of Gwynedd.*)

⁶ Died in 1572. A "Marwnad" on her death in Hengwrt MS., No. 309.

⁷ Ob. 1559.

⁸ Ob. 10 Aug. 1580. Father of Sir John Wynn of Gwydir.

⁹ Of Berthddu. ¹⁰ Of Conwy. Was alive Nov. 30, 1598.

¹¹ Of Caemilwr. Ob. 1590. ¹² Was dead in 1574.

¹³ Sheriff of Anglesey, 1541, 1548, 1553. (*Lewys Dwnn*, ii, p. 131.)

twn; Annes gwraig Roland Pilston; Gwenhwyfar gwraig William ap Moris o Dreborth yn Mangor; Grace gwraig Thomas ap William ap Gruffydd ap Gwilym o Faenol Bangor ac wedin gwraig Thomas Gruffydd ap Sir Rys Gruffydd; Alis gwraig Roland ap Meredydd o Llanelian yn Rhôs.

Plant Robert ap Gruffydd¹ o Angharad verch Elissau ap Moris oedd Moris Gruffydd yr Aer; Rolant; Elis; Richard; ac Edward: ac o ferched Elizabeth gwraig Owen ap Hugh o Fodeon; Elin gwraig William ap Morgan ap William ap Rys ap Howel o Rug.

Plant Angharad o William o Glynllifon oedd Moris Glyn;² Owen³ Glyn, Master of Arts; a Chattrin.

Plant Owen ap Hugh o Sibil verch Sir William Gruffydd oedd Hugh;⁴ William Doctor; Sion; Iaspart; Rondl; Roland; Moris; Edward; Robert; o ferched Sian; Gwen; Elin; a Chattrin.

Plant Dafydd ap Rys ap Dafydd ap Gwilym o Llwydiarth o Annes verch Dafydd ap William ap Gruffydd ap Robyn oedd Rys Wynn; Dafydd Lloyd; Owen; a William: o ferched Margred ac Elin.

Plant Meredydd Lloyd ap Sion Owen o Katrin Conwy oedd Lewis; Sion Wynn; Owen; Dafydd Lloyd Batsler o'r Gyfraith; William Lloyd; ac William Wynn; ac o ferched, Sian gwraig gyn-
taf William Holand ap Dafydd Holand ap Gruffydd Holand o'r Hendre fawr yn Abergele; a hono oedd fam Sion Holand; ac wedi marw Sian priododd William Holand...⁵ unig verch ac etifeddes yr Esgob Thomas Davies a hono oedd

¹ See *Lewys Dwnn*, vol. ii, p. 132, where mention is made of two more sons, John and Humphrey.

² *Ob.* 1588.

³ Rector of Llangadwaladr, 7 April 1601 to 28 March 1615.

⁴ Sheriff of Anglesey, 1608. Died in 1613. (*Lewys Dwnn*, ii, p. 206, n. 10.)

⁵ Margaret. (*Hist. Powys Fadog*, vol. iii, p. 50.)

fam Pyrs Holand bach ; a Pyrs a briododd ...¹ verch y Pyrs Holand o Geinmel, ac y bu iddynt Dafydd Holand Ianga, a Sion Person Llan St. Sior ; a Chattrin : a Dafydd Holand Ianga a briododd ...² verch ...³ Kyffin o Faenan, ac y bu iddynt Roger Holand a merch a briododd yn Sir Gaer Ileon : a Roger a briododd ...⁴ ferch ...⁵ Parry Esgob Llanelwy, a dwy ferch fu iddo yn etifeddese. Ac wedi marw merch yr Esgob Parry priododd Roger Holand⁶ ... verch Edward Wynn o Ystrad a hono oedd widw.

Plant Humffrey ap Meredydd o ... verch Ieuan ap Gruffydd ap Meredydd oedd Sion Wynn ; Ieuan Lloyd ; Thomas ; ac o ferched Margred gwraig William Gruffydd o Gastellmarch a ... gwraig Evan ap Robert ap Ieuan ap Iorwerth o Ffestiniog.

Plant Cadwaladr ap Meredydd o Sioned verch Thomas ap Moris ap Gruffydd ap Evan oedd Thomas Wynn ; Sion ; Gruffydd ; Robert ; Owen ; Humphre ; Roland : ac o ferched Margred ; Marsli ; Annes ; a Sioned.

Plant Lowri verch Moris ap Sion ap Meredydd o Sion Owen ap Sion ap Robyn, oedd Meredydd Lloyd ; Owen Wynn ; Harri y Doctor ; William ; Sion Wynn ; o ferched Gwen gwraig Dafydd Anwyl ap Ieuan ap Rys o Arth Garmon ; Elin gwraig Sion ap Rys ap Llewelyn ap Gruffydd o Eglwysfach ; Margred gwraig Owen ap Sion o'r Bettws yn Rhos ; Ales gwraig Gruffydd ap Ieuan ap Llewelyn fychan o Llanelwy ; Annes gwraig Lewis Gruffydd ap Ieuan o Aber ; Catrin gwraig Rys Wynn o'r Bettws yn Rhos ; Sian gwraig Sieffre Holand o Eglwysfach ... gwraig Sion Owen ap Dafydd ap Rys o Ddroserth ; Catrin gwraig Hugh ap Gruffydd Lloyd o Llysfaen (14 o blant).

¹ Sioned. (*Hist. Powys Fadog*, iii, p. 50). ² Elizabeth. (*Ibid.*)

³ Maurice. (*Ibid.*) ⁴ Jane, buried 22 April 1641.

⁵ Richard. ⁶ Sheriff of Denbighshire, 1634. *Ob.* 1642.

YFIONYDD.

William Wynn¹ ap Sir William ap Moris ap Elissau ap Moris ap Sion ap Meredydd ap Ieuan ap Meredydd ap Howel ap Dafydd ap Gruffydd ap Kariadog. Mal Ach Rhiwedog.

Mam William² Wynn oedd verch³ Sion Wynn *Lack* ap Thomas *Lack* o Llanddyn.⁴

Mam Sir William⁵ ap Moris oedd Elin⁶ verch Sir John Pilston.

Mam Moris ap Elisse oedd Kattrin verch Pyrs Stanley chwaer un fam un dad ag Edward Stanle Constabl Harlech.

Mam Elisse ap Moris oedd Angharad verch Elisse ap Gruffydd ap Einion ap Gruffydd ap Llewelyn ap Cynwric ap Osber.

Mam Moris⁷ ap Sion ap Meredydd oedd Gwenhwyfar verch Gronow ap Ieuan ap Einion ap Gruffydd ap Howel ap Meredydd ap Egnion ap Gwgan ap Merwydd ap Collwyn un o'r 15 Llwyth Gwynedd.

Mam Sion⁸ ap Meredydd⁹ oedd Margred¹⁰ verch ac

¹ Of Clenney.

² Living in July 1586, but died before 7 Oct. 1596.

³ Margaret, sole heiress of John Lacon of Porkington in Shropshire, was buried at Selattyn, 28 Feb. 1571-2.

⁴ In the parish of Llangollen.

⁵ Born about 1540; Sheriff of Caernarvonshire, 1582 and 1596; of Merionethshire, 1591 and 1606; M.P. for Caernarvonshire, 1592-97 and 1604-9; for Beaumaris, 1601; knighted July 23, 1603. Died Aug. 1622. His tombstone is in Penmorva churchyard. (*Calendars of Gwynedd*.)

⁶ Her will, dated 23 Jan., was proved May 21, 1577.

⁷ By deed dated 18 Aug. 1511, he conveyed his messuage called "Plas y Clynenny", and other property, to certain feoffees to hold for himself for life, with remainder to his son Ellis and his heirs male. (*Lewys Dwnn*, ii, p. 70.)

⁸ Party to a deed dated 12 Jan., 2 Richard III. (*Ibid.* See also *Hist. of Gwydir*.)

⁹ Living 7 Henry V.

¹⁰ Angharad (?). (*Lewys Dwnn*, ii, p. 70.)

etifeddes Einion ap Ithel ap Gwrgeneu fychan,
ac i Ririd Flaidd.

Mam Meredydd ap Ieuan oedd Lleuku verch Howel
ap Meiric Lloyd ap Meiric ap Ynyr fychan. Cais
Ach Nane.

EFIONYDD.

Plant Sion ap Meredydd ap Ieuan ap Meredydd ap
Howel ap Dafydd ap Gruffydd ap Kariadog ap
Thomas ap Rodri ap Owen Gwynedd oedd Moris ;
Owen ; Gruffydd ; ac Ieuan ; o ferched Kattrin
gwraig Llewelyn ap Hwlkin ap Howel o Gwm-
mwd Llifon yn Môn, ac wedi hwnw farw gwraig
fu hi i Rronwy ap Dafydd fychan o Dindaethwy
yn Môn ; Elen gwraig Howel fychan ap Howel
ap Gruffydd ap Siankin o Llwydiarth yn Mhow-
ys ; Margred gwraig Robert Irland o Swydd
Groesoswallt ; Lowri gwraig Howel ap Madoc
ap Howel o Yfionydd ; Annes gwraig Dafydd
fychan o Lynn.

Mam y Plant hyn oedd Gwenhwyfar verch Ronw ap
Ieuan ap Einion ap Gruffydd ap Howel ap
Meredydd ap Einion ap Gwgan ap Merwydd ap
Collwyn ap Kellan.

Mam Sion ap Meredydd oedd Margred verch ac eti-
feddes Sienkin neu *Einion* ap Ithel ap Gruffydd
neu *Gwrgenau* fychan ap Madoc ap Ririd Flaidd.

(To be continued.)

Reviews and Notices of Books.

STUDIES IN THE ARTHURIAN LEGEND. By JOHN RHYS, M.A., Fellow of Jesus College, Professor of Celtic in the University of Oxford. Oxford: Clarendon Press, 1891. Pp. vi, 411. Price, 12s. 6d.

THIS important work by our distinguished President forms the continuation of his *Lectures on Celtic Heathendom*, and is an amplification of two of the courses delivered by him as Hibbert Lecturer for the year 1886, which could not be included in the volume published by the Hibbert Trustees. A critical notice of that work appeared in our Journal for 1888, p. 359.

The method of interpreting the mythic and heroic tales of the Goidelic and Brythonic Celts adopted in the author's earlier volume has been followed in that which is the subject of the present notice. That is to say, the incidents which make up the great bulk of the romantic literature of the Celtic peoples are explained according to the anthropological method, the presence of the grotesque or the supernatural in them being regarded as the echoes of savage beliefs, and the heroes of the stories as the representatives of forces the action of which was figuratively expressed. As in his earlier work, so now, Professor Rhys, being before aught else a philologist, does not disdain the explanatory system of philology, and by calling the science of language to the aid of anthropology he attains the happiest results without violating the principles of either. By both of these processes the principal personages of Aryan mythology have been transformed into sun-gods, moon-goddesses, stellar divinities of greater or less importance, culture-heroes and the like impersonal entities, until the whole tribe of Celtic heroes, about whom our historians have written so much veracious history, are in some danger of disappearing altogether, like "the baseless fabric of a vision", leaving not a single chivalrous knight or beauteous maiden behind.

The *Lectures on Celtic Heathendom* came upon Welsh scholars with something of a shock, though Professor Rhys was by no means the first to examine and explain Celtic myths according to the methods of Dr. Tylor or Max Müller. Most of the Celtic scholars of France who circle round the *Revue Celtique* are supporters of the anthropological system of myth interpretation, and several German scholars of eminence adopt the same reasoning with certain important modifications. Though not so generally accepted in this country,

the solar myth theory formulated by that school has its able and learned expositors amongst ourselves; and whatever its ultimate fate may be, it cannot be denied that by the careful sifting of the historic from the fictitious, and the comparison of the myths prevalent amongst widely separated peoples, it has aided in the formation of a truly scientific conception of history. Professor Rhys was, however, the first to apply the solar myth solvent to the romantic tales of the Welsh; and having regard to the fact that he was working upon practically untouched material, we think it a matter of regret that he did not devote part of his first Hibbert Lecture to an exposition of the theory he had adopted, and the limits within which he intended to use it in his examination of the Welsh myths.

In the preface to the present volume he excuses his continued use of the terminology of the theory on the ground that it is "so convenient", and that nothing has yet been found exactly to take its place. He, nevertheless, thinks we may be upon the eve of a revolution in respect of mythological questions, "as Mr. Frazer's *Golden Bough* seems to indicate". If our judgment of that work be correct, the anticipated revolution need not be contemplated with much fear and trembling, for it seems to promise nothing worse than that personages who are now masquerading as solar deities will henceforth have to be content with the humbler rôles of sylvan sprites. Mr. Frazer's volumes form an extraordinary collection of myths, folk-tales, superstitions, and savage practices connected with tree-cult, marshalled in support of the author's conception, that in one stage of savage thought supernatural power was transmitted only by the death of its possessor and the succession of the murderer. The true explanation of the puzzling features of Welsh imaginative literature is so important a desideratum that we recommend the perusal of Mr. Frazer's work to our readers. For ourselves, we have failed to discover in it any portents of revolution; nor, in our opinion, has Mr. Frazer done more than draw particular attention to one phase of primitive belief, to the ignoring of many others for which the evidence is just as good. With this digression we return to the work which is the immediate subject of our present notice.

It was in regard to those characters which might be termed historical, and of whose corporeal existence some of our ablest scholars have never entertained a serious doubt, that Professor Rhys's undefined attitude excited the keenest comment. The Professor did not trouble to make it clear that he was dealing only with the mythic element, the *aberglaube*, the fabulous accretion around a genuine personage. The atom of fact was forgotten beneath the mountain of fiction, and Arthur, Cuchullain, Taliesin, *et hoc genus omne*, were shot out, "in one wild horror mingled", not into the Carlylean limbo of everlasting night, but into the empyrean where they exist as the objects of a far different study—that of astronomy. The consequence is that Professor Rhys has been requested, upon several occasions,

to explain his position a little more clearly in regard to several of the personages with whom he dealt so cavalierly; and, as might have been expected, this has been especially the case in regard to the personality of Arthur. As to the difficult question whether there was a historical Arthur or not, the author so far meets his critics, in the work now before us, as to say:

“One has to notice in the first place that Welsh literature never calls Arthur a *gwledig* or prince, but emperor; and it may be inferred that his historical position, in case he had such a position, was that of one filling, after the departure of the Romans, the office which under them was that of the *Comes Britannicæ*, or Count of Britain. The officer so called had a roving commission to defend the Province wherever his presence might be called for. The other military captains here were the *Dux Britanniarum*, who had charge of the forces in the north, and especially on the Wall; and the *Comes Littoris Saxonici*, who was entrusted with the defence of the south-eastern coast of the island. The successors of both these captains seem to have been called in Welsh *gwledigs* or princes. So Arthur’s suggested position as *Comes Britannicæ* would be in a sense superior to theirs, which harmonises with his being called emperor, and not *gwledig*. The Welsh have borrowed the Latin title of *imperator*, emperor, and made it into *amherawdyr*; later, *amherawdur*; so it is not impossible that, when the Roman *imperator* ceased to have anything more to say to this country, the title was given to the highest officer in the island, namely the *Comes Britannicæ*, and that in the words *Yr Amherawdyr Arthur*, the Emperor Arthur, we have a remnant of our insular history. If this view be correct, it might be regarded as something more than an accident that Arthur’s position relatively to that of the other Brythonic princes of his time is exactly given by Nennius, or whoever it was that wrote the *Historia Brittonum* ascribed to him. There Arthur is represented fighting in company with the kings of the Brythons in defence of their common country, he being their leader in war (‘tunc Arthur pugnabat contra illos in illis diebus cum regibus Brittonum, sed ipse dux erat bellorum’). If, as has sometimes been argued (Professor Sayce in *The Academy* for 1884), the uncle of Maglocunus or Maelgwn, whom the latter is accused by Gildas of having slain and superseded, was no other than Arthur, it would supply one reason why that writer called Maelgwn *insularis draco*, ‘the dragon or war-captain of the island’, and why the latter and his successors after him were called by the Welsh, not *gwledigs*, but kings, though their great ancestor Cunedda was only a *gwledig*. On the other hand, the way in which Gildas alludes to the uncle of Maelgwn, without even giving his name, would seem to suggest that in his estimation at least he was no more illustrious than his predecessors in the position which he held, whatever that may have been. How then did Arthur become famous above them, and how came he to be the subject of so much story and romance? The answer, in short, which one has to

give to this hard question must be to the effect, that besides a historic Arthur there was a Brythonic divinity named Arthur, after whom the man may have been called, or with whose name his, in case it was of a different origin, may have become identical in sound owing to an accident of speech; for both explanations are possible." (Pp. 7-8.)

It would be important to know when the term *amherawdyr* first appears in Welsh literature. Its form seems to suggest that it was introduced directly into middle-Welsh at a comparatively late date, rather than to make for its first appearance at the close of the early-Welsh period. The name of Arthur and the title of *Gwledig* are found (though not in juxtaposition) in the extraordinary poem of Taliesin's entitled *Kadeir Teyrnnon* (the Chair of Teyrnnon), which Dr. Skene does not hesitate to place in his division entitled "Poems referring to Arthur the Guledig." Though not one of them specifically invests Arthur with that title, we are bound to admit they are all sufficiently extravagant to justify Professor Rhys, or anybody else, in any amount of scepticism as to Arthur's bodily existence. The point, however, remains, that if the historic Arthur be regarded as a hero of the Northern Britons, the office he would probably have borne would have represented that of the *Dux Britanniarum*, in dignity inferior to that of the *Comes Britannicæ*. And the fact that Arthur is styled the *Dux Bellorum* by Nennius, added to the many trifling but converging allusions in the Welsh poems, appears to make for the northern habitat of Arthur. Respect for his friend Mr. Sayce has led Professor Rhys to consider the former's suggestion, that Maelgwn of Gwynedd was Arthur's nephew, more seriously than it deserved. It is no more than pure speculation, with very little to be said in its favour, and very much against. On the other hand, the view that the great Celtic hero's position was that of the *Comes Britannicæ*, having the general over-lordship of the island, would widen the sphere of his activity, and enable us to locate the scenes of his great battles at various places in England marked out by tradition, by correspondence of name, and by suitability of position,—places he could never have visited had he been merely the leader of the northern host. Our readers who are interested in the historic Arthur probably know that the site of his last great battle, that of Badon (*Mons Badonis*), has been identified by the late Dr. Guest (who considered Arthur to have been "the nephew of a petty king in the west of Britain") with Badbury Hill in Dorsetshire. (*Origines Celticæ*, ii, 189.) Dr. Skene, again, has fixed upon Bouden Hill, in Linlithgowshire. (*Ancient Books of Wales*, i, 58.) It may, therefore, be of moment to state that the opinion of Dr. Guest is also held by Mr. Egerton Phillimore, probably the highest living authority upon the topography of the early Welsh historians and chroniclers. Writing in *Y Cymmrodor* (xi, p. 76, note 9), Mr. Phillimore observes: "Mount Badon was probably Badbury Hill, in Dorsetshire, not very far from the coast. It is nearly if not quite impossible, for phonetic reasons, that *Mons*

Badonis can now be represented (as Mr. Skene thought) by *Bouden* (or *Buden*) Hill in Linlithgowshire."

While we have been mindful that our business is with history rather than with romance, though the history may be almost buried beneath the enormous overgrowth of fancy, we are not forgetful that Professor Rhys's province (at any rate in the book now before us) is legend, and not fact. So, having collected such notices of the fictitious Arthur scattered throughout mediæval romantic literature as were discrepant, having with wonderful patience and skill brought them into accord so as to illustrate the growth of the Arthurian cycle of legends, and having wrought out the connection between the legendary Arthur and other characters of Celtic mythology, Professor Rhys's conclusions upon the position occupied by the great King, given in terms of the solar myth theory of interpretation, are thus stated :

"We have ventured to treat Arthur as a culture-hero ; it is quite possible that this is mythologically wrong, and that he should in fact rather be treated, let us say, as a Celtic Zeus. In such a case the whole setting of the theory advocated in these pages would require to be altered, and arguments might be found for so altering it ; but on the whole they seem to us to carry less weight than those which favour the treatment of the mythic Arthur as a Culture-Hero." (P. 24.)

This is accomplished by the much discredited method of philologists, in accordance with which the word "Arthur" is analysed into *ar-thur*, to be regarded "in its wider sense" as meaning "one who binds or harnesses, or has to do with agriculture"; while the opposing method of anthropologists, by its examination and comparison of different incidents in Arthur's mythic career (such as his journey to the Celtic Hades for the benefit of man), brings us to the same conclusion.

The same measure is dealt out to other important characters of Arthurian romance. *Gwenhwyfar*, *Peredur*, *Owein*, *Lancelot*, *Galahad*, and *Urien* are treated of, and the discords between the many versions of the gallant adventures in which they engage are explained, and often reconciled, with great ingenuity.

The objections which had been taken to Professor Rhys's treatment of Arthur solely as a mythic character present themselves with almost equal force in the case of *Urien*, *Owein*, and *Geraint*. When it is a question of the physical existence of the Round Table knight *Gwalchmai*, a personage who has no place whatever in Welsh history, but of whom it is stated in the romances, that when engaged in battle his strength grew apace till midday, when it would begin to wane as rapidly, there being no historical difficulty in the way, we can readily accept as adequate the solar explanation of this knight's peculiar attributes. But of *Urien*, who has been generally recognised as the *Urbgen* of Nennius (though Professor Rhys doubts the identity on philological grounds), of *Owein* his son, and of *Geraint* (*ab Erbin*), nothing inconsistent with actual fact is

related by the Nennian chronicler and the old Welsh historical poems. Yet not only do they disappear from the solid earth, but the very districts with which they are associated are, by Professor Rhys's process of *hud a Ueddrith*, dissolved into a veritable Scotch mist. Rheged becomes the limbo of the Celtic departed, and even Caeraeth "sounds every whit as mythic as the Irish Murias."

Upon one point, it being archæological, we may be able to throw a little light. Dealing with the incident in Ulrich von Zatzikhoven's *Lancelot* (dating, according to M. Gaston Paris, from the last years of the twelfth century), where that hero, after many chivalrous encounters, brings his wife Iblis to Arthur's court at Caradigan, Professor Rhys observes:

"At first sight one would have said that Caradigan was the town of Cardigan; but this name is a form of Keredigion, 'Cardigan-shire', and we have not been able to ascertain how early Cardigan became the name of the town called in Welsh *Aber Teivi*, which literally means the 'Teivi's mouth'. On the other hand we are assured by Mr. Phillimore that Caradigan, standing probably for Caradignan, must have meant Cardinham, near Bodmin, in Cornwall, where the remains of a great fort are well known" (p. 132, note). And an additional note (p. 392) informs us that "the substance of Mr. Phillimore's communication may now be read in the *Cymmrodor*, xi, 46."¹

We are unable to state the date at which the name Cardigan first appears; it was certainly early in the struggle with the Normans. However, the "sapient commentators" who conceived that Caradigan might stand for Cardigan were, unluckily for their modern critic, quite correct in their surmise, for the form "Caradigan" was in early use as well as that of "Cardigan". In the 11th Henry III, the King "concessit hominibus de Karadigam quod habeant singulis septimaniis unum mercatum apud Caradiga," etc., the town, of course, being meant.

We have noticed Prof. Rhys's volume from one point of view alone, and that probably not the most important point of view. The introduction of fresh and fruitful elements into the great stream of English literature was, it may be, of greater moment than the existence of any mortal. All fair critics must concede that the author of the present work has conclusively set forth the superlative part played by Celtic genius in moulding and enriching our imaginative literature, though nowhere in the volume do we get a clear idea of the genesis of the Arthurian saga, or of the causes that led to its rapid development. Some one must arise who will enter into Prof.

¹ Mr. Phillimore's note, so far as it relates to the word in question, is as follows: "In Cornwall we have the tautological form *Cardinham*, anciently called *Cardinam*, and in the Romances (in which it is named as a place where King Arthur held his court) *Caradignan*, *Caradigan*, or the like, forms which our sapient commentators have conceived to stand for *Cardigan*."

Rhys's labours; who, while assimilating the details that have been so laboriously collected, will perform such a service to the Arthurian cycle of romance as did Mr. Matthew Arnold to Celtic literature generally by his celebrated course of lectures. The hour has not yet come, nor, consequently, the man. Much yeoman's service still remains to be done in the clearing, sifting, and arranging of the enormous mass of heterogeneous material, and in that work Prof. Rhys has borne an important part. His book cannot be termed creative, nor will its publication mark an epoch; but it is a contribution to the disentanglement of the Arthurian question which no future writer upon the sources of our early literature and its ever increasing influence can afford to overlook.

THE BOOK OF SUNDIALS, by Mrs. ALFRED GATTY. Third Edition. Edited by H. K. F. EDEN and ELEANOR LLOYD; with an Appendix on the Construction of Dials, by W. RICHARDSON. London: George Bell and Sons. 1890. Small 4to. Pp. 578. Illustrated.

It speaks well for the popularity of the late Mrs. Gatty's *Book of Sundials*, that it should have reached a third edition, especially as the subject is one which appeals to the cultured few rather than to the general reader, who can hardly be expected to improve his mind at his own expense as long as the provident portion of the community enables him to sit in a comfortable chair, throughout the day, at a free library, following with breathless interest the adventures of "Three Men in a Boat", or falling asleep over Ouida's impossible heroes.

In the present edition of *The Book of Sundials*, although "a considerable amount of scientific and archæological information has been added, its main intention remains the same, namely, that of treating sundials chiefly from their moral and poetical aspect." The bulk of the volume is, in fact, occupied by a collection of mottoes occurring on sundials, numbering 738, together with 129 more in the Addenda, making 867 in all. The mottoes are in several different languages, Greek, Latin, English, French, German, Italian, Welsh, Manx, etc., and are all arranged alphabetically; which is convenient for reference, but leads to endless repetition, because the same motto appears over and over again under a new letter of the alphabet when in a different language. A great amount of condensation might be effected in a future edition by taking English as the standard language, and mentioning the instances where each English motto is to be found in foreign languages. There would only be a small residue of foreign mottoes unknown in English. It would also, we think, be an advantage to incorporate the Addenda with the rest, as no particular object seems to be gained by placing the new ones at the end. The same remark also applies to the

Introduction, the Introduction to the Addenda, and "Further Notes on Remarkable Sundials", all of which might be combined.

Mrs. Gatty tells us that "the present collection of dials, with their mottoes, was begun about 1835. Perhaps the presence of a curious old dial over our church porch (Catterick), with something like a punning motto, 'Fugit hora, ora', may have had something to do with originating the idea. As to these dial-mottoes, there may, perhaps, be as many differences of opinion as there are differences of character in those who read them. We, who have studied them for many years, feel with Charles Lamb, that they are often 'more touching than tombstones', whilst to others they seem 'flat, stale, and unprofitable'. One correspondent describes them as 'a compendium of all the lazy, hazy, sunshiny thoughts of men past, present, and *in posse*', and says 'the burden of all their songs is a play upon sunshine and shadow.' But this is no fair description. ... So far from the burden of all their songs being a play upon 'sunshine and shadow', one of the most fertile subjects of thoughts is the sun's power as being his own time-keeper, which he certainly is, whilst the mottoes constantly assert the fact."

It would be a matter of considerable interest to make an analysis of all the mottoes, showing the ideas underlying them, and the literary or other sources whence they were derived.

After reading through the collection, it appears to us that the number of ideas suggesting the mottoes is surprisingly small, although the phraseology varies considerably, as the following examples will show :

The sun's motion.—"From the rising up of the sun unto the going down of the same."

The motion of the shadow.—"Our days pass like a shadow."

The passage of time.—"Labuntur Anni."

Light and darkness.—"Post Tenebras Lux."

The importance of the present moment.—"Carpe diem."

The past, present, and future.—"Aspice, Respice, Prospice."

The hour of death.—"Forte ultima."

Eternity.—"On this moment hangs eternity."

Different parts of the day.—"Dawn, the golden hour."

Measuring time.—"Learn to number thy days."

Forward motion of time.—"I go forward."

Silent motion of time.—"Noiseless falls the foot of time."

Rapid motion of time.—"I tarry not for the slow."

Light necessary for work.—"The night cometh when no man can work."

The practice of placing mottoes on sundials is probably a survival of the system of moralising after the fashion of Æsop's fables, which was so common in the Bestiaries and other works of a similar kind in the middle ages. The sombre, religious tone of the sentiments expressed is, no doubt, to be traced to Puritan influence. Very few of the mottoes are witty or secular, and in some cases they have

been turned to account to glorify the Church, as in No. 333, "Nescit occasum lumen Ecclesiæ", or its doctrines, as in No. 321,—

"Mulier, amicta sole, ora pro nobis,
Sancta Dei Genitor."

In addition to the mottoes, Mrs. Gatty gives notes accompanying each, many of which are of great interest, and every here and there an illustration. The sundial at Trelleck, Monmouthshire (p. 108), will attract the attention of Welsh archæologists. "It was erected in 1648 by the Lady Maud Probert, widow of Sir George Probert, and on three sides are represented, in relief, the three marvels of the place, viz., 1, a tumulus, supposed to be of Roman origin, and above it the words, 'Magna mole, O quot hic sepulti'; 2, three stone pillars, whence the name 'Tri-llech' (the town of the three stones), with the inscription, 'Major Saxis', the height of the stones being also given, 8 ft., 10 ft., and 14 ft., as well as 'Hic fuit victor Harold'; 3, a representation of the well of chalybeate water, and two drinking cups, 'Maxima fonte', and below, 'Dom. Magd. Probert ostendit.'"

Amongst the mottoes there is one only in Welsh (Addenda, No. cxxix), from St. Cybi's Church at Holyhead,—

"Yr hoedl er hyd ei haros
A dderfydd yn nydd ac yn nos."

("Man's life, although be prolonged it may,
Draws to its close by night, by day.")

"The Rev. H. E. Williams, Rector of Llanaelhaiarn, has discovered the interesting fact that the lines are the last two of a stanza on December, written by a Welsh bard named Aneurin Cawdrydd, who lived about A.D. 510."

The Editors of *The Book of Sundials* do not seem to have had their attention called to the sundial at Whitford Church, Flintshire, seen during the Holywell Meeting of the Cambrian Archæological Association. It is inscribed "Gwel ddyn mewn gwiwlan ddeunydd mae ffo heb dario mae'r dydd." ("Behold, O man, the day it fieth without tarrying.")

Seven Manx mottoes are given, viz., Nos. 74, 320, 331, 446, 567, 668, and 731.

In the portion of the book which deals with "remarkable sundials" will be found descriptions and illustrations of, perhaps, the most complete series of examples of ancient sundials that has yet been brought together, including Greek, Roman, Saxon, Irish, mediæval, and post-Reformation ones. Many of the churches in England have rude sundials scratched on the dressed stones of the doors, windows, and buttresses, which deserve more attention than they have yet received. They seem to fill the apparent gap between the more elaborate dials of the Saxon period and those of the sixteenth century.

The Appendix, on the construction of sundials, will, no doubt, prove useful to persons who wish to study the mathematical part of the subject, although it is hardly necessary to include such elementary directions as "how to set off a given angle", or to explain the meaning of the terms tangent, sine, secant, etc. For this the reader should be referred to text-books of geometry and trigonometry.

The only index given at the end of the volume is one of places. The omission of a general index detracts very much from the usefulness of an otherwise excellent work. Although Mrs. Gatty's *Book of Sundials* by no means exhausts a subject which it professes, all too modestly, to deal with from one point of view only, it contains so much information not to be obtained elsewhere, that its careful perusal must be a necessity for every one interested in this particular class of objects.

The fact that Messrs. George Bell and Sons are the publishers is a sufficient guarantee that the book is printed and illustrated in a way that leaves nothing to be desired.

Archæological Notes and Queries.

CARDIGANSHIRE INSCRIBED STONES.¹—Mr. J. Romilly Allen points out, in his article on the newly discovered stones in Carmarthenshire and Pembrokeshire, the necessity that exists for an accurate record of the inscribed stones of South Wales. Valuable as Professor Westwood's work is, he would be the first to admit that the illustrations of the stones in the *Lapidarium Walliæ* leave much to be desired. Until we have a series of photographs of each of the stones we shall be without what is really required. I have felt this so strongly that I have begun to make a set of photographs of the Cardiganshire stones, and I hope in the course of next year to have it done. The difficulties are, however, far greater than at first sight appear. Many of the stones are so placed that it is no easy task to photograph them; others are so worn that it is very difficult to get any photograph to show the inscription.

Of the forty odd Cardiganshire stones already drawn, I have got about half done; but I am convinced there are many more that are not described still in existence in the unrestored churches, and I hope to notice some of them shortly. I now want to direct attention to one or two of the stones that are described, and to show how the photograph varies from the published description.

¹ We hope, when Mr. Willis-Bund has completed his survey of the Cardiganshire stones, to publish a catalogue of them with illustrations from his photographs.—EDD.

1. The Pontfaen Stone, near Lampeter (*Lap. Wall.*, p. 139, Plate LXVI, fig. 2).—The stone is thus described: Built into the wall of a cottage, and forming the gate-post to a field. Said to have come from Peterwell. No inscription. Cross of simple, double, incised lines. The Plate represents a stone broken through the middle, with part of the stem and one arm of the cross remaining, about the centre of the stone. On looking for the stone last September, to photograph it, I could find no trace of it; but at Pontfaen, lying on the road-side, is a stone that has been once a gate-post, as both hinges remain in it. This stone is about the same height as the one described by Professor Westwood. His was 6 ft. This is 6 ft. 3 in. from the top to where it was set in the ground. About 3 ft. of it was in the ground, thus making it 9 ft. 3 in. in all. It is 9 in. wide at the top, 19 in. at the base, and 12 in. thick at 2 ft. from the top. Just below the upper hinge is inserted a plain cross with something like the upper half of a circle over the upper side of the arms. The cross is 10 in. high, and the width across the arm 8 in. At the lower end of the slab, just above where it would be buried, in the ground, are two lines, which may be the remains of an inscription; but if so, I am unable to make anything out. This stone is a rough block of the stone of the country, very thick. It has no trace of having been built into a wall.

One thing is very clear. If this is the same stone as that described by Professor Westwood, his Plate and description do not correctly represent the stone. I made all inquiries, and all the search I could, and was unable to find any trace of any other stone. I am, therefore, led to conclude this must be the same; but if it is, the necessity for a revised description is obvious. If it is not, and the description and figure of Professor Westwood's accurately represent a stone he saw at Pontfaen, then this is a stone that as far as I am aware has not been previously described, and is certainly not included in the *Lapidarium*. The only question remains, What has become of the other stone? Surely at the centre of Welsh ecclesiastical learning it cannot have been destroyed within the last ten years. If it has, it shows the necessity of some measures being taken to preserve local antiquities.

2. The next stone that has suffered since the *Lapidarium Walliæ* was published is the celebrated Idnert Stone at Llanddewibrefi,—a stone which is said to commemorate the death of Bishop Idnert, the last Bishop of Llanbadarn. In Camden's *Britannia* the stone is figured with a three-line inscription,—

“ + hic jacet Idnert filius IA..
qui occisus fuit propter pr..
Sancti”.

In the *Lapidarium Walliæ* the stone is described at p. 140, and figured Pl. LXVIII, fig. 3. Prof. Westwood says it is placed at the north-west angle of the outside wall, 10 ft. from the ground. The

inscription is much defaced ; broken through the “d” in “Idnert”. After “filius” the letter “I” follows a mark which may represent AC or AG.

Successive restorations of the church have ruined this stone. It now consists of two fragments. Both are built into the west end of the church, on the north side ; the largest forming one of the corner-stones, about 10 ft. from the ground. It is built in upside down. It contains the words, in two lines,

“Idnert filius I[_{AP}]
Fuit propter p[_n]”?

A second fragment, a little higher up from the ground, contains the word “occisus”.

3. The next stone is another of those at Llanddewibrefi. It is described in the *Lapidarium Walliæ*, at p. 139, and figured Pl. LXVI, fig. 4. The Plate is taken from a drawing by the Rev. H. L. Jones, made before the 1874 restoration of the church. The drawing does not really accurately represent the stone, but it does not seem that the stone has been affected by the two restorations. The stone stands in the churchyard, south of the remains of the south transept. The stone has been split down the middle of the cross inscribed on it. The height of the stone is 3 ft. 8 in. ; width, 7 in. ; thickness, 8 in. The arms of the cross are 5 in. long, and are terminated by a base 5 in. high. The stem of the cross terminates in a triangle at the upper end. At the stem of the cross, where the cross-bars meet, is a circle. From this to the upper end of the stem is 7 in. At 3 in. from that is another cross-bar 3 in. long. None of this appears in Mr. Jones’ drawing, and the cross is split through the circle, not on one side of it, as there shown.

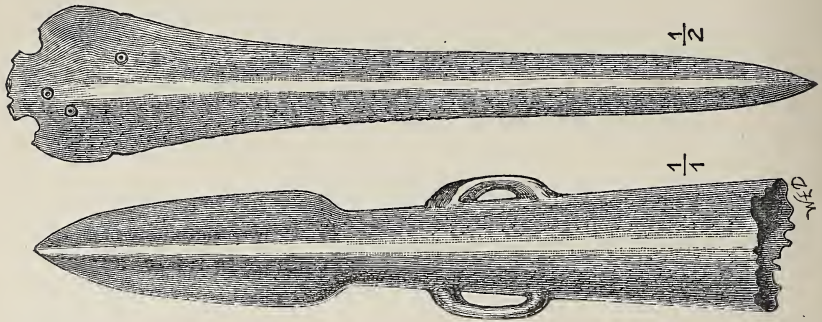
With the exception of the Daluc Stone, figured by Meyrick, Pl. v, fig. 2, and described in the *Lapidarium Walliæ*, p. 139, figured Plate LXVI, fig. 6, but there stated to be missing, it is satisfactory to find that all the Llanddewibrefi stones are still in existence in whole or in part.

The stones I have described show the necessity for a revised list of the Cardiganshire stones, and although I am afraid, in many cases, photographs will be hardly satisfactory, yet they will probably be more so than anything else, and I hope to be able to get them carried out.

J. W. WILLIS-BUND.

ANTIQUITIES FOUND NEAR LAMPETER.—The dagger here illustrated was found in 1886 by a man digging peat in a bog near a farm called “Roman Camp”, also near the road called “Sarn Helen”, and in the valley of the stream Nant Clywedog Ganol, about three miles above Llanfair Clydogan, Cardiganshire. It is of brass, 8 in. long, 1½ in. broad at hilt-end, ⅓ in. thick, and weighs 1½ oz. The edges are very much worn, and appear to have been sharpened very

much. The handle was probably fastened to the blade by means of three rivets and two thongs.



Brass Weapons found near Lampeter.

The spear-head was dug up about two miles lower down the valley, by the same man, within a week of the discovery of the dagger-blade, in planting potatoes. It is of light-coloured brass, $3\frac{8}{10}$ in. long, and weighs $1\frac{2}{3}$ oz. It was probably fastened to the shaft by means of a thong passed through the two eyes at the sides, as there is no trace of rivet-holes.

St. David's College, Lampeter.

W. E. DAVEY.

CONFERENCE OF ARCHÆOLOGICAL SOCIETIES.—The second Congress of Archæological Societies in union with the Society of Antiquaries was held at Burlington House on July 15, 1890, Dr. Evans, President of the Society of Antiquaries, in the chair.

The following Report of the Parish Registers and Records Committee was discussed, and referred back for some additions and verbal amendments. The Committee is a very strong one, consisting of Dr. Freshfield, V.P.S.A., Chairman; Rev. Canon Benham, F.S.A.; Mr. R. S. Faber, M.A., Hon. Sec. Huguenot Society; Mr. W. J. Hardy, F.S.A.; Dr. Howard, F.S.A.; Dr. Marshall, F.S.A.; Mr. Overend, F.S.A.; Rev. Dr. Simpson, F.S.A.; Mr. Mill Stephenson, F.S.A.; and Mr. Ralph Nevill, F.S.A., Hon. Sec.

SUGGESTIONS FOR THE TRANSCRIPTION AND PUBLICATION
OF PARISH REGISTERS, ETC.

The Congress of Associated Archæological Societies, desires to call the attention of the public, and especially of those interested in antiquarian research, to the extreme importance of duly preserving and rendering accessible the Registers and other parish records of the United Kingdom. These contain matter of the greatest value not only to the genealogist, but also to the student of local history, and through these to the general historian. It is to be regretted that sufficient care has not been taken in the past of these documents, which have too often been thoughtlessly destroyed.

The Congress has drawn up the following suggestions in the hope that they may prove useful to those anxious to assist in the preservation, transcription, and, where possible, publication of the documents referred to. As the older writings are in a different character from that used at the present time, they are not easily deciphered, and require careful examination even from experts. It is extremely desirable that they should be transcribed, not only to guard against possible loss or injury, but in order to render them more easily and generally accessible to the student. Many Registers have already been copied and published, and every year adds to the list; and the Congress is in hope that these suggestions may lead to a still greater number being undertaken.

SUGGESTIONS AS TO TRANSCRIPTION.

Limits of Date.—It is evident that there is most reason for transcribing the oldest Registers; but those of later date are also of great value, and it is suggested that A.D. 1812, the date of the Act of 52 George III, cap. 146, is a suitable point to which copies may be taken.

Care as to Custody.—Great judgment should be used in entrusting Registers and other parish records to be copied, and a formal receipt for them should in all cases be required.

Character of Writing.—In transcribing great care must be used to avoid mistakes from the confusion of certain letters with other modern letters of similar form. A Committee has in preparation an alphabet, and specimens of letters, and the principal contractions; but Registers vary, and especially in the manner in which capital letters are formed. Copies of the alphabet, etc., may be obtained, when published, on application to the Committee on Parish Registers, care of the Society of Antiquaries, Burlington House. Further information may also be obtained from Wright's *Court-Hand Restored* (enlarged by C. T. Martin).

Great help in deciphering names may be gained from a study of existing local names. It must, however, be borne in mind that the same name may be constantly spelt in different ways, and may undergo considerable changes in the course of time, or from the hands of different scribes.

In copying dates it must be remembered that down to A.D. 1752 the year began on March 25, and not on January 1.

Method of Transcription.—There can be no doubt but that a *verbatim et literatim* transcription is of far more value than any other form. It is, otherwise, impossible to be sure that some point of interest and importance has not been overlooked. The extra trouble of making a complete transcript is small, and the result much more satisfactory. In any case the names should be given *literatim*, and all remarks carefully copied. Other records, such as churchwardens' accounts, should certainly not be transcribed and printed otherwise than in full. It is far better, in both cases, to do a portion thoroughly than the whole imperfectly.

Revision and Collation of Copies.—The decipherment of old Registers is, as already pointed out, a work of considerable difficulty, and it is therefore strongly recommended that in cases where the transcribers have no great previous experience, they should obtain the help of some competent reader to collate the transcript with the original.

Publication.—With regard to the publication of Registers, the Committee have carefully considered the question of printing in abbreviated or index form, and have come to the conclusion to strongly recommend that the publication should be in full, not only for the reasons given above for transcription, but because the extra trouble and expense (if any) are so small, and the value so very much greater. There seems, however, no objection, in either case, to the use of contractions of formal words of constant recurrence. A list of some of these is subjoined,—Bap., baptized; Mar., married; Bur., buried; Bac., bachelor; Spin., spinster; Wid., widow or widower; Dau., daughter.

With regard to entries of marriage after Lord Hardwicke's Act of 1752, it is suggested that the form of entry may be simplified by the omission of formal phrases; but care should be taken not to omit any record or fact however apparently unimportant; such, for instance, as the names of witnesses, ministers, occupation, etc.

It is believed that many Registers remain unprinted owing to an exaggerated idea of the cost of printing and binding. Reasonable estimates for these might probably often be obtained from local presses which would be interested in the publication. No absolute rule as to size and type can be laid down; but on this and other questions the Standing Committee will always be glad to give advice.

General Committee.—A Standing Committee has been appointed by the Congress for the purpose of giving advice, and preparing and distributing to the various Societies in union such information and lists as may be of common value to all. This Committee is engaged on the preparation of a list of all the Registers that have been printed, and when completed this list will be communicated to all subscribing Societies for inclusion in their publications.

Local Societies are strongly urged to form their own committees to take steps to secure the printing of the many transcripts that already exist unpublished, and to promote further transcription. It is believed that the publication of a series of Registers, supplemental and extra to their Transactions, would add to the attractiveness and usefulness of the Societies without being a serious burden to their funds. By combination and organisation a considerable body of outside subscribers may probably be secured for such a series; and the cost of distribution of circulars, etc., may be materially reduced by such a plan as the issue, by the Central Committee, of an annual circular containing lists of Registers in course of publication. Such a circular might be distributed by the local Societies, and published in their transactions and elsewhere.

The subject of an Archæological Survey of England, by counties

or districts, was further discussed. It was announced that maps of Cumberland, Westmoreland, and Surrey were in preparation, and it was hoped that one of Berkshire would shortly be undertaken.

It was resolved that a copy of the circular issued by the Surrey Archæological Society be forwarded with the Report.

PROPOSED ARCHÆOLOGICAL MAP OF THE COUNTY OF SURREY.

General Scheme of the Work.—A set of maps of the 6-inch Ordnance Survey is kept at the headquarters of the Society. On this it is proposed to mark all objects of archæological interest in the county. When the map is complete, a reduced copy and a complete topographical index will be published in the *Collections* of the Society. Following the lines laid down by Mr. George Payne, F.S.A., Honorary Secretary of the Kent Archæological Society, in his *Archæological Survey of the County of Kent* (published by the Society of Antiquaries), it is proposed to divide the work into three sections, viz. :

1. Pre-Roman.—(a), earthworks and tumuli. Where no date can be assigned to this class of antiquities, it is proposed to simply mark them as earthworks (E). (b), megalithic remains, cists, palæolithic and neolithic implements, bronze objects, as celts, palstaves, spear-heads, etc., sepulchral relics, etc.

2. Roman, including cemeteries, interments, tombs, and sepulchral relics, foundations, camps, roads, hoards of coins, pottery, glass, personal ornaments, etc.

3. Anglo-Saxon, including barrows, cemeteries, interments, and sepulchral relics, coins, glass objects, etc., personal ornaments, arms, etc.

Finds of single coins, except in the case of early British or Anglo-Saxon, may be noticed and recorded, but need not be entered on the maps. The exact locality of all discoveries of British and Anglo-Saxon coins should always be given, together with the date of the discovery, and a reference to any published account of the same.

Printed forms can be obtained from the Honorary Secretaries ; and any members willing to assist either by personal investigation or by reading and *noting* the various books relating to the county, are requested to communicate with the Honorary Secretaries. To prevent confusion and double labour, members are requested to notify to the Honorary Secretaries the work they are willing to undertake.

Members can render much assistance by purchasing the single sheets of the Ordnance Survey for their own district, and filling up the same at home ; but in all cases the annexed form should be filled in as well. Single sheets of the 6-inch Ordnance Survey can be purchased from E. Stanford, Cockspur Street, Charing Cross, S.W., at a cost of 2s. 6d. each, and a skeleton map, showing the divisions of the county, can be obtained for 3d.

Field-names are most important, and especially those occurring in old charters, court-rolls, or other documents, parish-maps, rate-

books, terriers, etc. All field names should be marked on the maps, and such old names as cannot be identified should be recorded under the head of the parish to which they belong, together with full particulars of their occurrence. Much information on these points can often be obtained from the maps and estate-plans issued in auctioneers' catalogues on the sale of estates. Members are requested to send sale-catalogues of any estates in their neighbourhood to the headquarters of the Society.

It was resolved that the attention of archæological societies be also called to a *Domesday Map* of Somerset just published by Bishop Hobhouse in the *Proceedings of the Somersetshire Archæological and Natural History Society* for 1889.

The question of the desirability of constructing, on a uniform scale, models of ancient monuments, was discussed at some length, and a fine series of such models, made under the direction of the Inspector of Ancient Monuments, was exhibited. It was ultimately resolved that the archæological societies of Great Britain memorialise the Government to increase the allowance at present made under the Ancient Monuments' Act, in order that such models of other monuments might be constructed, and a Committee was appointed to draw up a draft of a memorial to that effect.

The Antiquary, Sept. 1890.

It is with the greatest regret that we have to announce the death of our Treasurer, R. W. Banks, Esq., which took place on Wednesday, June 24th. A fuller obituary notice will appear in the October No. of the Journal.

ERRATA.

- P. 166, for Edmund read Edward
 „ n., for Kewi read Keui
 P. 167, l. 22, for Rolent read Roelent
 P. 168, n., for 1885 read 1835
 P. 169, n. 1, for Iarl read Iarll.
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Archaeologia Cambrensis.

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CHIEF OF THE NOBLE TRIBES OF GWYNEDD.

BY H. F. J. VAUGHAN, ESQ.

GWYNEDD, the most northerly of the portions into which Rhodri Mawr divided his kingdom, though enjoying a precedence over Deheubarth and Powys, was in the earlier stages of its career less fortunate than either of them, so that the Welsh History observes,—“It had seldom been known before but that one of the princes was an usurper, and particularly in North Wales, where from the time of Edwal Foel none had legally ascended to the crown excepting Edwal, the son of Meiric, eldest son to Edwal Foel, in whose line the undoubted title of North Wales lawfully descended.” Nor, on the other hand, must we presume that one usurper obtained Gwynedd, and left his descendants peaceably possessed of it generation after generation. Such a supposition is dispelled by comparing the line of actual or *de facto* kings with that of the kings *de jure*.

We will take the last first, and the succession is as follows from Rhodri Mawr, Anarawd, Edwal Voel, Meirig, Edwal, Iago, Cynan, and Gruffydd, who was the last to bear the title of King of Wales. Now let us take the *de facto* kings,—Anarawd, Edwal Voel, Howel Dda of South Wales, Ieuf and Iago (sons of

Edwal Voel), Howel ab Ieuaf, Cadwallon ab Ieuaf, Meredydd ab Owain of South Wales, Edwal ab Meirig, Aeddan ab Blegwryd ab Owain ab Morgan Mwynvawr of Glamorgan. According to the Iolo MSS., Llywelyn ab Seissyllt, Iago ab Edwal, Gruffydd ab Llywelyn, Bleddyn and Rhiwallon, Bleddyn, Trahaiarn ab Caradoc ab Gwyn ab Collwyn, and Gruffydd ab Cynan.

These several changes took place by force of war and bloodshed, so that the whole country must have suffered severely, and little time had the studious, and few places of resort, secluded from the din of arms, where they could commit to writing or store up an accurate history of their country. It is natural that such a confusion of affairs in the kingdom should produce a corresponding confusion in its annals; and this is borne out by facts, for we have no knowledge of the consort of any of these kings of North Wales until we arrive at Iago, who married Avandred or Avandrech (sometimes shortened into Vandred), daughter of Gweir ab Pyll; and so we find his son Cynan, the father of King Gruffydd, called by Gutyn Owen, Cynan ab Iago from his father, and Cynan ab Avandred from his mother.

Here also we may notice two other variations in this line of descent. Firstly, that in the Life of Gruffydd ab Cynan, where we are told that Cynan was the son of Iago ab Idwal ab Elisse ab Meurig ab Anarawd; and secondly, that mentioned by Sir Peter Leycester from Giraldus, where Cynan is called son of Iago ab Edwal ab Meyric ab Anandhrec ab Mervin, Prince of North Wales, ab Rhodri Mawr; and we are there told that Anarawd had no issue. But this is manifestly erroneous, for Anandrech is the name of a woman, and the same as the Avandred above; and other writers say that Edwal Voel married Avandred or Angharad, daughter of Mervyn, King of Powys. If, again, Anarawd had no issue, who is Prawst, daughter and heir of Elis ab Anarawd, wife of Seissyllt, and mother of Llywelyn ab Seissyllt, who thus laid a claim to Gwyn-

edd? History and reason alike lead us to receive the first mentioned list of the kings of Gwynedd as the true one.

Passing on to an investigation of the claims which the several usurping monarchs advanced, we can find none other on the part of Howel Dda, than that, being known as a prudent and benignant ruler, he was preferred by the voice of the chiefs of the Tribes,—an arrangement which, though it had to some extent the sanction of Rhodri Mawr, was little conducive to peace or to that stability which is necessary for states in order to flourish. By others he is supposed to have been first chosen as Governor of Wales during the minority of his uncle Anarawd's sons, and to have resigned the sovereignty to Edwal Voel upon his coming of age.

Meredydd ab Owain ab Howel Dda slew Cadwallon and Meiric his brother, and thus seized upon North Wales; but at his death left an only daughter and heiress, her brother having predeceased his father. This Princess, Angharad by name, is one of the most important persons of her day, since her issue claimed through her a right to the sovereignties of South Wales and Powys: South Wales through her descent from Cadell and Powys, because her grandfather, Owain ab Howel Dda, had married Angharad, daughter and heiress of Llywelyn ab Mervyn, King of Powys.

The Welsh History says that this Angharad was twice married, firstly to Llywelyn ab Seissyllt, and secondly to Cynvyn Hirdref or Cynvyn ab Gwerystan; but an ancient MS. in the Library of Jesus College, Oxford, says, "Rhys Gruc mab merch Madawc M meredud M bledynt Kynwyn M Gwedylstan M Kynvyn. y Kynvin hwnw a gruffydd vab Llywelyn a thrahayarn M Cradawc tri brodyr oedynt meibion y hanghrat merch mared." The History observes: "Gruffudd being dead, Harold, by King Edward's orders, appointed Meredith, son of Owain ab Edwin, Prince of South Wales; and the government of North Wales to Blethyn

and Rywallhon, the sons of Confyn, brothers, by the mother's side, to Prince Gruffydd, and who probably, for the desire of rule, were accessory to the murder of that noble Prince."

The *Llyfr Ieuan Brechva*, in a pedigree on p. 32, says that Gwerystan married Angharad, daughter of Meredydd ab Owain, and had issue, Cynfyn, father of Bleddyn; and on p. 54 has a passage which may be freely translated, "And now let us turn to the talaith of Mathravel in Powys, which descended to Bleddyn ab Cynfyn through Angharad, his mother, the daughter of Meredydd ab Owain ab Howel Dda ab Cadell; and she, indeed, had been the wife of Llewelyn ab Seissyllt, the mother of Gruffydd ab Llywelyn; and because of the death of her brother Rhys, the talaith descended to Gruffydd ab Llywelyn through his mother; and because of the failure of heirs of Gruffydd ab Llywelyn ab Seissyllt, the talaith descended to Bleddyn ab Cynfyn, whose descendants had it."

In the *Brut y Tywysogion* we read of the sons of Bleddyn ab Cynvyn Gwyn; and in *The Golden Grove Book*, M, p. 1971, is a pedigree wherein Karadoc ab Gwyn ab Collwyn is stated to have married, firstly, "Angharad, fh. M' red, King of N. Wales", relict to Llywelyn ab Seissyllt ab Gwerystan ab Gwaithvoed; and secondly, blank. By which second marriage he had a son, Trahaiarn ab Caradoc, King of North Wales, who married Nest, daughter to Gruffydd ab Llywelyn ab Seissyllt ("potius f. Ll'en ab Seissyllt, King of N. Wales"). But in another place of the *Llyfr Ieuan Brechva*, we read the following: "Gwehelyth Arwystli, Ho ap Ieuf ap Ywain ap trahaiarn ap Kradawc ap Gwynn ap Golwyn ap bleddyn ap ednywain ap pladrwys ap Kaidiau ap Korf ap Kynoc ap Ierw hyvlawdd."

Amidst such conflicting testimony we can only offer a suggestive explanation, which is that Angharad, heiress of Meredydd, married firstly Llywelyn, who had a claim on the sovereignty of North Wales from the fact that his father, Seissyllt, had married Trawst,

daughter of Elisse, son of Anarawd, and brother of Edwal Voel, King of Gwynedd. Llywelyn was slain in 1021, having a son and successor, Gruffydd, who was slain in 1061, leaving by his wife, Editha the Fair, daughter of Alfgar Earl of Mercia, and sister of Edwin Earl of Chester, who held Tegeingl, a daughter, Nest, who, after certain untoward adventures with Fleance, son of Banquo, married Trahaiarn ab Caradoc. For her second husband Angharad married Gwyn, by whom she had issue Caradoc, who had issue the aforesaid Trahaiarn, slain in 1080; and she had also issue, Cynvyn, father of Bleddyn, who was slain in 1072. This Cynvyn is called Cynan in the *Llyfr Ieuan Brechva*.

If we attempt to trace the genealogies upwards, difficulties increase upon us, but it is worthy of remark that both Gwerystan and Gwyn are referred to the same ancestry. The line usually given for Caradoc is ab Gwyn ab Collwyn ab Ednowain ab Bleddyn ab Bledri, Prince of Cornwall. But this is evidently fictitious, for this Caradoc was slain at Rhuddlan, contending with the Saxons, in 795, and so could not be father of Trahaiarn, who was slain in 1079-80. The Iolo MSS., indeed, declare this Caradoc to be the son of Iestyn ab Gwrgant, King of Glamorgan. Perhaps the truth lies between the two, and that Caradoc was indeed the son of Gwyn ab Collwyn ab Gwyn, King of Dyved; which Collwyn had a sister, Angharad, wife of Gwrgan ab Judhael, and mother of Iestyn, Llewelyn, and Tudor; and another sister, Gwenllian, wife of Tewdwr Mawr, Prince of South Wales.

What somewhat confirms the idea that he was of this lineage is the fact that Trahaiarn was assisted by his cousins, Caradoc ab Gruffydd and Meilyr son of Rhiwallon ab Gwyn, when he opposed the invasion of Gruffydd ab Cynan in Gwynedd.

With respect to the lineage of Bleddyn ab Cynfyn, we read in the Iolo MSS. that Iestyn married, for his first wife, Denis, daughter of Bleddyn ab Cynfyn by his first wife, Haer, and received as her portion the

lordship of Cibwyr in Gwent, and their son Rhydderch had the lordship of Caerlleon by a settlement made with Bleddyn ab Cynfyn. We also find that Bleddyn ab Cynfyn kept his Christmas in Dyved: all which points out the fact of his connection with South Wales. The *Brut y Tywysogion* also tells us that in "1073 Bleddyn ab Cynfyn was killed the man who, after Gruffydd, his brother, nobly supported the whole kingdom of the Britons; and after him Trahaiarn ab Caradog, his cousin, ruled over the kingdom of the Gwyneddians."

It is nearly certain that the only claims which Cynvyn and Trahaiarn ab Caradoc had to royalty were derived from their ancestress, Angharad, Queen of Powys, and there is a suspicious appearance about the numerous pedigrees attributed to them, as though the genealogists had given them an eminent genealogy in virtue of their eminent position, but had not agreed among themselves what that genealogy should be. This appearance may, however, have arisen by the mistakes and conjectures of ignorant persons in later times: at least there is one point of unity, viz., that Cynvyn, Caradoc, and Llywelyn, of Buallt, are all derived by the genealogists from Iorwerth Hirflawdd, Cynvyn being fourteen generations, and Caradoc and Llywelyn eight generations from him. But let it be observed that that Caradoc was the one which we have already rejected, he having been slain in 795; and the same reason will cause the rejection of this Llywelyn.

With respect to Cynvyn or Cynan more may be said, because he is called the grandson of Gwaithvoed; and though we must reject the Gwaithvoed of Powys with the above genealogy from Iorwerth Hirflawdd, it is possible for him to have derived his connection with South Wales, which is historical, from Gwaithvoed of Cardigan. But here again we are met by the difficulty that both Gwaithvoed of Cardigan and Gwaithvoed of Powys are said by the genealogists to have married Morfydd, daughter and heir of Ynyr Ddu, King of

Gwent. However, Gwaithvoed is called Prince of Cardigan and lord of Cibwyr, and Cibwyr is the portion given in marriage by Bleddyn ap Cynfyn with his daughter, Denis, to Jestyn ab Gwrgan. Moreover, this Gwaithvoed of Cardigan had a son, Gwyn, lord of Castell Gwyn.

All this, however, involves considerable chronological difficulties, for it has been said that this Gwaithvoed of Cardigan was father of Ednowain, the lay Abbot of Llanbadarn in 1188, when Giraldus visited that part of the country. This, however, is impossible if Gwaithvoed was grandfather of Cynvyn; and also, we may add, impossible if he was the father of Cynan Veiniad, as he is called, lord of Tregaron. We say impossible with regard to the latter, because this Cynan Veiniad had, according to the heralds and genealogists, a son named Rhun, whose daughter and heiress, Gwladys, was wife of Elystan Glodrhudd, said to have been born A.D. 933, and in whose right the three boars' heads coupé are placed upon the shield of Elystan. We do not believe in such advanced heraldry at so early a time, and the whole shield is suspiciously like those of Gwaithvoed of Cardigan and Ednowain quartered; the only difference being that the shield of Gwaithvoed is tinctured *sable*, that of Elystan *gules*. It is evident, therefore, that it would be quite possible for Gwaithvoed of Cardigan to have lived at a period sufficiently remote for him to be father of Gwyn.

In Williams' *Eminent Welshmen* Elystan is said to have married Gwenllian, daughter of Einion ab Howel Dda; but his coat is always given as quarterly, 1 and 4, *gules*, a lion rampant, regardant *or*; 2 and 3, *argent*, three boars' heads coupé *sable*, founded upon the above descent from Rhun.

We pass on to Llywelyn ab Seissyllt, whose ancestry seems equally involved in obscurity. We have already noticed that Seissyllt is called son of Gwerystan ab Gwaithvoed, and this Gwerystan is the same person

called in other places Gwynn and Gwedylstan (query, a confusion of Gwyn ab Elystan?); and it is also certain that Gwaithvoed had a son called Elystan (Harl. MS. 1977), whose descendant, Hunydd, afterwards married Meredydd ab Bleddyn, Prince of Powys. By many genealogists, however, Seissyllt is considered to be the son of Llywelyn of Buallt; but if so, in the Jesus College MS. previously mentioned, where the children of this Seissyllt are given, no mention is made of any named Llywelyn; and, moreover, this Seissyllt is stated to be son of Llywelyn of Buallt, son of Cadwgan ab Elystan Glodrhudd; which Cadwgan is stated to have married Angharad, daughter of Lawr by Leuki, daughter of Meredydd Owain ab Howel Dda: which, if it be true (and it is one of our oldest MSS.), puts Llywelyn of Buallt out of the question.

The mistakes of copyists and others are so manifold, manifest, and great, in our genealogical manuscripts, as all well versed in them must know, that there would be no difficulty in the words Cynvyn mab Gwyn mab Elystan, or Cynvyn Gwyn Elystan, becoming Cynvyn ab Gwydelystan, and later, Cynvyn ab Gwerystan. Some such explanation there must be, for the pedigrees as they stand are otherwise inexplicable, and this confusion seems to have taken place just about the time when there were such changing and troublous times recorded as existing in the kingdom.

Since we find so much confusion amongst royal personages, we cannot expect those who held a humbler position to have escaped. Next to the king in Gwynedd came the heads of the tribes, or chiefs of the noble families, who amounted to fifteen. Their order is given differently by different authorities, and the fact seems to be that they had no definite order. Their power, according to the Welsh constitution, was very great, since they were able, for sufficient cause, to put one member of the royal family off the throne, and replace him by some other member of it,—a notable instance being that of Iorwerth Drwyndwn.

The dates assigned to the origins of the several tribes differ widely; but this is probably to be accounted for by the fact that when the kingdom became settled, and after due inquiry, the most eminent persons were named as constituting the chiefs of the several tribes. The custom subsequently arose of speaking of some of them by the name of one of their most illustrious ancestors rather than by the name of him who actually held the position of chief at the time. Hence arose the great chronological difference between them, ranging from the seventh to the twelfth century.

There are many lists of the noble tribes extant, two of which we give. Firstly, one taken from Harl. MS. 2,289, fo. 309,—1, Briant hir of Isdulas yn Rhos, in Denbighshire, 650 or 875; *vert*, a cross flory, *or.* 2, Kilmin Troedhu of Glynllivon, brother's son to Mervyn Vrych, King of North Wales, 842. Quarterly, 1 and 4, *arg.*, an eagle displayed, with two heads, *sa.*; 2 and 3, *arg.*, three ragged staves *gu.*, and on an escutcheon a man's leg coupé at the thigh *sa.* 3, Marchudd ab Conan ab Elvyn, dwelt at Brynfanigle, and was lord of Abergele. *Gu.*, a Saracen's head erased proper, wreathed *arg.* and *sa.* 4, Marchweithian, lord of Isaled in Rhyvonioc, Denbigh, 720. *Gu.*, a lion rampant *arg.*, armed *az.* Son of Hydh ab Maylawg Dda Gredhyf ap Konwy Dhy ap Kyllin Vnfid, to Meilir, and so to Cynedda. 5, Colwyn ap Tangno, lord of Ardudwy in Merionethshire, and Evionydh in Carnarvonshire. Lived *cir.* 887. His grandsons, Aftar, Meirion, and Gwgan, sons to Merwydh ap Collwyn, were at man's estate in the beginning of Prince Griffith ap Conan's reign, and lived in Lhyn. His dwelling was at Bronwen's Tower, afterwards called from him Caer Collwyn, near Harlech. *Sa.*, a chevron inter three fleurs-de-lis *arg.* 6, Ednowen Bendew, lord of Tegaingle, lived about 1015. *Arg.*, a chevron inter three boars' heads coupé *sa.* He was son to Kynan Feiniad ap Gwaithvoyd. 7, Edwyn ap Grono ap Owen ap Howel Dha, King of Tegaingle in Flintshire. *Arg.*, a cross engrailed flory inter four

Cornish choughs *sa.* 8, Hedh Molwinog, 1079. 9, Gwerydd ap Rees Goch. 10, Bran, 1170. 11, Ednowen ap Bradwen, 1061 or 1194, ap Idnerth ap Edred ap Nathan ap Japheth ap Karwed ap Marchudd ap Conon ap Elwyn, as above. *Gu.*, three snakes enwrapt together *arg.*; two of their heads in chief, and one in base. 12, Maelocbrum, 1175. 13, Nevydh Hardh, 1150, lord of Nant Conwy, ap Ieuan ap Ysbwys Garthen ap Sr Iestyn ap Cadwgan ap Elystan Glodrud. *Arg.*, three spears' heads *sa.*, imbrued proper. 14, Eunydd Gwerngwy, 1061. 15, Hwfa, 1150.

Our second list gives them in the following order : 1, Hwfa ab Cynddelw. *Gu.*, a chevron inter three lionels rampant *or.* 2, Llywarch ab Bran. *Arg.*, a chevron between three Cornish choughs *sa.*, each bearing an ermine spot in its bill. 3, Gwerydd ab Rhys Goch. *Arg.*, on a bend *sa.* three lions or leopards, faces caboshed of the field. 4, Cilmin Droed ddu. 5, Colwyn ab Tangno. 6, Marchudd ab Cynan. 7, Marchweithian ab Tegned. *Gu.*, a lion rampant *arg.*, armed *az.* 8, Briant Hir. 9, Hedd Molwynog. *Sa.*, a hart passant *arg.*, attired *or.* 10, Nevydd Hardd. 11, Madog Grwm. *Arg.*, on a chevron *sa.*, three angels *or.* 12, Edwin ab Grono. 13, Ednowain Bendew. 14, Efnydd or Eunydd ab Rhys ab Meirchion or ab Morien ab Morgeneu ab Cynan ab Gwaethfoed. *Az.*, a lion salient *or*, quartering *az.* a fess *or* inter three nags' heads erased *arg.*, for his mother, Gwenllian verch Rhys. 15, Ednowain ab Bradwain.

A comparison of the foregoing two lists shows that we must not pay too much attention to dates which are so equivocal, arising probably from the confusion of two persons of the same or similar names, instances of which we have in many pedigrees, and notably in that of Iestyn ab Gwrgan as given in the Iolo MSS. Our only guide to the true dates is contemporary history. Nor are there instances of confusion of names only, for in the case of Eunydd the male and female lines are confused, since Eunydd was the son of Morien ab

Morgeneu Gwerngwy ab Gwaethgeneu ab Elystan, natural son of Gwaithvoed ; but his mother was a considerable heiress, being Gwenllian, daughter and heiress of Rhys Marchen or Rhys ab Meirchion of Ruthinland, ab Cydrick ab Cynddelw gam, derived from Sanddef Bryd Angel ; and since she was heiress of Dyffryn Clwyd, her son's genealogy is given through her (*vide* Harl. MS. 1977).

It is well to regard as facts in Welsh pedigrees, that we may expect constant confusion with persons of the same or similar name, and that when any one's mother has been a great heiress, her genealogy is often attributed to her children as well as, or instead of, the paternal line. We have instances of the tribe of Ednowain Bendew being confused with that of Ednowain ab Bradwain, so that the genealogy of Bradwain has been attributed to Ednowain Bendew ; and in the *Llyfr Ieuan Brechva* and other places, Cynvyn is constantly written Cynan.

We have less knowledge than could be wished of the origin and *status* of the several tribes or nobles and their offices at court ; but we know that Ednowain Bendew was the head or chief of them,—a fact noticed in the catalogue of the tribes at the end of Pennant's work on Whiteford and Holywell, and still more forcibly in the celebrated pedigree of Colonel Jones the regicide, which was drawn out by the well-known antiquary, Robert Vaughan of Hengwrt, and signed on 30th Jan. 1649, where he is mentioned several times as “chiefest of the peers of North Wales”; a title and pre-eminence given to none other, though his grandson, Hwfa ab Cynddelw, whose mother was a daughter of Ednowain, is said to have had the office of placing the crown upon the head of the Prince after he had been anointed by the Bishop of Bangor.

Let us examine a little more closely the Ednowain Bendew, or Edwal ap Owen Bendew, or Owen Bendew, who occupied the position of Prince of Tegeingl and Chief of the Noble Tribes. The ordinary genea-

logists call him the son of Cynan Veiniard or Veiniad ab Gwaithvoed ; but we have seen already that it is absurd to suppose him to be the son of a man whose granddaughter married Elystan Glodrhudd, a king born A.D. 933. He flourished, says the book of Ednop, in 1079; and since Tegeingl was part of Gwynedd, the fact of his being Prince of Tegeingl points to his being a member of the reigning family there. He was also the latest who bore that title, his descendants remaining there as Barons of Chester, and holding positions of importance, as Ithel, Archdeacon of Tegeingl in 1393.

We find amongst the pedigrees attested by Gutyn Owen and others, that the name which the ordinary genealogists call Ednowain Bendew, or Eden Owen Bendew, or Owain Bendew, is really Edwal ab Owen Bendew; and this name Edwal is one which constantly occurs in the families of the Princes of North Wales. We also find Cynan ab Iago called Cynan ab Avandred from his mother (who survived her husband some time), which is sometimes shortened into Vandred, and is, no doubt, the name which the genealogists have transformed into Cynan Veiniad, or Vendi-gaid as some have it. Thus, instead of the impossible Ednowain Bendew ab Cynan Veiniad we have the historical Edwal ab Owen Bendew ab Cynan ab Avandred, who was of sufficient distinction (as in the case of the heiress of Dyffryn Clwyd previously mentioned) to give her genealogy to her sons, especially the younger.

It must strike all who read over the catalogue of the noble tribes that there is one of their chiefs called Prince of Tegeingl, and another called King of Tegeingl; and not only so, but these come very near each other in point of date. Now what is the history of Tegeingl? Is there anything to throw light upon this matter? Tegeingl formed part of Gwynedd, but was at an early time in the hands of the Saxons. The *Gwentian Chronicle* says that when the Strathclyde Britons asked King Anarawd for an asylum in his dominions, he replied that he had no lands he could give to them,

but that if they could dispossess the Saxons who then held it, they might possess the country between the Dee and Conway, and he would assist them. In this expedition they were successful, and dwelt in that country for some time; but supposing this account true, it subsequently passed again into the hands of the Saxons, and became part of the Mercian kingdom.

The Earls of Mercia were related to the line of Llywelyn ab Seissyllt, King Gruffydd ab Llywelyn, a very popular monarch, having married Editha¹ the Fair, daughter of Alfgar (who had Harold's earldom), and sister of Morcar and Edwin, the latter of whom seems to be the fictitious King of Tegeingl set up with a Saxon title, and an adaptation of the arms used by several Saxon kings, though given a British lineage to please the Welsh.² It will be remembered that Nest, daughter and heir of Gruffydd ab Llywelyn, and niece of Edwin, became the wife of Trahaiarn ab Caradoc, the usurping King of Gwynedd. Thus the people of North Wales and the Mercians lived on more peaceable terms; but the Saxons were, even before the Norman conquest, the victims of conspiracies and jealousies among themselves.

Upon the borders of Wales we find instances of rivalry between the house of Godwin and that of the Earls of Mercia. Harold, son of Godwin, had been busy in obtaining for himself certain coveted possessions in South Wales. His brother Tostig had received the earldom of Northumberland, but was so hated that the people of Northumbria rose against him, outlawed him, killed his house-carles, and seized his treasures, at the same time choosing Morcar, son of Alfgar, for their Earl.

¹ Sir Peter Leycester calls her Aldith.

² In Harl. MS. 2299, fo. 204, we find Owain of Tegeingl, the son of Edwin, called Owen ap Aldud; that is, Owen, son of the alien or foreigner. This shows that Edwin, the foreigner, was not a Welshman, though in an old church historian, Edwin, the brother of Morcar, is called Edwin the Welshman, showing his connection with Wales.

We are then told that Morcar was joined by his brother Edwin (our King of Englefield, or Tegeingl) *with many Britons*, and marched south to Northampton. Harold was sent against them, but the Northumbrians sent him back to Edward, the Saxon King, with their own messengers, desiring that Morcar might be their Earl. The King granted their request, and sent Harold to announce his decision. Meanwhile, however, the northern men had done much harm about Northampton, slaying, burning houses, seizing cattle, and carrying off many hundred men back to the north with them, so that that shire and others in its vicinity were "for many years the worse". We are told that the Welsh, with several prisoners and other booties got in this expedition, returned to Wales.

Without following all the exploits of Earl Morcar and his brother Edwin, it may suffice to say that they were soon afterwards fully employed, far away from Wales, in opposing the invasion of Tostig and Harold Hadrada, King of Norway, and subsequently William the Norman. The absence of his Saxon connections weakened the power of Trahaiarn ab Caradoc, and as Rhys ab Tewdwr Mawr had regained South Wales, of which he was the rightful prince, Gruffydd ab Cynan thought the opportunity ought not to be lost of obtaining possession of the throne of North Wales, which was his by right; consequently he set out with a fleet from Ireland, his place of retreat, sailing for Anglesey, where the Irish seem to have been at that time somewhat powerful.

We cannot absolutely allege that the invasion of England by Harold Hadrada was brought about by Welsh influence, but we may well remember that Gruffydd ab Cynan was the son, *ex parte maternâ*, of Ranallt or Rawell, daughter of Auloed or Anlaf, King of Dublin, Man, etc., who was the son of Sitric, King of Dublin, 1012, son of Auloed, son of Anlaf, who was driven into Ireland in 926 by Athelstan, son of Sithric, son of Harold Harfager, King of Norway.

It should be borne in mind that after the death of Prince Gruffydd ab Llewelyn of North Wales, in 1056, Harold, acting as the lieutenant of Edward the Saxon King, had committed the government of that country to Bleddyn and Rhiwallon, even though Gruffydd, who was a most popular King, had left two sons, Ithel and Meredydd, who were slain in 1066 (or, as the *Brut y Tywysogion* has it, in 1068) at the battle of Mechain. Ithel was slain in battle, and Meredydd died of cold in his flight. Rhiwallon, son of Cynvyn, was also slain there; so that Bleddyn ap Cynvyn held Gwynedd alone, but was soon afterwards, in 1073, treacherously slain, and as usual, without regard to his sons, Trahaiarn ab Caradoc ascended the throne of Gwynedd, probably in right of his wife, the sister and heiress of Ithel and Meredydd, sons of Gruffydd ab Llywelyn.

And now, as the Life of Gruffydd ab Cynan says, the long-wished-for time had arrived, and Gruffydd, embarking in the fleet which he had prepared, set sail, furrowing the sea in his voyage to Wales. He made for the port of Abermenai, in that part of Cambria which was called Venedotia (Gwynedd), whose government had at that time been unjustly and tyrannically seized upon by Trahaiarn, son of Caradoc, and Cynric, son of Rhiwallon, Prince of Powys. Here he was joined by the forces of the sons of Merwydd, who had fled from the threats of the inhabitants of Powys to an asylum in Celennog, together with sixty chosen men whom Robert, lord of Rhuddlan, had sent to his aid, with forty men of Mona, into Llŷn, that they might fight against the usurper, Cynric ab Rhiwallon.¹ Having found him there, trusting in his security, and little recking the fate about to fall upon him, they slew him and the greater part of his forces. This took place in 1079, the very year in which Owain Bendew is stated

¹ Modern writers have endeavoured to make two persons named Rhiwallon; but it is evident from the Life of Gruffydd ab Cynan that Cynric ab Rhiwallon was the son of Rhiwallon, Prince of Powys, and younger brother of Bleddyn ab Cynvyn.

to have become Prince of Tegeingl; the elder brother regaining his rightful kingdom, and placing his younger brother in a responsible position as lord or prince of Tegeingl, and chief of the peers of his kingdom of Gwynedd.

The family of Edwin of Tegeingl were among the most powerful persons of the kingdom of Gwynedd, and in order to conciliate them, and join them to himself, King Gruffydd married Angharad, daughter of Owain ab Edwin; which nearly proved fatal to him, for Owain, remembering the loss sustained by his family, and desirous of greater possessions and dignity, treacherously invited the Earls of Shrewsbury and Chester to invade North Wales, and take King Gruffydd prisoner. In this, however, he was fortunately unsuccessful, and only obtained for himself a temporary dignity in Anglesey, given by the English, and the lasting disgrace of being henceforward called "Owain Vradwr" (Owen the Traitor). The *Gwentian Chronicle* tells us that in 1111 King Gruffydd confirmed to Earl Hugh his men and lands in Tegeingl, Rhyvoniog, and Mona, so that nothing could be done against him ever after.

There was a connection also between the family of Owain and that of Cynfyn, the former having married Ewerydda, the daughter of the latter. The *Brut y Tywysogion*, under the date 1113, says Einion ab Cadwgan ab Bleddyn and Gruffydd ab Meredydd ab Bleddyn joined together to make an attack upon the castle of Uchtryd ab Edwin, who was cousin to King Bleddyn, for Iweryd, the mother of Owain and Uchtryd, the sons of Edwin King of Tegeingl, and Bleddyn ab Cynvyn, were sister and brother by the same father, but not by the same mother, as Angharad, daughter of Meredydd ab Owain, was the mother of Bleddyn, and Cynvyn ab Gwyrystan was father of both. And the castle was at Cymmer, in Meirionydd.

Let us recapitulate what has been said. A comparison of dates and pedigrees proves that the pedigree

usually attached to Ednowain Bendew (whose true name, we find, is Owain Bendew), has been attributed to him by a mistake either of a genealogist or copyist reading Cynan Veiniad for Cynan ab Avandred, probably in the abbreviated form, Cyn. Vd., and referring this Cynan to the house of Powys. We find, further, from Guttyn Owen, that Cynan ab Iago is also called, from his mother, Cynan ab Avandred; so that Owain Bendew was the younger brother of King Gruffydd ab Cynan of the house of Gwynedd; and this coincides with history, and furnishes a competent reason for the position of chief of the peers of North Wales, which he held. In this way history, reason, and the incidental evidence of the genealogists themselves, concur in showing who Owain Bendew, the chief of the peers of Wales, was, and the difficulties arising from the pedigree which has been erroneously attributed to him disappear. His descendants were allied, in the earlier generations, with the chief families in Wales, and held their estates in Flintshire, through Norman times, *per baroniam*. In the fourth generation from Owain, the head of the family allied himself with the eminent Norman family of Pulford of Pulford in Cheshire, and their great-grandson, Ithel, became Archdeacon of Tegeingl.

It has been previously observed that our genealogists have frequently confused persons bearing the same name, and an examination of the pedigree of the descendants of Owen Bendew would, perhaps, cause some hesitation as to his living at so early a period as 1079-1140. His grandson Madoc (or, as some say, son) married Arddyn, daughter of Bradwain, lord of Dolgelly, whose son, we have seen above, was living in 1194. We may, therefore, presume this to be about the date at which Madoc or Edwal flourished, and this corresponds with the date of an alliance two generations lower, namely that of Ririd ab Iorwerth with Tibot, daughter of Sir Robert Pulford of Pulford in Cheshire. A reference to Sir George Sitwell's *History*

of the Barons of Pulford shows conclusively that Robert de Pulford was only enfeoffed in the Castle, etc., of Pulford by Ralph, son of Simon de Ormesby or de Pulford, in the year 1240; and he was the first Robert de Pulford; so that his daughter, and probably her husband also, must have lived from about 1240 to 1300. These dates are taken from original deeds, and we are, therefore, compelled to accept them; and not only so, but they agree with subsequent dates in the pedigree.

Now, supposing Ririd to be married in 1240 or somewhat later, and his great-grandfather or great-great-grandfather to be of full age in 1079-80, that gives us one hundred and sixty years for the two, or three, intervening generations; that is eighty, or fifty-three, years each,—a period never reached by any subsequent three generations in the pedigree. We should rather expect, judging from average generations, that there would be five rather than three, and that Owain Bendew would be living from about 1130 to 1200. The history of Tegeingl would seem to point in the same direction, for we find King Gruffydd ab Cynan, who died in 1136, and his son, Prince Owain Gwynedd, who died in 1169, both marrying into the line of Edwin of Tegeingl, which they would scarcely have done unless that family had been very powerful; and we are told that they had come to an agreement with the Normans.

In 1166 Prince Owain Gwynedd, with his brother, Cadwaladr, and the Lord Rhys of South Wales, took the Castles of Rhuddlan and Prestatyn, which had belonged to the English, and so virtually reduced Tegeingl to his sway.

In many of his wars Prince Owain Gwynedd was assisted by his son Cynan, who was a great warrior. In 1144 this Cynan had ravaged Aberteivi; in 1146 he took the Castle of Cynvael from his uncle Cadwaladr; in 1156 he, with his brother David, defeated Henry II in the Wood of Cennadlog; but died in 1174, leaving four sons,—Rhodri, Owain (who united against their uncle David in 1194), Gruffydd (who became a monk

in 1200), and Meredydd, lord of Lleyn, whom Prince Llywelyn ab Iorwerth deprived both of that lordship and also of that of Meirionydd. Meredydd then fled to Gwenwynwyn, Prince of Powys, who gave him Rhiwhiraeth, Neuadd Wen, Llysin, and Coed Talog.

It is not necessary to follow their descendants further; but we have here a curious instance of the way in which persons of similar name have been confused by the genealogists, since this Meredydd ab Cynan of Coed Talog is in Harl. MS. 1977 and other places made a son of Cynan ab Iago or Avandred, and brother of Gruffydd, King of Wales. As this has taken place with one brother, there would be no difficulty in his brother Owain having shared the same fate, and they were both connected with Tegeingl and Merioneth. On the other hand, however, if we place Owain Bendew, the Chief of the Noble Tribes, as contemporary with his brother, King Gruffydd, who died in 1136, and also with Meredydd, Prince of Powys, who died in 1133, and Henry I of England, who died in 1135, we find the subsequent five or six generations remarkably even as to dates.

Robert, son of Iorwerth ap Ririd ab Iorwerth ab Madoc ab Idwal ab Owain Bendew, was living, though probably a young man, in 1339, and his brother Gwyn in 1313, when their names appear in deeds. He married Adles, whose father, Ithel Vychan of Mostyn, died in 1300, and by her was father of Ithel, Archdeacon of Tegeingl, whom Pennant mentions as living in 1375 and 1393; and of Cynric, who continued the line. The Archdeacon was probably an old man in 1393, and his great-great nephew died in 1493, just a century later. This great-great nephew, John, was the grantee of Henry VII, to one of whose "benevolences" he subscribed at Chilton, and is referred to in the *Llyfr Silin* as a man of mark and importance.

The Archdeacon's brother Cynric, we are informed by Hengwrt MS. 96, went to live at Caerwys, and having married a descendant of Prince Dafydd, so

cruelly murdered by the English, was father of Ithel Vychan,—a surname given to distinguish him from his uncle the Archdeacon, and from whom the present head of the family takes the name of Vaughan.

Ithel Vaughan resided upon his wife's estate at Holt in Denbighshire, she being the heiress of Robin, brother of Robert, living 9 Henry IV, 1408, progenitor of the house of Gwydir. His great-grandson, Richard, was living at Holt in 1488; but his son William succeeded his uncle John at Chilton in Shropshire, which had been granted by Henry VII to the family for services at Bosworth, together with a new coat of arms of the tinctures borne by Henry himself in that battle, viz., white and green, though the late Joseph Morris has it that that estate came from the Conways. Here they have flourished more or less ever since.

The writer is informed that this was suggested, some years ago, in the *Arch. Camb.*, as the true pedigree of Owain Bendew by one well versed in Welsh genealogy, but not pressed because the author had not then seen the confirmatory passage from the genealogists of Henry VII.

It is remarkable that we have an unusual form of heraldic bearing confined to South Wales, and attributed to three eminent families there,—the lion regardant. The coat of *gu.*, three lioncels passant, regardant in pale *arg.*, armed *az.*, is attributed to certain princes of South Wales. The coat, *or*, a lion rampant, regardant *sa.*, is attributed to Gwaithvoed, lord of Cardigan, Cibwr, and Gwent; and the coat, *gu.*, a lion rampant, regardant *or*, is attributed to Elystan Glodrhudd, Prince of Ferlys, *i.e.*, the country between the Severn and the Wye.

There seems some difficulty, however, as to this territory, since we are told in the Iolo MSS. that Glamorgan consisted of—1st, Morganwy; 2nd, Gwent, that is the land between the Usk and Wye, and the three sleeves of Gwent, Erging, Ewyas, and Ystrad Yw; 3rd, the Red Cantred between the Wye and Severn, to Gloucester Bridge, and thence to Hereford;

4th, the cantred between the Neath and Tawy; and 5th, Gower. All these lands belonged to Glamorgan from the time of King Arthur.

Now if all these territories belonged to Glamorgan from the time of Arthur to that of Jestyn, what becomes of the kingdom of Elystan Glodrudd, which is stated to consist, amongst other states, of Gloucester, Hereford, Erging, and Ewias? Gower bordered upon the Cantrev Vawr, which belonged to the princes of South Wales; but the Cantrev Eginog, which also belonged to those monarchs, is stated to contain Cydweli, Carnwyllion, and Gower. This is accounted for by the fact that there were certain provinces which were the cause of constant disputes and wars between the princes of South Wales and those of Glamorgan.

But to return to the three coats of arms mentioned above. They are attributed (for heraldry did not become an exact science in this country until the middle of the thirteenth century) to three potentates whose possessions at an early period were either entirely taken away or severely curtailed by the Normans, and it looks as if we had here a very early piece of heraldry commemorating the defeats sustained by the Welsh. Gwilym says: "This action (*i.e.*, regardant) doth manifest an inward and degenerate perturbation of the mind which is utterly repugnant to the most couragious nature of the lyon, 'cujus natura est imperterrita', according to the saying, 'Leo fortissimus bestiarum ad nullius pavebit occursum'.... I hold the same form of bearing to be born (not only in the lyon, but in whatsoever animals) significantly, and so commendably; forasmuch as such action betokeneth a diligent circumspection or regardful consideration of fore passed events of things, and comparing of them with things present, that he may give a conjectural guess of the effects of things yet to come and resting in deliberation, which proprieties are peculiar to men that are careful and considerate of such businesses as they do undertake."

THE EARLY WELSH MONASTERIES.

BY J. W. WILLIS-BUND, F.S.A.

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THE monasteries that existed in South Wales before the Norman invasion of England have not received the attention they deserve. Celtic institutions, they are a most important factor in the history both of the Celtic Church and of the Celtic Church organisation. Difficult as it may be to work out their history, not only from the paucity of the materials, but also from the fact that those materials have been unscrupulously adapted for the purposes of a rival Church, that history is full both of interest and instruction; of interest as showing that there was a time when a Christianity other than Latin was the religion of South Wales; of instruction, as giving a good example of the way in which the Latin Church conquers and extirpates her rival sisters.

Everything connected with the Celtic Church, its origin, its doctrine, its existence, have been and are the subject of controversy. Its great feature was its monasticism, and the influence monasticism had upon its development. The origin of that monasticism has been a fruitful source of dispute. Writers who seek their materials exclusively from ecclesiastical sources have propounded a theory ascribing to Celtic monasticism a Latin origin: a theory most plausible if only superficially regarded; but when examined, found to rest, as to dates, persons, and places, on a basis either unsupported by evidence, or supported by evidence altogether untrustworthy.

This difficulty has been so felt that another theory has been propounded, drawn partly from ecclesiastical, partly from secular sources, ascribing an Eastern origin to the Celtic monasteries; but to this second theory

the objections are, if possible, greater than to the first, while the evidence in its support is even more unsatisfactory. It fails to explain the difficulties in connection with the Celtic Church in Ireland; to say nothing of the difficulties connected with the Celtic Church in Wales.

It will be well briefly to state the two theories. The first, or the Latin, ascribes the origin of monasticism to the state of things that arose after the Decian persecution. Numerous Christians who had fled for their lives to the deserts and the mountains became anchorites and hermits. The idea of the sanctity of the hermit lasted for some years; but about the time of Constantine, St. Pachomius introduced the custom of several hermits living together, and having everything in common. This developed into the monastic establishments that first appeared in Egypt and the Nitrian Desert, and rapidly spread thence over the Christian world. Under the patronage of St. Athanasius, monasteries grew up in Italy. St. Martin of Tours introduced them into France by founding the Houses of Ligugé, near Poitiers, in 361, and Marmoutier, near Tours, in 372. St. Patrick is alleged to be a disciple of St. Martin, and is said to have introduced monasticism into Ireland some time between 440 and 460. Meanwhile, Germanus, Bishop of Auxere, who came to England in 429 to confute the Pelagians, is said to have ordered monasteries to be built in England, and introduced them into Wales. A pupil of Germanus was Paul Hen (Paulinus), one of the great founders of the South Wales monasteries. Among the pupils of Paulinus were St. Teilo and St. David.

According to this theory, Celtic monasticism was merely a branch of Latin monasticism, founded by Latin monks in accordance with Latin ideas. Its acceptance at once puts an end to any idea of Celtic monasticism being a system wholly independent of the Latin Church; yet the traces we have in both the Irish and Welsh monasteries, of their prevailing opinions, customs, and habits, are so opposed to all Latin ideas,

that before this theory is adopted it requires very careful scrutiny.

The first difficulty to its acceptance are the dates. St. Martin died in 397, St. Patrick was not born until 387. Modern writers of his life, much as they differ on other points, agree that until he was sixteen he resided in South Scotland. Either he was never taught by St. Martin, or if he was, his teaching by that Saint is one of the numerous miracles in St. Patrick's life. The visit of Germanus to Wales rests on evidence about as trustworthy as the story of his connection with the University of Oxford. Dubricius, the reputed founder of the see of Llandaff, an alleged pupil of Germanus, died in 612. Germanus died in 448. The age of Dubricius, when he was acquainted with Germanus, must, therefore, have been very tender.

The more the dates are studied, the more it will be found they have been ignored to reconcile matters. Unless recourse is had to miracles, the dates present too great difficulties for the acceptance of the Latin theory.

Nor will the second theory, ascribing an Eastern origin to the Celtic Church, bear any critical examination. This theory, which is most fully expounded by Professor George Stokes in his *Ireland and the Celtic Church*, is open to still graver objections. Based on the disputes as to the observance of Easter, on various peculiarities noticeable in the Irish monasteries, such as the anchorite cells, the round towers, and on the traces of Greek and Oriental learning in the Irish monastic literature, it is endeavoured to be shown that the leading peculiarities we find existing in the art, architecture, and learning, of the Irish Church have an Eastern origin.

Admitting to the full that Eastern ideas may be found in the Celtic Church, no more reliable evidence exists to ascribe the origin of the Celtic Church to the Eastern than there does to ascribe it to the Latin Church, while much evidence does exist to prove its origin arose from neither of these sources.

Both the Latin and the Eastern theory fail to account for or to explain many of the undoubted usages of the Celtic Church. Strange as it may seem, all attempts to explain Celtic usages, drawn from merely ecclesiastical sources, are failures. It may be because the ecclesiastical records have been corrupted—deliberately corrupted—so as to destroy all trace of Celtic Christianity.

The object of the Norman bishops and clergy was to show that as from Rome all ecclesiastical power proceeded, so to Rome all ecclesiastical disputes ought to come. Most, if not all, of the Celtic ecclesiastical records have been “edited” on this basis. Witness the Life of St. Patrick, and his commission from the Pope, “a fond thing of vain imagining”; witness the Life of St. David and his relations with Rome, an invention of later writers for an express purpose. But it is our misfortune that to these “edited” Lives of saints, we are (to quote a modern writer¹) “obliged, in a great measure, to resort for the early history of the Celtic Church; but for historic purposes these Lives must be used with great discrimination. There is nothing more difficult than to extract historical evidence from documents that confessedly contained a mixture of the historical and the fabulous. But the fiction, in the form in which it appears, presupposes a stem of truth, upon which it has become encrusted, and it is only by a critical use of authorities of this kind that we can hope to disentangle the historical core from the fabulous addition.”

These difficulties are increased in the case of South Wales by the work of a Welshman (or rather an assertor of Welsh rights) who used the evidence that existed in his time for a definite purpose. Giraldus Cambrensis wrote with the avowed object of asserting the metropolitan claim of St. David's. Without charging him with a *suppressio veri* or *suggestio falsi*, it may fairly be said he did not use *all* the evidence at his command, he gives us the Brief for the claim of St.

¹ Skene's *Celtic Scotland*, ii, p. 427.

David's. Had we all the evidence that Giraldus possessed, our views of the Welsh Celtic Church would probably have to be modified.

It is, therefore, all important to ascertain if there is any other extant source of information as to the Celtic Church that may, to some extent, have remained unedited both by writers who asserted the claims of the Latin over the Celtic Church, and writers who enforced the local claims of that Church. Such a source of information exists in the Irish and Welsh laws. Both Norman and English despised the Celts and their laws too much to take the trouble to edit them. The opinion of Sir John Davis¹ that the Irish laws were "bad in the commencement, bad in the continuance, and the cause of much bloodshed and other evils", correctly expresses the views that had prevailed up to his time, and which prevailed long after his time, as to Celtic law. These laws may, therefore, be taken as the best existing source of information on the early Celtic Church. In the form in which they have come down to us they are not of the highest antiquity, but in all probability they record ancient customs and observances long anterior to the actual date of the existing MSS. They are of the greatest interest in enabling us to obtain, through the mists of fiction and the cross-lights of legend, a gleam of truth on the organisation of the Celtic Church, and to see that Church from another standpoint; for in the light of these laws we are regarding the Celtic Church from a fresh point of view,—a point of view of laymen, not of ecclesiastics; of Celts, not of Latins.

The Irish law is contained in the compilation known as the "Senchus Mor". It is, to use the term in the English sense, a digest of cases and opinions of eminent lawyers on various points, given as the matters arose; all the more interesting to us as furnishing the Celtic views on a number of subjects that would never have found their way into any book. Of the tracts that go to make up the "Senchus Mor", the one dealing most with

¹ Reports, p. 34.

monastic matters is known as the "Corus Bescna", a collection of cases and opinions on customs. The last part of it relates to monasteries, and gives the rules as to the succession to the abbacy.

The Welsh laws, as we have them, are of a different kind. They profess to be a code drawn up from all the then existing laws by the Welsh Prince, Hywel Dda, about the year 928, at an assembly, at Whitland, of clergy and laity representing all Wales, thus purporting to be made by competent authority, and to be binding on the people, while the Irish law purports to do nothing of the kind. The one is a digest of opinions, the other a code of law.

Both the Irish and Welsh laws have strong points of resemblance and of difference. Both do not deal with nations, but with tribes. In both the family, the joint owner of the property, has developed into a collection of joint owners, a tribe; but in neither case has the period been reached when the tribes have coalesced into a nation. There are three versions of Hywel Dda's Laws, the Venedotian, the Dimetian, and the Gwentian, exemplifying that they were in truth the laws, not of the Welsh nation, but of the different Welsh tribes.

The Irish Church certainly, the Welsh Church almost certainly, was monastic, not episcopal. The abbot, the spiritual ruler, was not the nominee of pope, or bishop, or tribal chief, but was chosen according to fixed rules. He might be a layman. It was not necessary, except in certain cases,¹ that he should be in orders; but whether he was or not, he ruled over bishop, priest, and deacon; so pointing to the conclusion, that the Irish and Welsh laws amply bear out, that the persons, whoever they might be, and from wherever they came, who converted the Celts to Christianity, did not, as was done in most other countries, introduce with Christianity Latin customs and Latin civilisation. In Ireland and

¹ See the "Seith Escobty" of the Welsh laws, where it is said certain abbots were to be in orders.

South Wales Christianity had to adapt itself to existing Celtic customs, not, as was the case elsewhere, to engraft Roman law and Roman civilisation on existing customs; hence in Ireland and Wales the development of Church government proceeded on totally different lines to those followed in countries where the Latin Church was able to enforce the supremacy of Roman laws and Roman ideas. Here, side by side with the existing laws and customs, the Christian system sprang up. This is clearly stated in the *Corus Bescna*.¹ "Every law", it says, "which is here (in the *Senchus Mor*) was binding until the two laws were established. The law of nature (*i.e.*, of the just man) was with the men of Erin until the coming of the faith in the time of Laeghaire, son of Nial. It was in his time Patrick came to Erin. It was after the men of Erin had believed Patrick that the other two laws were established,—the law of nature, *i.e.*, which the men of Erin had, and the law of the letter, *i.e.*, which Patrick brought with him."

The *Corus Bescna* goes on,² "The poets who had the gifts of prophets foretold that the bright language of benediction would come, that is, the law of the letter, the rule of the Gospel. There are many things that come into the law of nature that do not come into the written law. Dubhthach showed them to Patrick. What did not disagree with the Word of God in the written law, and with the consciences of believers, was retained in the Brehon Code by the Church and the poets. All the law of nature was just, except the faith and its obligations, and the harmony of the Church and the people, and the right of either party from the other and in the other, for the people have a right in the Church, and the Church in the people."

This passage shows two things,—(1), that the introduction of Christianity into Ireland did not abrogate Celtic customs, but that side by side with the customary law a new law, the law of the letter, sprang up;

¹ *Ancient Laws of Ireland*, Rolls Ed., iii, 27.

² *Ib.*, p. 31.

and (2), that according to Celtic ideas the right of the Church was not a paramount right over-riding the native law, but that the people had rights over the Church, and the Church rights over the people. There was no ecclesiastical supremacy in the sense in which it is found where the Latin Church and Latin rule prevailed.

The *Corus Bescna* goes on to define the mutual rights of Church and tribe. This special Celtic feature has been too much ignored. The Celtic Church was not, and never, like the Latin Church, claimed to be national or universal. It claimed no right over the whole country irrespective of its tribal divisions; it was a tribal, and in that sense a national Church. It had specific rights against a specific tribe living in a specific district; but outside the limits of that district or tribe the Church neither possessed nor claimed any rights. On the conversion of a tribe to Christianity a monastic establishment was founded, with the assent of the tribe, on its territory; and this foundation caused the territory of the tribe to be divided into two divisions,—(1), that which belonged to the tribe, the territory of “the tribe of the land”; (2), that which the Church possessed, the territory of “the tribe of the saint”. Each of these had duties, the one for the other; each had rights, the one against the other.

The history of these rights, although most interesting, does not fall within the monastic part of the subject. The only point to be noted as to them is that they relate exclusively to—that the *Corus Bescna*, in fact, deals exclusively with—a monastic Church. The idea of an episcopal Church does not seem to have ever occurred to the mind of the writer.

So far as we can learn, the Celtic churches seem to have been thus founded. When Christianity was introduced into Ireland or Wales, the law as to the Church was founded on the basis of the old tribe law. The alienation of the tribe land could only be made with the

assent of the tribe, and subject to the tribal rights. When a tribe or the chief of a tribe became Christian, probably with the assent of the tribe an ecclesiastical establishment was founded. For this purpose part of the territory of the tribe was made over to the missionary or saint. For instance, in the Irish Life of Columba that Saint is said to have gone to Derry, and seen Aedh, the son of Ainmire, King of Erin. Aedh gave Columba the royal fort. In it Columba settled, and founded a monastic establishment. Thus on the tribe-land, with the consent of the tribe, a new body was established. This new body was called "fine manach" (the tribe of the saint) as opposed to the lay-tribe (the tribe of the land). Some confusion and difficulty are caused by the way in which this expression "tribe of the saint" is used by the old Irish writers. It has at least two distinct meanings,—(1), that mentioned above, the monastic establishment as opposed to the lay tribe; and (2), in settling who was entitled to succeed to the abbacy or headship of a monastic establishment, it meant the lay tribe to which the founder belonged as distinguished from the tribe to which the other inmates of the monastery might belong.

The gift of the land to Columba brings out another feature in Celtic monasticism. The gift was a personal one, for a definite purpose; not, as in later times, a gift to a monastic corporation. The saint was the grantee, not the monastery. The tribe of the land retained rights against the monastery, the right that the monks should keep their order and position, so that proper offerings could be made; the right to have their children educated by the monastery, and the right to succeed to the abbacy in certain contingencies.

As Christianity increased, from the original church of the saint other churches were established. From time to time further grants from the tribe of the land were made to the tribe of the saint, thereby increasing its importance. Against each of these new churches or establishments the tribe of the land retained the same

rights as against the original church. The abbot of the original church exercised rule over all the other churches, just as the lay chief exercised rule over the lay settlements of the tribe. The members of all these different churches had certain rights in the property not only of their own church, but in that of the others as well, and certain rights of succession to the different offices in each.

The Celtic churches were of different kinds or degrees. The original establishment, the great monastic church, was the mother church, the abbot of which was the chief of the tribe of the saint. The next church in order of succession was an *annoit* church; that is, a church from which the original founder had come, or where he had been educated, or his relics were kept. Then came a *dalta* church, a church founded by a member of the original community of the founder of the mother church. Next came the *compairche* church, a church dedicated to, and under the tutelage of, the same saint as the mother church; and lastly the *cill* church, a smaller church, an offshoot of the original monastic church, but not to be confounded with the cell and the abbey of the Latin Church.

The relationship of these different churches to each other is one of the most interesting and the most difficult subjects connected with the Celtic Church. The relationship was not based on a common religious order nor on a diocesan connection, but on an imaginary kinship that was regarded as something sacred, a breach of which, "desertion from the Church", is the subject in the Irish law of very minute and special rules. In only seven specified cases was desertion, a breach of the tie of kinship, allowed. These seven cases were—failure, crime, famine, landless man, a "Macbuilg" son, learning, pilgrimage.¹ In each case minute rules are laid down as to the right of the Church to receive the deserter's property.

¹ *Corus Bescna*. Rolls Ed., p. 65.

The *Corus Bescna*¹ gives very elaborate rules as to the rights of succession of the different churches to the abbacy, the headship of the tribe of the saint. These rules shed such a light upon the position the monastery occupied in the Celtic Church, and how its head was chosen, that they must be referred to at length :

“*The Church of the Tribe of the Patron Saint.*—That is, the tribe of the patron saint shall succeed to the church as long as there shall be a person fit to be an abbot of the said tribe of the patron saint; even though there should be but a psalm-singer of them, it is he that will obtain the abbacy. Whenever there is not one of that tribe fit to be an abbot, the abbacy is to be given to the tribe to whom the land belongs until a person fit to be an abbot of the tribe of the patron saint shall be qualified: and when he is, the abbacy is to be given to him if he be better than the abbot of the tribe to whom the land belongs, and who has taken it. If he is not better, it is only in his turn he shall succeed. If a person fit to be an abbot has not come of the tribe of the patron saint, or of the tribe to whom the land belongs, the abbacy is to be given to one of the “fine manach” class until a person fit to be an abbot of the tribe of the patron saint, or of the tribe to whom the land belongs, should be qualified; and when there is such a person, the abbacy is to be given to him in case he is better. If a person fit to be an abbot has not come of the tribe of the patron saint, or of the tribe of the grantor of the land, or of the manach class, the *annoit* church shall receive it in the fourth place, a *dalta* church shall receive it in the fifth place, a *compairche* church shall obtain it in the sixth place, a neighbouring *cill* church shall obtain it in the seventh place.

“If a person fit to be an abbot has not come in any of these seven places, a pilgrim may assume it in the eighth place; and if a person fit to be an abbot has not arisen of the tribe of the patron saint, or of the tribe to which the land belongs, or of the manach class together, while the wealth of the abbacy is with an *annoit* church, or a *dalta* church, or a *compairche* church, or a neighbouring *cill* church, or a pilgrim, it (the wealth) must be given to the tribe of the patron saint for one of them fit to be an abbot, goes then for nothing. The abbacy shall be taken from them.

“*When it is a Church of the Tribe to whom the Land belongs, and a Church of the Tribe of the Patron Saint and of the Tribe*

¹ Rolls Ed., p. 73.

to whom the Land belongs at the same Time.—That is, the tribe to whom the land belongs succeed to the church, *i.e.*, the tribe of the patron saint and the tribe to whom the land belongs are one and the same tribe in this case, and the patron saint is on his own land.

“The patron saint, the land, the mild monk.

“The annoit church, the dalta church of fine vigour.

“The compairche church and the pilgrim.

“By them is the abbacy assumed in their relative order.

“Every one of these who assumes the abbacy, except the tribe of the patron saint, and the tribe to which the land belongs, and the manach class, shall leave all his legacy within, to the church; or according to others, it is the share of the first manach person that is due of each man of them.”

After providing for the fine that is to be paid on leaving the head of a cill church, the *Corus Bescna* goes on,—

“*A Cill Church for the original Tribe to whom the Land belongs.*—That is, a cill church which the tribe to whom the land belongs exclusively take possession of; and they (the tribe to whom the land belongs) have the word of the patron saint for taking it, the cill church, or it came to them by prescription, as long as there shall be of them a person fit to be an abbot; and when there is not, it, the abbacy, is to be assumed by the tribe that is next to them that has a person fit to be an abbot, *i.e.*, the tribe of a patron saint; and on the part of the tribe of the patron saint security is given that whenever there shall be a person fit to be an abbot of the tribe to which the land belongs, they will restore it (the abbacy) to them.

“*But in Case of the Tribe of the Patron Saint not giving Security it does not return back until it comes finally to the Pilgrim.*—That is, I stipulate or I make a condition that it shall not return back to the tribe of the patron saint without security until it goes finally to the pilgrim, for the abbacy shall sooner pass to the tribe of the patron saint without security than to the pilgrim with security; and it shall sooner pass to the other tribes, upon their giving security, than to the tribe of the patron saint without security; but it shall sooner pass to the tribe of the patron saint, on their giving security, than to the other tribes on their giving security.

“*A Cill Church of Monks.*—That is, a cill church of monks which a tribe of monks hold; and the abbacy shall always belong to the monks as long as there shall be a person of them fit

to be an abbot; and whenever there will not be such, the case is similar to that before mentioned, *i.e.*, of the tribe to whom the land belongs binding the tribe of the patron saint by a guarantee to the tribe to whom the land belongs upon the annoit church."

*"The Succession shall not devolve upon the Branches of the Tribe unless God has given it to one of them in particular; but he (the candidate) shall be rejected, and named according to his dignity.—*That is, the order of the succession by lot shall not devolve upon the branching tribes unless there is a person better than the others; *i.e.*, there are two reasons why the succession does not devolve upon the branches if it be assumed by one, or unless there be a person fit to be an abbot in common among them. There are two reasons why it (the lot) is cast, commonness of claim and equality of persons fit for the office."¹

Such are the rules of the Celtic Church as to the succession to the headship of the tribe of the saint. Much in them is obscure; many of the numerous details are almost unintelligible; yet they show clearly that in the election of the abbots to the Celtic monasteries the prevailing rules were wholly different from any that either existed in, or were advocated by, the Latin Church. From these rules it clearly appears that the right of succession to the abbacy was in the following order:—

1. The tribe of the saint, presumably monks in orders.
2. The tribe of the land, presumably lay men.
3. The tribe of the monks, the tribe to which the monasteries belonged (the "fine manach").
4. The annoit church.
5. The dalta church.
6. The compairche church. These three last being related to the tribe of the saint by the tie of ecclesiastical kinship.
7. The cill church.
8. A stranger.

Except in the first three cases, the tribe of the saint, the tribe of the land, and the tribe of the monks, every one, on succeeding to the abbacy, was bound to give his property to the monastery.

From these rules it appears that a layman who was

¹ Rolls Ed., p. 79.

an abbot of a lay tribe, by holding a monastery was not in the Celtic church guilty of an act of lay usurpation over the church, but was only exercising his regular legal rights.

It would be beyond the limits of this paper to discuss the peculiar custom of the rule of the selection of the fittest "ecclesiastical tanistry", as it may be called, as to how and when an existing abbot was displaced by another and fitter person making his appearance. The chief point of interest is that the Irish laws here give us an account that is obviously genuine of the organisation of the Celtic monasteries. We see here, as we see nowhere else in the same degree, the ecclesiastical system as it existed under the Celtic rule. No part of the organisation is brought out more strongly than this, that the whole system was based on kinship, or on the relation of the churches to each other by the tie of kinship. The idea that the monasteries were related because they belonged to the same order, Benedictine or Cluniac, never entered the Celtic mind. As in the lay tribe, kinship, descent in theory from a legendary ancestor, united the tribe, and bound it together, so in the tribe of the saint, kinship, descent in theory from a legendary saint, was the basis on which the tribe was united, the link that bound it together. This fact may furnish one of the reasons for the great care and attention that were paid to the genealogies of the Welsh saints.

The rules also bring out another very important point. The succession to the Celtic abbacy was hereditary, not elective, or, more accurately, elective out of an hereditary class, the descendants of the founder. While any one might become a bishop, priest, or deacon, no one could become an abbot except, to use a modern phrase, he was of "founder's kin". From among the founder's kin the fittest, in theory, succeeded. The abbots of the mother church and the abbots of the offshoots were all called "conharbas", "coarbs" (joint heirs or coheirs). From among those who represented the founder's kin the abbot was elected according to cer-

tain definite rules. If one of the "coarbs" happened to be a bishop he might be elected to the abbacy; he would, at least, be eligible for election. But unless he was a "coarb" (one of the founder's kin) an apostle would have had no chance of being elected a Celtic abbot.

It is worthy of notice that in the whole of this legal account of the Celtic Church organisation there is no mention of a bishop. Throughout the *Corus Bescna* it is doubtful if the word bishop occurs; it may, therefore, fairly be inferred that the Irish Celtic Church, as then constituted, knew nothing of episcopal government or episcopal rights. Neither bishop nor pope had any right of electing, or interfering with, or opposing, the election of any abbot to a Celtic monastery. When in later times we meet with episcopal and papal claims to rights and jurisdiction over monasteries, we may feel sure that such claims are traces of the rule of the alien over the national church. The great features of the Celtic Church, as shown by the Irish laws, were, therefore, three,—(1), that it was not independent of, but mixed up with, the civil organisation of the tribe; (2), that it had monastic rule by abbots; (3), that there is no trace of anything like a claim to or exercise of episcopal jurisdiction or supremacy. These are all the theories and ideas of a later age and another Church. This tribal as opposed to a national character of the Celtic Church is well described by an Irish writer:¹—
 "The nation was split into independent tribes, the Church consisted of independent monasteries. The civil chaos out of which society had not yet escaped was faithfully reproduced in a Church devoid of hierarchical government; intensely national as faithfully reflecting the ideas of the nation; but not national in the ordinary acceptance of the term, as possessing an organisation co-extensive with the territory occupied by the nation."

¹ Introduction to the Rolls Edition of the *Ancient Laws of Ireland*, vol. iii, p. lxxvi.

EVIDENCES OF THE
 BARRI FAMILY OF MANORBEER, PEN-
 ALLY, AND BIGELLY.

WITH OTHER EARLY OWNERS OF THE FORMER,
 IN PEMBROKESHIRE.

BY SIR GEORGE DUCKETT, BART.,

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 Instruction in France, and Corresponding Member of the
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(Continued from p. 206.)

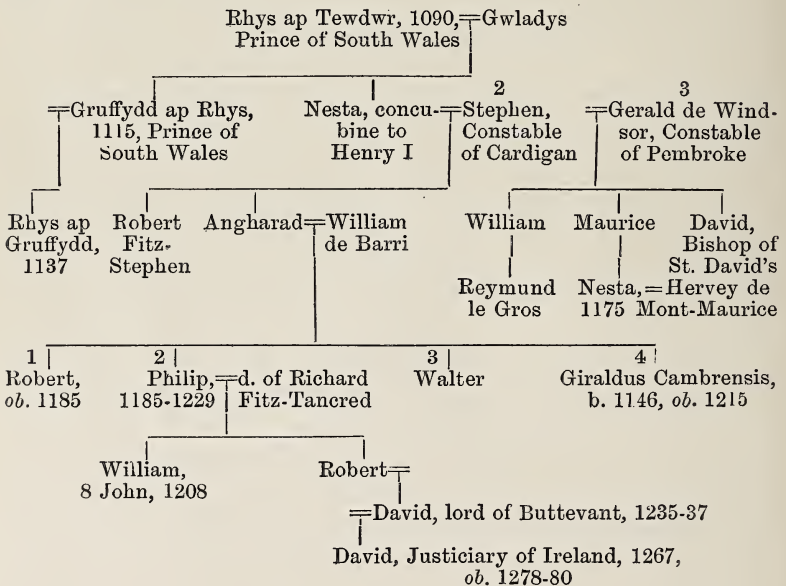
IN tracing the descent and record-evidences of the Barrys of Manorbeer and Olethan we arrive at the conclusion that up to about the year 1325 they were unmistakeably the same people, and that the Pembroke-shire possessions continued with the same descendants (English and Anglo-Irish) down to that time, for irrespective of documentary evidence, it is hardly to be supposed that such belief should arise from a mere coincidence of names. We shall assume, therefore, that up to that date the lords of both properties were the same persons.

It is quite possible that after the acquisition of their Irish estates, over which they exercised almost regal sway, the Barrys were less troubled about their Welsh property, though the evidence is as conflicting on this as on some other points; but it is unmistakeably shown that towards the end of the reign of Edward III this last had entirely passed out of their hands. It is said of William de Barri (third in descent from the first known head of the family) that being a favourite of King John he assigned his Irish estate to his brother Robert, and lived in England, Kent being the district in which he located himself. This assertion may be true; equally that Manorbeer may have been too remote a residence for his purposes. At a later date we

also find some of the Irish estates conveyed to a brother by another of the family.

We have already spoken of William de Barri, one of Arnoul de Montgomery's adherents, as the common ancestor of the family. Robert, the eldest son,¹ was concerned with Fitz-Stephen in the first invasion of Ireland, being one of the advance detachment of the expeditionary force which first set foot in that country. He was slain at Lismore in 1185. Philip, the second son, went over to Ireland a few years later, as did also, in company with Prince John, as secretary, the younger son, Giraldus de Barri (or Cambrensis).

We give, in tabular form, the first four indisputable and authentic generations of the Barri family:—



A.D. 1140, 1166, 1176-85. Philip de Barri occurs at some date before quitting Pembrokeshire for Ireland, in 1185, as witness to an undated *inspeximus* charter of Peter de Leia, Bishop

¹ Walter is recorded by some to have been an elder brother by a former wife, making Robert the eldest son by the second marriage. Of this Walter nothing is otherwise recorded.

of St. David's,¹ granting and confirming to William Fitz-Maurice Fitz-Gerald the office of *Dapifer*² of the bishopric, in succession to his father, Maurice Fitz-Gerald (the ancestor of the Geraldines), who had held the same under his brother David. As Peter, the second Bishop of St. David's (Suffragan to the see of Canterbury), occupied the see from 1176 to 1198, it is manifest that the dignity was conferred prior to Philip's departure for Ireland. (S. Gormanston MSS.,³ H. M. C., iv.) He and Odo de Carew (a name of great antiquity in Pembrokeshire) married two sisters, daughters of Richard Fitz-Tancred, of whom it is said (*Ang. Sac.*, ii, 468) "tunc temporis in partibus illis magnus habebatur."

A.D. 1146-1215. Giraldus Cambrensis, or Sylvester Giraldus de Bari, the early and well-known chronicler, youngest son of William de Bari, was born at Manorbeer *circa* 1146, and, like his brothers, in descent maternally from Rhys ap Theodore, Prince of South Wales. His career is thoroughly authenticated by his own testimony, and leaves nothing to be questioned in that respect. It may be safely asserted that but for him we should have been in absolute ignorance of the earliest possessors of Manorbeer; and, what is of more consequence, the invasion of Ireland, in which they took a prominent part, would never have been so fully known, or its details so authentically established. It is true that we glean little from him in a genealogical point of view, beyond his immediate relations and kinsmen; but the bare record of Manorbeer as the place of his birth affords us a sure clue, and, as one may say, a safe starting-point on which to found the family history.⁴ But for him, again, the royal and

¹ It was in 1176-7 that Peter de Leia, the Cluniac Prior of Wenlock, succeeded to the see of Menevia, and died in 1198, having presided over St. David's for twenty-two years. (*Annales Cambrie*, p. 55.)

² *Dapiferatus*.

³ To this grant Walter de Vinsor (*sic*) [Wyndesore] is also a witness.

⁴ Giraldus de Bari seems to have written at least twelve or more treatises,—*The Topography of Ireland* (published by Camden); *The Vaticinal History of Ireland*, relating to its invasion by Strongbow, Fitz-Stephen, and Maurice Fitz-Gerald, and translated by Hooker in Hollingshed's *Chronicle*,—for which two works he collected the materials from the time he first went to that country, in 1184, in company with his brother Philip, and as secretary to Prince John, Earl of Moreton; the *Itinerarium Cambrie*, *Topographium Cambrie*, *De Principum Instructione*, *Anglorum Cronicon*; besides eight others, of which the treatise, *De Sudoribus circa Sedem Menevensem*, sets forth his troubles in respect of the bishopric of St.

exalted owners of the estate, subsequent to Edward III, would have totally eclipsed the Barri family's connection with it. The attachment to the place of his birth is shown by his own description of it; overdrawn, perhaps, as to its physical features, but more true than now.

To recapitulate all that is known, or might tend to illustrate the history of this historian—how he strove, after being elected twice to the see of St. David's, against the arbitrary will of Henry II on the one hand, and the opposition of the see of Canterbury on the other—would far exceed the limits of this paper. We can only rejoice that such a man existed, and that he has bequeathed to posterity so much that is invaluable to history.

A.D. 1203-14 (5-16 John). William de Barri was witness to a charter of Geoffrey of Lanthony, Bishop of St. David's, confirming to William, son of William Fitz-Maurice, the post of *Dapifer* of the bishopric, in succession to his father and grandfather in the same office. We imagine this William to have been the same, named as nephew of Giraldus Cambrensis, to whom, in 1203, the latter resigned his archdeaconry of Brecknock.

The first of whom we then find mention is—

A.D. 1208-13 (8-13), William de Barri, living 1213, the son of Philip, whose estates in Ireland were confirmed to him by patent, dated at Woodstock, 8 John, as already stated. According to Lodge (revised by Archdall) he was one of the "Recognitores Magne Assise" for Kent, where several of his successors, Lieutenants of Dover Castle, resided, having been located in that county. He is also said to have been appointed, with others, assessor of the damage done to the clergy in the diocese of St. David's during the interdict under which the country was laid in the same reign.

The next recorded is,

A.D. 1208 (9 John), Robert de Barri, brother of the foregoing William, who assigned to him the estate in Ireland, wholly or

David's. To this he was twice elected, first in 1176, in succession to his uncle, David Fitz-Gerald; and secondly in 1198, resigning the see in 1203. Subsequently to this last election he visited Rome several times in defence of the Chapter's election of himself, and in opposition to the prerogative of Canterbury over that of St. David's. He attended Baldwin, Archbishop of Canterbury, in his progress through Wales in preaching the Crusade, and was with Henry II in 1189, on his death-bed at Chinon. He was Archdeacon both of St. David's and of Brecknock, where he lived, and appears to have died *circa* 1216, aged seventy, being buried at St. David's.

in part, for the bequest made on his lands near his Castle of Robertstown shows him to have been the possessor thereof. He was father of David de Barri following—

A.D. 1246-47 (30 Henry III). David de Barri held at that date four knights' fees in Pembrokeshire, which had been assigned to Joanna de Montecanisio¹ on the partition of the lands of William Marshall, Earl of Pembroke, among coheirs. It was, no doubt, the same David who was witness to the partition of the said lands, which occurred between 1241 and 1246. There seems no reason to dissociate this David from the lord of Buttevant in 1234; the same also who in that year (18 Henry III) obtained a license for a fair and weekly market at Buttevant in the lordship of Olethan. (Close Rolls, 18 Henry III, m. 5.)² He is said to have added to the revenues of his grandfather's foundation, Ballybeg. To this David, who is recorded to have been killed in 1262, succeeded his son David de Barri.

A.D. 1267 (51 Henry III). David de Barri was Justiciary of Ireland in 1267. (Hanmer's *Chron.*, i, p. 402.) He was still living in 1273, for in that year he had free warren in all his lands, as seen by patent dated at Gloucester, 10 Sept., 2 Edward I. He died, according to some, in 1278, but according to other testimony in 1280. It is further stated of him that in 1235 he added to the revenues of Ballybeg, an abbey which had been endowed by his great-grandfather Philip.

Thus far the records are incontestably clear; but we now arrive at a period in the history of this family, in its connection with Wales, in which they are somewhat obscure. John de Barri, the next of whom we find mention in Pembrokeshire, died shortly after 1324, as will be shown. He is recorded as *John, son of David*, but does not appear as heir to him in the Irish

¹ Thierry states that a certain adventurer, Guérin de Mont-Cénis, whose Normanised name became Mont-Chensey, was associated with others in the invasion of Cardiganshire from the seaboard. (*Cambrian Register*, 126.) He was plainly one of the earliest ancestors of the family of Munchensi, created Barons by writ of summons in 1264. The above was Joane, wife of Warine de Munchensi, the sixth Baron by tenure, *t.* Henry III, and daughter of William Marshall, fourth Earl of Pembroke.

² Anno 18 Hen. III, Sept. 26, 1234—"Rex dedit domino David de Barry mercatum apud Buttevant singulis septimanis die sabbathi, et unam feriam singulis annis per 8 dies, viz. in vigil' et die sancte Lucie, et sex dies sequent'."

possessions. Neither is it manifest by documentary evidence whether he was not the son of a subsequent David (in 1290); and if this be fact, it would make him grandson of David the above Justiciary. We may assume for granted, therefore, that the David in the descent recorded by Lodge was the immediate predecessor of John de Barri.

A.D. 1301 (26 Edw. I). John, son of David de Barri, gave in 1301 the advowson of Penally to Acornbury Priory, and that of Manorbeer to Pembroke Priory, as set forth in *Inq.* 29 Edw. I, No. 82, and Patent, 5 Edw. III, p. 1, m. 38. He was living as late as 1324 (19 Edw. II), and his death probably occurred a year or two later. His wife's name was Beatrix, which we learn from his charter to Acornbury.¹ He had two brothers, David and Richard, of whom the former predeceased him, leaving a son of the same name. Of these two grants of the temporalities of Manorbeer and Penally to Pembroke and Acornbury Priors, it is probable that the latter was due to the fact that at an earlier date Ann Barri had been Prioress of that house; and this is shown by the cartulary of Acornbury, fo. 79. John, styled in his charter to that house, "John, son of David de Barri" held, in 1324, five fees at "Maynerbeer", worth one hundred marks, as by inquisition taken in July of that year (17 Edw. II), No. 75.

In affiliating him to David, son of the Irish Justiciary, we find it recorded that Joan, wife of David de

¹ This charter has been recited at p. 139, vol. xi, 4th Series, of these Collections, and is dated at Cornbury, 13 April 1301. One seal only is pendent therefrom, being the Barri coat,—*argent*, four bars gemelles *gules*. Acornbury (of the Order of St. Austin), founded by Margery, wife of Walter de Lacy (*t.* King John), was a nunnery about three miles south of Hereford, and dedicated to the honour of the Holy Cross. Dugdale gives the names of Agnes King as Prioress in 1465, and later, of Joan de Ledbury; and these two names occur in the *Formulare Anglicanum*, pp. 105, 125. But Ann Barri appears to have been a much earlier Prioress. In a charter of Roger de Clifford to the nuns of Acornbury, another is named as Peronilla Edranee. Dugdale names the foundress as Margery, wife of *William* de Lacy, but a charter of confirmation in Dodsworth (vol. lxiii, f. 100) shows this to be an error: "Quas quidem terras dominus Johannes, rex Anglie, dicte Margerie uxori mee donavit ad faciendum domum Religionis apud Cornebirie." (*Carta Walteri de Lacy.*) To this charter William de Lacy is one of the witnesses.

Barry, living in 1298, and *presumed* mother of John, assigned to her son, John de Barri, the moiety of certain lands in Ireland (Lodge). It is not impossible but that he may have been the same John de Barri who succeeded William de Burreche in 1282 as Treasurer of St. David's. (*Annales Cambriæ*, 107.)

Of some of his Irish property we have the following proof. In 1308 (*Inq. ad quod damnum*, 1 Edw. II, No. 96) he gave certain lands to the Prior and Convent of Mount Carmel at Castillaytharn in Munster, together with other land in the cantred of Olethan. In 1318 (*Irish Patent*, p. 25, No. 165), at his instance, he being called John, son of David de Barri, the sum of £105, which was owing by his manor of Buttevant to the Exchequer, was allowed to that vill in order to assist in fortifying it. In 1319-21 he passed by two fines (*Irish Patent*, p. 68, No. 25), the seignories of Olethan and Muscherie-Dunegan, to David, son of David de Barri, and in 1320 he gave a certain acquittance to John de Carew. (*Close Rolls*, 14 Edw. III.) This document, "by John de Barri, Lord of Olethan, in Ireland", sets forth that an indenture had been made between him and Nicholas de Carew respecting a marriage between Richard de Barri, brother of him, John, and Beatrice, daughter of Nicholas, for which Nicholas was to pay John £500 on the death of Nicholas. John de Carew, his son, warranted the payment of the sum named. Hence the deed in question was virtually a quittance to John de Carew of such warranty.¹

John, as we have seen, was still alive in 1324. His death seems to have occurred very shortly afterwards, for a contention arose about that date, as to the lordship of Manorbeer, between Richard (his brother) and David (his nephew, son of his brother David, who had died before him). It is also apparent that his wife, Beatrix, was already dead at that time. He can have

¹ We have to thank Mr. Floyd, who has worked out much of the history of the early Pembrokeshire families from the records, for the facts here specified in his MS. Collections.

left no surviving issue, unless Ann, mentioned as Prioress of Acornbury, were his daughter.

A.D. 1326-27 (20 Edw. III). Richard de Barri. After the death of John, his nephew David, son of his brother David, succeeded to the Irish lordships, but his right to Manorbeer was disputed by his uncle Richard. The state of the controversy seems to have been the following, as set forth by David. John de Barri, by fine levied in the court at Pembroke, granted and quit-claimed to David, his brother, and his heirs the manors of Manorbeer and Penally, for which quit-claim he granted the same manors to John and Beatrix his wife for their lives, to return on their death to him, David, and his heirs. David dying before John, left David, his son and heir, a minor. On his brother David's death, John (who, as a tenant for life only, had no power to make a fine) granted, nevertheless, the manors in dispute to Richard ap Thomas, who immediately re-granted them to John and his wife for their joint lives. There is no full counter-statement by Richard; but it is evident, from certain proceedings, that he disputed the legality of the fine made to David. The dispute was at its height between the uncle and nephew in 1327 (1 Edw. III), shortly after that King had succeeded to the throne. At that time the whole kingdom and principality of Wales were in a state of commotion, and the lordship of Pembroke also was in the hands of the Crown; Laurence de Hastings, heir of Aylmer de Valence, being then a minor.¹

It would appear that David endeavoured to enforce and make good his claim by the strong hand, and took forcible possession of the estate. That he did this also, is evident, in defiance of an injunction to the contrary from Roger de Mortimer,² then Justiciary of Wales;

¹ Laurence de Hastings succeeded his father as fourth Baron in 1325, being then a minor of five years of age. In 1339 he was made Earl of Pembroke, on attaining majority.

² Notorious for the part he took against Edward II. He was Baron Mortimer of Chirke, second son of Roger Mortimer, sixth feudal lord of Wigmore, distinguished for his services in the field, and much employed, *t.* Edward I, in the wars of France, Scotland, and Wales. He was summoned to Parliament in 1307, and constituted Lieutenant of Wales, having had all the castles of the Principality committed to his custody. Being an opponent of the Spencers (5 Edward II) he was imprisoned in the Tower of London with his nephew, Lord Mortimer of Wigmore, and died about 1336. (*Uf.* Burke, *Extinct Peerage.*)

for the Justiciary's lieutenant, Thomas de Hampton, who was also seneschal of Pembroke, ejected him, and took the manors into the King's hands.¹

These proceedings were in due course followed up by Richard de Barry. Certain parties, William de Crespigny, Stephen Perot, and others, were indicted by him for conspiring with David de Barry, with a view to defraud him (Richard) and his wife of their inheritance. He alleged also that the said William, Stephen, and the rest, had undertaken to help David both by law and by force. The jury found William guilty; Stephen (who appeared in court) departed in contempt of the bailiff and court, upon which a verdict was taken against him. The parties in question were seized and imprisoned, and for their release, William had to give a bond for two hundred marks, and Stephen for a larger sum. (Close Rolls, 9 Edw. III, m. 19.)²

On the fall of Mortimer, David sent in a petition to the King, in which he stated that he had been wronged by Mortimer whilst holding the county of Pembroke during the minority of Laurence, son and heir of John de Hastynges, and that wishing to injure and annoy him (*pergravare*), had not only seized his lands, but asserted him to have been a partisan of the Earl of Kent.³ Elsewhere it is stated also that he had adhered to Prince Rees ap Griffith; but with which of the two, or with neither, he had sided, the fact was found to be untrue by the inquisition to ascertain the truth (5

¹ Roger de Mortimer is stated to have seized the lands in 1327, "die Lune proxima post festum Sancti Michaelis, anno regni regis nunc primo." The inquisition is dated "Die Jovis proxima post festum decollacionis Sancti Johannis Baptiste, anno r. r. Edwardi tercii a conquestu quinto", and has already been recited, vol. xi, 4th Series, p. 141.

² Floyd, MS. Collections.

³ This must have been Edmund of Woodstock, second son of Edward I. On the accession of his nephew, King Edward III, he was arrested, and sentenced to death for having conspired with others to deliver his brother (Edward II) out of prison. He was beheaded in 1330. His daughter Joane, "The Fair Maid of Kent", married the Black Prince, and was mother of Richard II.

Edw. III, 1331.)¹ The matter, therefore, being as stated by David, William de Carew, Owen ap Owen, and Thomas de Carew, were indicted for the share they had taken in deforcing him, David de Barry. (Close, 5 Edw. III, p. 2, m. 9.) It was subsequently ordered (Close, 9, Edw. III, as above) that the bonds given by William de Crespigny and Stephen Perot should be cancelled, if it was found that they were given under the circumstances stated by them. The result of the proceedings does not appear; but the issue was that the lordship of "Maynorbier" remained with Richard.

In looking into the history of those days, and especially into the whole course of these proceedings, it is evident that Pembroke at that time was divided into two parties, the Carews and the Roches:² the one, headed by the former, supported Richard; the other, by the latter, upheld David. Whichever party was in the ascendant packed the jury with its own adherents, and so obtained a verdict to suit its purposes. There seems, however, a reasonable probability for believing the cause of Richard to have been the just one.

We glean further from these proceedings that Richard de Barri had married the daughter of Nicholas de Carew, who died, 5 Edward II (1311-12), and that a bond for £500 had been given by Nicholas to John de Barri, Richard's brother, some time previously. As the marriage of Richard, without property, would have been no consideration for the bond (and some such there must have been), it is likely that it was the settlement of Manorbeer. We have stated that in 1319 (13 Edward II) John de Barri passed his Irish property to David, and there is no doubt that this was done as a recompense to David for relinquishing any right he might have in Manorbeer.

¹ There is a manifest discrepancy as to the names Earl of Kent and Rees ap Griffith, for in the inquisition, 5 Edward III, 2 m., No. 45, to which the writ containing the petition is annexed, the words are, "eundem David dilecto et fideli nostro Rees ap Griffith adhesionis." The petition is included in the writ, 5 Edward III.

² Floyd MS. Collections.

We are ignorant of the date of Richard's death, but according to the *Cambrian Register* (ii, p. 184) he was still living in 1334, as seen by a final concord to which he was witness (8 Edward III), made in the court of Isabel (Elizabeth) de Burgo.¹ It must have occurred before 1336, for he was then succeeded by his daughter Avisia, who had married Owen ap Owen.

A.D. 1336 (9 Edw. III). Avice de Barri, wife of Owen ap Owen. By this marriage there was no issue. Owen died before Avice his wife, and her death occurred 15 Aug. 1358.² It was found that she was seized of the manors of "Maynebeer" and Penally, held of the lordship of Pembroke; and of that of Bigelly, held of John de Carew as of his barony of Carew. The first two manors are stated to have been worth £30, and Bigelly £10 yearly. An earlier inquisition (5 Edw. III), however,

¹ She had the custody of the Earldom of Pembroke during the minority of Laurence Hastings, son of John by Isabel, the eldest daughter of Aymer de Valence.

² As this inquisition deals with the fine already shown as cause of litigation between her father and cousin, we here give the same (*Inq. p. m.*, 33 Edw. III, 1st nrs., No. 16):—

"Inquisition taken before the Escheator of Hereford and the Marches of Wales, on Monday before the Feast of the Purification, on the death of Avisia, wife of Oweyn ap Oweyn :

"The jury say that John de Barry was seized in his demesne as of fee of the manors of Maynerbire, Pennally, and Begeley, in the county of Pembroke; which John de Barry gave the aforesaid manors to David de Barry, his brother, and to the heirs male of the said David. David de Barry then demised the manors to the said John de Barry for the term of his life. On the death of David, John, who had only a life-interest in the said manors, alienated them in fee to Richard ap Thomas, whereupon Richard ap Thomas forthwith demised the manors to John de Barry and Beatrix his wife for their lives ('*cuidam Ricard' fil' Thome in feodo alienavit, et predictus Ricardus fil' Thome maneria predicta predicto Johanni de Barri et Beatrici uxori sue statim dimisit ad terminum vite eorum*'). David, son and heir of David de Barry, recently entered the lands, whereupon John de Barry gave up possession to the said David in the warranty.

"David, son of David de Barry, held the manors for some time, until Richard de Barry, brother of David de Barry (the elder) dis-seized *vi et armis* David, son and heir of David de Barry, and died seized of the said manors, when Avisia, the wife of Owen ap Oweyn, who was the daughter and heir of Richard de Barry, entered the said manors, and died seized of them."

shows that Jameston and Neweton were members of Manorbeer, and this manor and Penally were worth £100 yearly. As to the number of knights' fees, by which the property was held, there occurs a difference at various times. In 1247 the Barrys held five fees, the same again in 1323, but in 1331 the property is said to be held by three fees only.

A.D. 1359 (33 Edw. III). David de Barri. The heir of Avice was stated by the said inquisition to be David de Barry, son of David, brother of Richard, and aged twenty-four years.

Herein is an evident mistake, and it is obvious that *grandson* of David, brother of Richard, must be intended, inasmuch as the nephew of Richard was (as before shown) a man of full age (*plene etatis*) in 1327 (1 Edward III); but the difficulty seems capable of easy solution. David de Barry we find declared, by the above quoted inquisition, to be heir. Now there is extant a charter (*Arch. Camb.*, Jan. 1853), or rather letters of attorney, dated 18 Oct. 1358 (33 Edw. III), from David de Rupe, lord of Fermoy, appointing William de Rupe of Wales to take seizin for him of Maynerbeer and Penally. The two, there can be no question, are the same person, for at that early date it was not uncommon for individuals to bear two designations or family-names as here given: indeed, in an Irish Patent Roll, 3 Rich. II (p. 106, 3), mention is made of William Roche de Barry. In 1362 David de Barry is stated (as by inq., 36 Edw. III, on John de Carew, Sept. 1362) to have held of him at Bigelly two knights' fees worth thirty marks. How long after this he held the property is uncertain. Before the end of Edward III's reign he had no longer any interest in it, for at that period, and indeed for some time before, we find William de Wyndesore in possession of Manorbeer; whilst subsequent Patent Roll and Coram Rege Roll entries assign the property to Holland, Earl of Huntingdon, and ostensibly (*pro tem.*) to John de Wyndesore. The connection of the Barrys ceases, therefore, with him; and of its subsequent owners, as far as ascertainable, we will now speak.

A.D. 1384 (Edw. III-7 Rich. II). William de Wyndesore was the first, after the Barri family, who seems to have possessed the Castle and manors aforesaid. He was summoned to Parliament as Baron de Wyndesore from 5 Rich. II, was Viceroy of Ireland *t.* Edward III, and husband of the celebrated court beauty, Alice Perers, by whom he left no issue. He was in direct descent from William de Windsor (Wyndesore), lord of Stanwell, co. Middlesex, the brother of Gerald de Windsor (ancestor of the Geraldines and Dukes of Leinster), so that he was undoubtedly akin to David Fitz-Gerald, the Bishop of St. David's, and other contemporary Fitz-Geralds.

Whether, when Manorbeer came into the King's hands, it was bestowed upon him under any such recognized relationship, and in acknowledgment of his services, or whether it had been given to Alice Perers by Edward III, and that he held the property in virtue of his wife (for her possessions were enormous), we have no precise record. It would appear, however, from the inquisitions taken after the death of both that such was not the case. The estate is not named among any of the lands assigned to her, either whilst living or after her death; whilst the *post-mortem* inquest (8 Rich. II, No. 38), part of which is subjoined, reads as if William de Wyndesore had possessed the fee of Manorbeer and Penally.¹ It proves that he gave up the fee for a life-interest, and that John de Wyndesore, his nephew, was ultimately intended to be enfeoffed thereof in fee simple. But of this, further, under John de Wyndesore. We see no grounds for believing that he obtained the manors by purchase; but rather, seeing that for many subsequent generations the property was given by the Crown to different court favourites, he acquired them in that way. On his death, in 8 Richard II, the manors must have been claimed by John de Wyndesore in virtue of his uncle's deed of feoffment.

A.D. 1414 (2 Hen. V).² John de Wyndesore, son of John

¹ *Inq. p. M.*, Oct. 18, 8 Rich. II, ... "sed dicunt (*juratores*) quod Willelmus de Beauchamp chivaler et Hugo Segrave ch'r feoffati fuerunt per predictum Willelmum (*de Wyndesore*) de castro et maneriis de Maynerbyr et Penaly in com. Pembrochie per quoddam scriptum feoffamenti eisdem factum in feodo simplici, virtute cuius feoffamenti ipsi feoffati seisiti fuerunt et post mortem ejusdem Willelmi, quousque feoffarunt quemdam Johannem de Wyndesore, consanguineum predicti Willelmi".....

² The descent of William Baron de Wyndesore, as given in the various Peerages, is so thoroughly faulty and imaginary that we refer the reader to the abstract of his pedigree given at p. 137, vol. xi, 4th Series of these Collections. He was the son of John de Wyndesore, and grandson of Sir Alexander de Windesore, lord of Grayrigg,

(Baron de Wyndesore's brother), and obtained the estate ostensibly by Letters Patent (1 Hen. IV),¹ granting the same to him in fee, and all historians dealing with the subject leave the matter then at rest.

It is evident that two years after this grant of Manorbeer was made, a plea was found—justly or unjustly remains a question—for the revocation of it, ostensibly on the score of misrepresentation or deceit (“*ad minus veram suggestionem Johannis Wyndesore*”), for the wording of the writ leaves the exact cause open to doubt. The claim set up by John de Wyndesore or his trustees was apparently found untenable. The King, at any rate, held the same as a deception. The steps first taken to revoke the grant of 1 Henry IV may be seen among the Plea Rolls of 3 Henry IV, and other subsequent proceedings in the 12th of that King.²

Eversham, and Morland, co. Westmorland. After the death of his uncle he was engaged in protracted litigation with Alice Perers; and at one time also in a suit against Thomas de la Mare, the Abbot of St. Alban's, as to certain lands in co. Herts. In some part of the latter proceedings he is styled “*virum utique superbum et protervum*”. In 1371 he was Sub-Vicecomes of Westmorland, and died on 7 April 1414 (2 Hen. V). Weever (*Funeral Monuments*) states that he took part at the Battle of Shrewsbury, and was a great commander in the wars of Ireland, *t. Ric. II.* He was buried in Westminster Abbey, and the following epitaph, on a brass plate, in black letter, may be seen on the north side of the church:

“*Est bis septenus M. Christi C. quater annus,
Vespera Paschalis dum septima lux fit Aprilis,
Transiit a mundo Io. Windesore, nomine notus,
Corde gemens mundo, confessus crimine lotus;
Fecerat heredem Gulielmus avunculus istum,
Miles et armigerum dignum de nomine dignum.
Dum juvenilis erat, bello multos perimebat;
Postea penituit, et eorum vulnera flevit.
Recumbens obiit; hic nunc in carcere quiescit;
Vivat in eternum spiritus ante Deum.”*

¹ “*Rex concessit Johanni Windesore in feodo, maneria de Manorbeer et Penaley in com. Pem. in Wallia; et Bigelly, et omnia tenementa que fuerunt David de Barri militis in Wallia.*” (6, Patent, anno 1 Hen. IV.)

² We refer the reader to pp. 170-3, vol. xiii, 4th Ser., of these Collections, for the further proceedings taken in the 12th of Henry IV, with the order for quashing the grant and all claims put forward in respect of it.

William de Wyndesore died in 1384; the grant in question, of Manorbeer, was made to his nephew in 1399, fifteen years afterwards, so that we might certainly assume from the wording of the *post-mortem* inquest on the former that he had been in possession of the property during that interval, or a portion of it. The *Coram Rege* proceedings of 3 Henry IV, and the Close Roll entry of 12 Henry IV, however, two and eleven years after the grant, make this supposition less than doubtful. The lands would appear to have been given to John Holland, Earl of Huntingdon and Duke of Exeter; and there is proof that the manors belonged for a time to the Hastynges family previous thereto. That the grant to John de Wyndesore was revoked not only by the Close Roll, 12 Henry IV, but by earlier proceedings, is manifest. The latter are among the county *Placita* for Wales, taken from the *Coram Rege* Roll of Trinity Term, 3 Henry IV, and are given in Appendix. The former have already been quoted in vol. xiii, 4th Ser.

A.D. 1400-12 (12 Hen. IV). Elizabeth, Countess of Huntingdon, had been evidently in possession of Manorbeer, together with her husband, John de Holland, Earl of Huntingdon,¹ from some time subsequent to the death of William de Wyndesore, *t.* Richard II. She was Elizabeth, daughter of John of Gaunt, Duke of Lancaster, and after the death of the Earl married, as her second husband, Sir John Cornwall, K.G.² The proceedings taken in Chancery, 12 Henry IV (*Arch. Camb.*, pp. 170-3, vol.

¹ Lord Chamberlain of England, and created, in 1387, Duke of Exeter by Richard II. He was third son of Thomas Earl of Kent by Joan Plantagenet, and married Elizabeth, daughter of John of Gaunt, being thus brother-in-law of Henry IV.

² Sir John Cornwall, according to tradition, won the hand of the King's sister, Elizabeth, by his prowess at a tournament in jousting at York with a French knight. He was distinguished in various capacities *t.* Richard II and Henry IV; and probably from his high connection with the blood royal was made by Henry IV, in 1433, Baron Fanhope, co. Hereford, and subsequently, in 1442, Baron Milbroke, co. Beds. He left no issue by his wife, according to Dugdale but others (Heylin and Lysson) record (the former) a daughter married to Lord Maltravers; and the latter, a son killed during the wars in France, *in vita patris*. Sir John Cornwall took part, under Henry V, at the battle of Agincourt.

xiii, 4th Ser., quite show that up to that date both she and her then husband (Sir John Cornwall) had been long seized of the estate, holding it under a charter and deed of trust set forth in the writ in question. By these proceedings it is shown that at her death John Holland, her son, Duke of Exeter in 1443 (having been restored in blood in 1417) succeeded to the foregoing Pembrokeshire estates, and these he must have held till his death in 1446. It is presumable also that the same were held by his son Henry, the third Duke, until his attainder in 1461, twelve years before his death in 1473.

From that time Manorbeer passed from one court favourite to another, until in the reign of Elizabeth it came into the possession of Thomas Owen of Trelwyn, and in recent times into that of Lord Milford.

APPENDIX.

The revocation, in the following extracts, of the Patent granting to John de Wyndesore the manors of Manorbeer, Penally, and Bigelly, 1 Henry IV, quite proves that these lands had been in possession of John Holland, Earl of Huntingdon, until his attainder in 1 Henry IV, and by inference from the time of William de Wyndesore's death. The entries tend to correct the error propagated by different writers, that the same had ever been in the possession of John de Wyndesore.

County Placita.—Wales, No. I.

“Placita coram domino Rege apud Westmonasterium de termino Sancte Trinitatis, anno regni Regis Henrici quarti post conquestum tercio. (Rotulo lxix.)

“Hereford.—Memorandum quod venerabilis pater E. Exoniensis Episcopus domini Regis Cancellarius, per manus suas proprias liberavit hic in Curia isto eodem termino coram domino Rege apud Westmonasterium, quoddam breve domini Regis, indorsatum Vicecomiti Herefordie nuper directum, quod sequitur in hec verba:—Henricus Dei gratia, Rex Anglie et Francie et Dominus Hibernie, Vicecomiti Herefordie salutem: Supplicaverunt nobis Johannes Cornewaill chivaler, et Elizabeth uxor ejus, Comitissa Huntingdon', ut cum Johannes Holand, nuper Comes Huntingdon', et camerarius Anglie, quondam vir ipsius Comitisse, seisitus fuisset in dominico suo ut de feodo et jure de castro, manerio, et dominio de Maynerbier, et de manerio et dominio de Pennaly cum pertinenciis, in comitatu Pembrochie,

ac idem nuper Comes eadem castrum, maneria, et dominia, cum pertinenciis diu ante forisfacturam suam dederit et concesserit, et carta sua confirmaverit Johanni Stevenes, et Ricardo Shelley clerico, habenda et tenenda eisdem Johanni Stevenes et Ricardo, heredibus et assignatis suis imperpetuum, virtute quorum doni, concessionis, et confirmationis, predicti Johannes Stevenes et Ricardus inde fuerunt seisiti; subsequenter quia nos, ad minus veram suggestionem Johannis Wyndesore, per litteras nostras patentes, de gratia nostra speciali, inter alia dederimus et concesserimus eidem Johanni Wyndesore castrum, maneria, et dominia predicta cum pertinenciis, per nomen maneriorum de Maynerbier et Pennaly cum pertinenciis in comitatu Pembrochie in Wallia, una cum omnibus redditibus et serviciis omnium tenencium, que fuerunt David de Barri chivaler, in Begely in Wallia, et una cum omnibus terris et tenementis, feodis militum, et advocacionibus beneficiorum et ecclesiasticorum, que prefatus Johannes Wyndesore, ac Thomas Holhirst, Johannes Duket, et Thomas Affrentwhait, habuerunt de dono et concessione dicti David, in dicto comitatu Pembrochie, que ad manus nostras ratione forisfacture predicti nuper comitis devenerunt, habenda et tenenda eidem Johanni Wyndesore et heredibus suis imperpetuum, prout in litteris nostris predictis plenius continetur; Ac iidem Johannes Stevenes et Ricardus de castro, maneriis, et dominiis predictis cum pertinenciis, virtute doni, concessionis, et confirmationis predicti nuper comitis, tempore confectionis litterarum nostrarum predictarum, et postea fuerint seisiti, et statum suum inde continuaverint usque ad certum tempus post mortem ipsius nuper comitis, quod predictus Johannes Stevenes, per nomen Johannis Stevenes armigeri, de comitatu Pembrochie, castrum, maneria, et dominia predicta cum pertinenciis, per nomen castri, manerii, et domini de Maynerbier, et manerii et domini de Penale cum pertinenciis, dedit et concessit et carta sua confirmavit eidem comitisse adtunc uxori predicti Johannis Cornewaill, ad vitam ipsius comitisse; Ita quod post decessum ipsius comitisse, predicta castrum, maneria, et dominia cum pertinenciis Johanni, filio predictorum nuper comitis et comitisse et heredibus suis remanarent imperpetuum; Ac prefati Johannes Cornewaill et comitissa, virtute doni, concessionis et confirmationis predicti Johannis Stevenes, inde fuerint seisiti; Et postmodum prefatus Ricardus cartam ipsius Johannis Stevenes prefate comitisse in hac parte confectam, ac omnia in ea contenta, necnon statum et possessionem ipsius comitisse in castro, manerii, et dominiis predictis cum pertinenciis approbaverit, rectificaverit, concesserit et confirmaverit, et post decessum ipsius comitisse prefato Johanni filio predictorum nuper comitis

et comitisse, heredibus et assignatis suis imperpetuum ; Et licet predictus nuper comes nichil habuerit in eisdem, tempore forisfacture predictæ, nec unquam postea, nec ullum officium pro nobis inde compertum fuerit, nec in manus nostras extiterint seisata ; ac predicti Johannes Cornewaill et comitissa pretextu tam doni, concessionis et confirmacionis prefati Johannis Stevenes, quam approbacionis, ratificacionis, concessionis, et confirmacionis predicti Ricardi, eidem comitisse inde in forma predicta factorum, possessionem castri, maneriorum, et dominiorum predictorum cum pertinenciis debite tenuerint, et statum suum inde continuaverint ; idem tamen Johannes Wyndesore ipsos Johannem Cornewaill et comitissam super possessione sua castri, maneriorum, dominiorum predictorum cum pertinenciis, diversis vicibus pretextu litterarum nostrarum patencium predictarum vexavit, et inquietavit, et ad diversos labores et expensas eos posuit ipsos, que adhuc inquietat indebite et injuste, Velimus dictas litteras nostras prefato Johanni Wyndesore in hac parte factas, revocari et adnullari jubere ; Nos, volentes in hac parte fieri quod est justum, tibi precipimus, quod scire facias prefato Johanni Wyndesore quod sit coram nobis in cancellaria nostra, in octavis Sancti Johannis Baptiste proximo futuris, ubicunque tunc fuerit, ad ostendum si quid pro nobis, aut pro se ipso, habeat vel dicere sciat quare littere nostre predictæ sibi inde sic facte, revocari et adnullari non debeant, et ad faciendum ulterius et recipiendum quod curia nostra consideraverit in hac parte ; Et habeas ibi nomina illorum per quos ei scire feceris ; Et hoc breve ; Teste me ipso apud Westmonasterium xi die Junii anno regni nostri tercio.

“Indorsamentum brevis predicti sequitur in hec verba :— Responsio Leonardi Hakeluyt vicecomitis. Virtute istius brevis, scire feci Johanni Wyndesore infranominato, quod sit coram domino Rege in cancellaria sua ad diem in isto brevi contentum, ubicunque tunc fuerit, ad ostendum si quid pro ipso domino Rege aut pro se ipso habeat vel dicere sciat, quare littere ipsius domini Regis patentes, unde infra fit mencio, juxta formam ejusdem brevis revocari et adnullari non debeant, et ad faciendum ulterius et recipiendum quod curia ejusdem domini Regis consideraverit in hac parte, prout idem breve exigit et requirit, per Philippum ap Gwilym, Johannem Orchard, Hoellum Whyeh, et David ap Griffith, probos et legales homines de balliva mea,” etc.

“Ad quas octavas Sancti Johannis Baptiste, coram domino Rege apud Westmonasterium venerunt predicti Johannes Cornewaill et Elizabeth uxor ejus per Johannem Hulton attornatum suum ; et predictus Johannes Wyndesore juxta premunicionem

ei in hac parte factam, in propria persona sua, similiter venit ; Et predicti Johannes Cornewaill et Elizabeth protulerunt hic in curia cartam predicti nuper comitis, prefato Johanni Stevenes et Ricardo Shelley factam, donum et concessionem predictos de castro, manerio, et dominiis predictis cum pertinenciis testificantem, que sequitur in hec verba :—Sciant presentes et futuri, quod ego Johannes Holand, comes Huntyngdon, et camerarius Anglie, dedi, concessi, et hac presenti carta mea confirmavi Johanni Stevenes et Ricardo Shelley clerico, castrum, manerium, et dominium de Maynerbyer, ac manerium et dominium de Pennaly cum omnibus membris, libertatibus, proficuis, commoditatibus, redditibus, serviciis, reversionibus, et pertinenciis suis, quibuscunque in comitatu Pembrochie, habenda et tenenda omnia predicta castrum, maneria et dominia, cum omnibus membris, libertatibus, proficuis, commoditatibus, redditibus, serviciis, reversionibus, cum omnibus suis pertinenciis predictis eisdem Johanni Stevenes et Ricardo Shelley, heredibus et assignatis suis de capitalibus dominis feodi illius, per servicia inde debita et de jure consueta imperpetuum. In cujus rei testimonium, huic presenti carte mee sigillum meum apposui ; hiis testibus, Roberto Bays clerico, Thoma Shelley, Roberto Cary, Johanne Chanduyt, Willelmo Burleston, Nicholo Brenchesley, et aliis ; Data duodecimo die Marcii, anno regni

20 Ric. II. Regis Ricardi secundi post conquestum vicesimo ;

Et proferunt eciam hic in curia iidem Johannes Cornewaill et comitissa scriptum predicti Ricardi Shelley, prefate comitisse in forma predicta factum, approbacionem, ratificacionem, concessionem, et confirmacionem carte predicti Johannis Stevenes testificantem, quod sequitur in hec verba.....

Jamque ex parte predictorum Johannis Cornewaill et comitisse nobis sit ostensum, quod licet per veredictum juratorum inquisitionis, in qua partes predicte se inde posuerunt, compertum existit, quod predictus Johannes Wyndesore non fuit seisitus de predictis castro, manerio et dominio de Maynerbier, nec de manerio et dominio de Pennaly cum pertinenciis in comitatu Pembrochie in Wallia. Vos tamen, pro eo quod in dicto brevi nostro de procedendo expressa fit mencio, quod ad judicium in hac parte reddendum nobis inconsultis procedi non deberet ad judicium predictum reddendum, procedere hucusque distulistis, et adhuc differtis in ipsorum Johannis Cornewaill et comitisse dampnum non modicum et gravamen, unde nobis supplicarunt ut ad reddicionem judicii illius procedi jubere velimus ; Nos nolentes eisdem Johanni Cornewaill et comitisse justiciam ulterius differri in hac parte, vobis mandamus, quod si in placito predicto coram nobis taliter sit processum et allegatum, tunc ad

judicium inde reddendum cum ea celeritate, qua de jure et secundum legem et consuetudinem predictas poteritis, procedatis, et partibus predictis plenam et celerem justiciam in hac parte fieri faciatis, allegacione predicta, seu eo quod in dicto brevi nostro de procedendo expressa fit mencio, quod ad judicium predictum reddendum, nobis inconsultis, minime procederetis, non obstante. Teste me ipso apud Westmonasterium, quinto die Julii, anno regni nostri duodecimo.

“ Et lectis et auditis, tam placitis parciium predictarum, quam predicto brevi de procedendo ad judicium ; Consideratum est, quod predictae breve domini Regis patentes prefato Johanni Wyndesore de predictis castro, manerio et dominiis in forma predicta facte, revocentur et penitus annullentur, et pro nullo habeantur ; Et quod predicti Johannes Cornewaill et comitissa eant inde sine die”, etc.¹

¹ Cf. Rawl. MS. C, fo. 704, Bibl. Bodl., where reference is wrongly given.

Obituary.

RICHARD WILLIAM BANKS.

THE Association has lost one of its most zealous and learned members in the person of Richard William Banks of Ridgbourne, Herefordshire, and Howey Hall, Radnorshire, who succumbed to the prevailing epidemic of influenza on June 24, at the age of seventy-two. He was the eldest son of Mr. Richard Banks, solicitor, of Kington, and was educated at Ludlow and Rugby Schools. He succeeded to his father's business, and was also head of the firm of bankers, Davies, Banks, and Co., of Kington, Rhayader, and Penybont. Mr. Banks' great business capacities, his devotion to his duties, and his wide and accurate learning, made him a most valuable coadjutor and guide. As a Magistrate for the counties of Brecon, Hereford, and Radnor (for the last of which he was High Sheriff in 1874, and a member of its County Council), and as Chairman of the Kington Improvement Commissioners, he has left an honourable and worthy record; and especially will his townsmen remember his great services in connection with the resuscitation and improvement of Lady Hawkins' Grammar School.

But it is rather as an archæologist, and of his services to our own Association, that we would write of him now. It was in 1864 that Mr. Banks became one of our members, and from that period till his death he was an active promoter of its interests, and a constant contributor to its Journal. The list of appended articles is evidence of the extensiveness of his knowledge, and their contents prove his accuracy. Historical records, municipal charters, mediæval tenures, civil and ecclesiastical matters, the stories of counties and families, found in him a careful interpreter; and he was always ready to help others in their researches. His "*Cartularium Prioratus S. Johannis Evangelistæ de Brecon*", with its illustrative notes, and his historical Preface to the "*Official Progress of the first Duke of Beaufort through Wales in 1684*", which he was the principal means of having so admirably reproduced by Messrs. Blades, East, and Blades, will form his best literary memorial. But we must not forget either his efficient management of the funds of the Association, of which he was Treasurer from the resignation of Mr. Barnwell, in 1884, till his death, and which he has left in a better condition than they have ever been in before; nor his help by purse and influence in carrying out successfully the work which Mr. Stephen Williams has so well directed and described at the Abbey of Strata Florida.

Mr. Banks married Emily Rosa, daughter of Nathaniel Hartland, Esq., Charlton Kings, Gloucestershire, who with a son and daughter

survive him. The former has already given valuable help for the illustration of the Journal, and we trust he will prove a worthy son of a worthy father.

List of Articles contributed to the Journal by Mr. Banks.

1864. Early History of the Forest of Radnor, etc.
 „ Account of the Siege of Brampton Bryan Castle, Herefordshire.
1866. A List of Members of Parliament for the County of Radnor and the Radnorshire Boroughs.
 „ Sir Robert Harley's Narrative.
1867. Brampton Bryan Castle.
- 1869-70. Notes on the Early History of the Manor of Huntington, Herefordshire.
1871. On the Family of Vaughan of Hergêst.
 „ On the Contents of a Tumulus on Ty Du Farm, Llanellieu.
1872. On the Crannog in Llangors Lake.
1873. On the Welsh Records in the time of the Black Prince.
1874. The Four Stones, Old Radnor.
1875. On some Radnorshire Bronze Implements.
 „ On Prehistoric Remains in the Edwy Valley, Radnorshire.
 „ Tomen Castle, Radnor Forest.
1876. On a Shield-Boss found at Aberedwy.
 „ Bryngwyn, Radnorshire.
 „ The Castles of Grosmont, Skenfrith, and Whitecastle.
1878. On the Early Charters to Towns in South Wales.
 „ On an Earthen Vessel found on the Coast of Anglesey.
 „ Notes on Records relating to Lampeter and Cardiganshire.
1879. Llanddwyn, Anglesey.
 „ On a Wooden Female Head found at Llanio.
 „ The Boundary of Herefordshire *temp.* Henry III.
1880. The Grange of Cwmtoyddwr, Radnorshire.
- 1882-3. Herefordshire and its Welsh Border during the Saxon Period.
 „ Inspeximus and Confirmation of the Charters of the Abbey of Wigmore.
 „ Cartularium Prioratus S. Johannis Evang. de Brecon.
1883. The Early History of Hay and its Lordship.
1884. On the Descent of the Estates of Walter de Clifford.
 „ An Account of Bronze Implements found near Brecon.
1885. On the Ancient Tenures and Services of the Lands of the Bishop of St. David's.
 „ On a Bronze Dagger found at Bwlch y Ddeu Faen, Breconshire.
 „ On the Early History of the Land of Gwent.
1886. Caerphilly.
1887. The Marriage-Contract of King Edward II.
 „ Edward II in South Wales.
1888. Notes to the Account of Cwmhir Abbey, Radnorshire
1890. Brecon Priory, its Suppression and Possessions.

Reviews and Notices of Books.

THE SURNAMES AND PLACE-NAMES OF THE ISLE OF MAN. By A. W. MOORE, M.A. With an Introduction by Professor RHYS. London: Elliot Stock, 1890. Demy 8vo. Price 10s. 6d.

To naturalists the fauna and flora of small islands have a special interest, inasmuch as they may have a story to tell about archaic continental connections, or about lines of prehistoric migration. The student of ethnology regards insular peoples with similar interest, and in the main for similar reasons. The separating ocean is for him a preserver, to a large extent, of evidences by which he may test his theories or enlarge his generalisations. Continents are exposed to be overrun by many races, language giving place to language, and custom to custom, until the problem of differentiating the elements of the population becomes an almost hopeless puzzle. Outlying islands, on the other hand, are not so readily open to attack, and in very ancient times were probably much more secure from fear on that score. Speaking of the higher development of navigation among the Aryan peoples, Schrader (*Prehist. Antiq. of the Aryan Peoples*, Eng. Trans., p. 354) shows, from linguistic evidence, that it must have taken place in historic times, and among the European members of the Indo-European family, and he limits the early development of transmarine navigation to the Greek sea-boards on the Mediterranean and the shores of the Baltic.

From such considerations as these the Isle of Man must be an interesting subject of study to the ethnologist. It lies at nearly an equal distance from England, Scotland, and Ireland, and thus may throw light on the early inhabitants of each. It has preserved, as a spoken language, its ancient tongue almost to our own days, and it still retains, in its personal and topographical nomenclature, a kind of record of the vicissitudes through which it has passed in historic times. Mr. Moore was, therefore, well advised when he undertook to put together, in the volume under review, all that he could glean about Manx personal and place-names. He has done his collecting work well, and has placed students of ethnology and others under an obligation to him for his painstaking industry. He has been careful to get the earliest forms of each name he discusses, so as to avoid errors arising from hasty comparisons of existing "worn" names; but he has ventured on slippery paths in trying, without further equipment, to give their etymologies. Prof. Rhys, in his judicious Preface, warns him to expect to have his views

revised. We make our criticisms on these in no carping spirit, but rather in the hope that he may soon have an opportunity to reconsider them in a second edition.

Mac Shimmin (p. 27) betrays, we think, a Norse rather than a Scriptural origin. Like Simmonds in English, it points to the Norse Sigmundr as its source. (See Flatey Jarbok *passim*.) It is not very usual among Celtic peoples to find a Scripture name preceded, in early times, immediately by a Mac. The *Clucas* on p. 24 is more probably for Mac Giolla Lucas than for Mac Lucas. Costain (p. 29) and its early forms, Mac Coisten, etc., are, doubtless, derived from the Norse Eysteinn, which has given the Highland clan Huis-ten and the name Mac Quiston, has become Justin in Ireland, and has nothing whatever to do with Augustin. (See Cleasby and Vigfusson's *Icelandic Dictionary*, *sub voce*.) As to Mylechreest and Mylvorrey, we prefer to find in them Mael (=tonsured) rather than Mac Giolla. Milroy, Milvain, Milligen (=Maolagain), Milrea, and a number of similar names in Scotland, are cognate forms, and certainly involve Mael. McGuilley Chreest, McGuilleyorrey, are not to be identified with the preceding. Mac Vorrey is more probably from Murchadh, which gives Murray in Scotland, and Murrrough or Murphy in Ireland.

Mr. Moore's reading of O'Donovan's Introduction to the *Poems of O'Dubhagan and of Huidhrin* has led him into making numerous false analogies. Crow (p. 36) has probably nothing to do with Fiachan, but is much more likely to be the Manx remnant of Mac Ruadh; *cf.* Highland McCroy. Fargher (p. 37) is, no doubt, the well-known Highland Fear Char which we find in Farquharson and McErrocher (=Mc Fearchair). It has nothing to do with "Ferg" (violent), but involves Car=friend, and the intensitive prefix Fer (Welsh Gwr, Gaulish Ver): *cf.* Sanscr. Su-Caru, Gaulish Veni-Carus, Armorican Hen-Car, Welsh Caratacus, Cungar, Irish Find-char. Fergus also has nothing to do with Ferg. The "gus" occurs in Aongus, Aedgus, etc., and the Fer is the same as in the preceding name.

Kinley (p. 49) and McKinley are probably the same as the Highland McKinlay, and are formed from Findlay (Finn-laeach). They have nothing to do with Mac Cinfalaiddh, which would give McNeilly. Mr. Moore cites (p. 57) a Finlo from the Statute Law Book of 1504, which is, doubtless, the same name. Alan (p. 50) is not a Norman but a Breton name. McCash (p. 59) looks sufficiently like the Highland McCosh to suggest a like origin.¹ McCalbach (p. 60) has nothing to do with the Latin Calvus, but is most probably the same name as the Highland McKelvey=McSelbach (*Coll. de Reb. Alb.*).² Cowell, Coole, and McCoil, McCowle, and McQuill (p. 61), are, like the Highland McCool, forms of McDugal. Regan

¹ Mac An Iosaich gives both McIntash and McCosh.

² McKimmy, name of Lord Lovat, Chief of the Frasers, was Ior McShimi (*Coll. de Reb. Alb.*); *cf.* McKittrick=McSitric, etc.

(p. 64) has nothing to do with Riach (*i.e.*, Riabhach, grey), but is a very early Irish name. Mylrea (p. 65) presents no difficulty, but, like the Highland Milrea, is simply Mulriabhach: McGilliriabhach = McGilrea and McIlreevy, are well-known Scotch and Irish names. Both Mull and Giolla (Guilley) are compounded with colour-adjectives, *e.g.*, Mul-ruadh = Milroy, Mul-dubh = Mulduff, Giolla-ruadh = Gilroy (*cf.* McIlroy). The ancient signification of Giolla is not probably "youth", but akin, as it seems, to Giall, it meant probably "hostage", or one captured in fight. It is thus cognate with the Teutonic form Gisal; modern Germ. Geissel, with the same meaning. It appears in Teutonic names, *e.g.*, Gislbert (Gilbert), with the same import. If this be correct, names formed of Giolla and various colour-adjectives indicate that their bearers were captured in war, and thus "foreigners". Quilleash, Cuilleash (p. 74), *cf.* McLeese (p. 91), are probably the same as the Highland McCuleis, McLeish, McAleese (McGiolla iosa), son of the servant or hostage of Jesus.

McAvoy is not a contraction of Mac Aedha Buidhe (p. 67), but a short form of Mac Gilla Buidhe; *cf.* McAreavy, McAfee. The name Mac Effe, on p. 78, is one of the many forms taken by Mac Gilla Dubhtach, *e.g.*, McAfee, McGuffie, McHaffie, Mehaffy. Mac Lynean (p. 78) is probably the same as the Scotch McLennan, and is for Mc Gilla Finnan. Mac Lolan is also, as Mr. Moore suggests, for McLellan = Mac Gilla Fillan.

Mr. Moore is somewhat more fortunate with his Scandinavian etymologies; but if he had looked at Cleasby and Vigfusson's Dictionary he would have seen that Ottar involves Herr (meaning host, people), and has nothing to do with sword. If Mr. Moore had known that the Welsh Lloyd means "grey", he would not have compared it with the "ljotr" in Thor-ljotr. To trace Christian to an Icelandic Kristin requires a good deal of faith. It is to be sought more probably in some form beginning with "r", and involving the common Scandinavian suffix, "stein".

Mr. Moore has assumed (p. 93 *et seq.*), without evidence, a wholesale plantation of Hiberno-Norman families in the Isle of Man. On the same principle he would naturally conclude that the McWilliams, McWalters, etc., in Scotland, and the Guilliams and Guatkins of Wales are descendants of the Norman De Burgos. O'Donovan has evidently misled him here.

If Fairbrother (p. 103) is a translation of Beaufrère (=brother-in-law), of what is the personal name Fairelough a translation? A similar difficulty attends his tracing Freer, Creer, to the French *frère*; *cf.* the Irish name McCreary. Arin-biaurg (p. 114) has nothing to do with hearth, but contains the common Norse name-element Orn (poet. Ari) = eagle, and Björg = defence; *cf.* Orn-ulfr, Arnold, etc.

Friðr in personal names, as Friede in German, does not mean "fair", but "peace", or in an earlier sense, "inviolability". Duncan (p. 116), like the Scotch Duncan, is, as is well known, simply Donchadh, involving in its last element Cath = battle; ancient form,

Catu ; *cf.* Welsh Dinocatu. It has nothing to do with the colour Dun, or with Chu or Gal. Finlo (p. 116) is, doubtless, the same as the Gaelic Fin-laech=fairhero. It gives Finlay, Findlay, McKinlay, etc. Symond (p. 116) is, doubtless, the Norse Sig-mundr, and has nothing to do with the Hebrew Simeon.

We have not much space to deal with Mr. Moore's etymologies for place-names; but a great many are questionable. Broogh (p. 132) in place-names in Ireland and Scotland means, especially when combined with personal names, a large house. Broughshane is not, as Joyce says, John's Border, but John's House. This meaning is well known locally. The "Broogh jarg mooar" (cited p. 143) means, most probably, not "the big, red brow", but "the big, red house." The word is known in Scotland with this meaning.

Garee (p. 135) is probably Garbh=rough land, and takes the form Gariff and Garvy. Does Alt (p. 135) ever mean stream? Peel is not a Celtic word, at least not a possible Irish or Gaelic form. No pure Goidelic word begins with *p*. Braid (p. 139) is a well-known word for an opening in hills, and is, doubtless, nothing more than Braighid=the neck or throat. As Irish Drum is to Manx Dreeym, so is Irish Mull to Manx Meyll. Its meaning, when topographically applied, is bald headland; *i.e.*, with no trees on it. It has nothing to do with any Scandinavian word, as Mr. Moore assumes, p. 41. Rhenshent (p. 143) is translated "holy ridge". In the *Chronicon Manniæ* (quoted at p. 12) it is given as an equivalent of the Welsh Hentraeth=old strand. The "shent" must, therefore, represent the Irish "sean"=old.

We have dealt at some length with Mr. Moore's etymologies; but his book has its great value not in these, but in the array of carefully sifted and dated names which he gives us. He has rendered the work of those who come after him easy. The labour involved in putting this book together must have been enormous, and students of personal and topographical nomenclature must feel deeply grateful to him, while all who are interested in the history of these islands will welcome the work as a source of fresh information upon many important points. It has been no pleasant task to point out defects, and it is with true rejoicing that we express our high sense of the historical value of this great collection of Manx personal and place-names.

PANEL
IRON GRILL

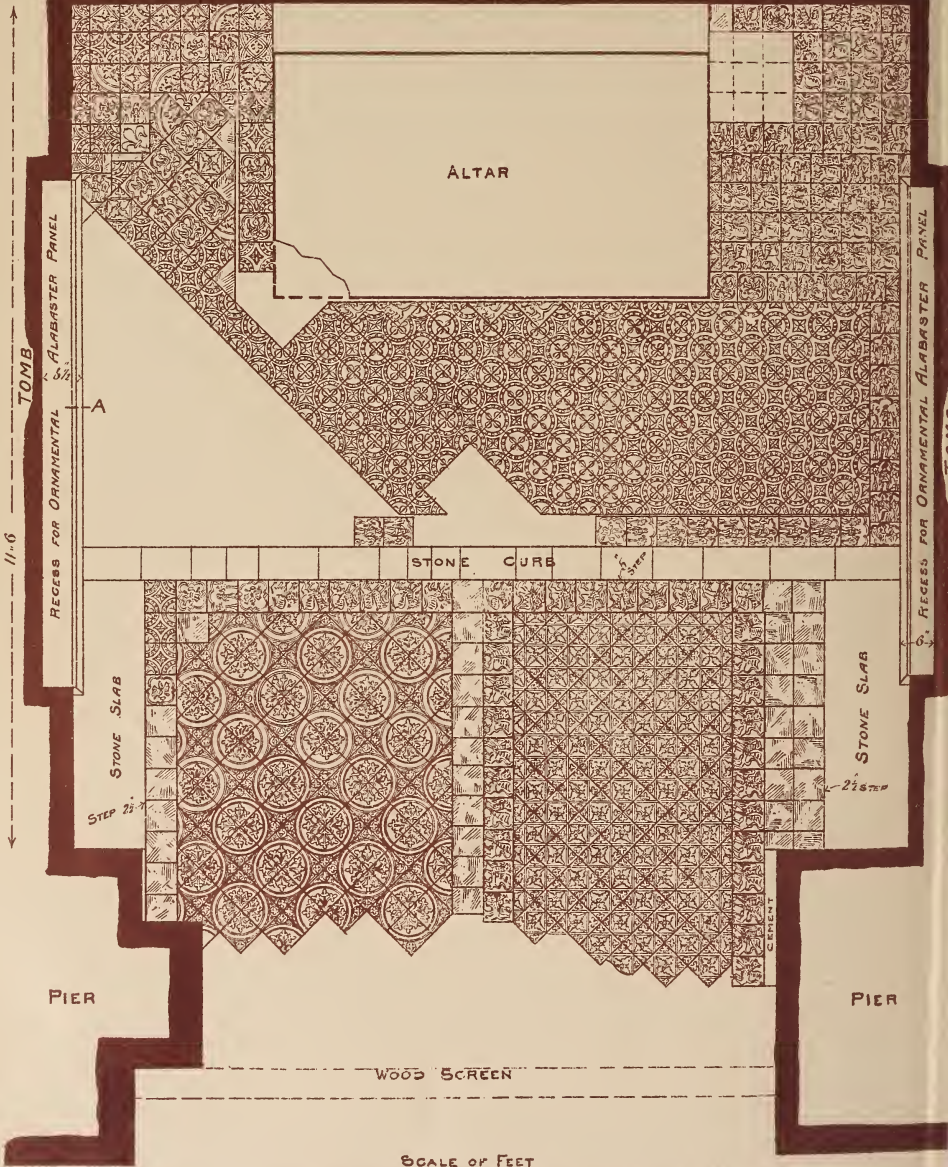
STRATA FLORIDA ABBEY

TILE PAVING SOUTH CHAPEL SOUTH TRANSEPT

TILE FLOOR

11'-6"

SECTION A



STONE CURB

ALTAR

TOMB
RECESS FOR ORNAMENTAL ALABASTER PANEL

RECESS FOR ORNAMENTAL ALABASTER PANEL

STONE SLAB

STONE SLAB

PIER

PIER

WOOD SCREEN



MEASURED AND DRAWN BY TELFER SMITH

Archaeological Notes and Queries.

TILE-PAVEMENTS AT STRATA FLORIDA ABBEY.—The plans of the tile-pavements in the chapels of the south transept of Strata Florida Abbey Church, which are published in this Number of *Archæologia Cambrensis*, are reprinted from the plates which appeared in my work on this Monastery published in 1889.¹ Drawings to a large scale were published in *Arch. Camb.*, July 1889 (vol. vi, 5th Series, p. 266), when seventeen varieties of the tiles found during the exploration of the ruins were illustrated and shortly described. In July 1890 a Report upon further excavations in June of that year appeared in *Arch. Camb.*, vol. vii, 5th Series, p. 253, when I somewhat fully described the discovery of all the pavements that have been found at Strata Florida; and it is certainly a matter for congratulation that we have found here probably the most important and interesting series of encaustic and incised tile-pavements of the early part of the fourteenth century that have ever been found *in situ*. Moreover, in the chapels of the south transept we have been able, with the tiles which were found in the course of the excavations, to fill up the blank spaces which appear in the plans with tiles corresponding in patterns to those that had been removed; and with the exception of one of the chapels, where we had to use a few of the large 7 in. tiles from the nave to make up a deficiency of the smaller patterns, the tiling in these chapels has been restored, to a large extent, in accordance with the original design. The chapels being roofed in, and enclosed with iron railings, it is hoped that we have preserved perfect examples of every tile that was used in the pavements throughout the building.

A very interesting fact discovered during the relaying of the tiles in the chapels was, that in front of each altar the tiles had been worn quite smooth exactly at the point where the priest had stood during the celebration of the Mass, and where his feet had rested, there was distinctly to be traced a wearing away and depression of the surface of the pavement. It was also noticed that the tiles in the chapels of the north transept, more especially in the one nearest to the north door, were much more worn than in the south transept chapels; and probably this may be accounted for by the fact that the lay brethren, or *conversi*, entering by the north door, would pray at the altars in the north transept. The north transept was screened off from the monks' choir and presbytery, and the situa-

¹ *The Cistercian Abbey of Strata Florida; its History and an Account of the recent Excavations made on its Site.* By Stephen W. Williams, F.R.I.B.A. London: Whiting and Co, 30 and 32, Sardinia Street, W.C.

tion of the door leading from the choir of the monks to the north transepts can still be traced.

On the side of each altar in the transept chapels interments had been made, and owing to the weight of the fallen materials from the groined roofs, the places where the bodies were buried could be distinctly traced by the depression in the surface of the pavements. Of those who were thus interred no record remains. In the south chapel, next the sacristy, were found the remains of two magnificent recessed and canopied altar-tombs of Decorated work, of exceeding beauty, executed in fine oolitic stone, probably Caen stone. The carving of these tombs was of the greatest delicacy and finish, and of the highest artistic character. Fragments of these beautiful tombs were found scattered throughout the south transept, and also in the vault in the sacristy, which had been constructed under the south wall of the chapel, and wherein the bodies of the persons commemorated by the monuments had been buried. Of the monumental effigies all that were found were portions of two pairs of hands clasped in the attitude of prayer, and a fragment of the toe of a shoe or solleret.

The base of each monument was filled in with alabaster panels, and they were protected by an iron grille; the holes still remain in the base-stones where the bars were fixed, and fragments of the alabaster panels were found *in situ*. The position of these tombs is clearly shown in the plan of the south chapel.

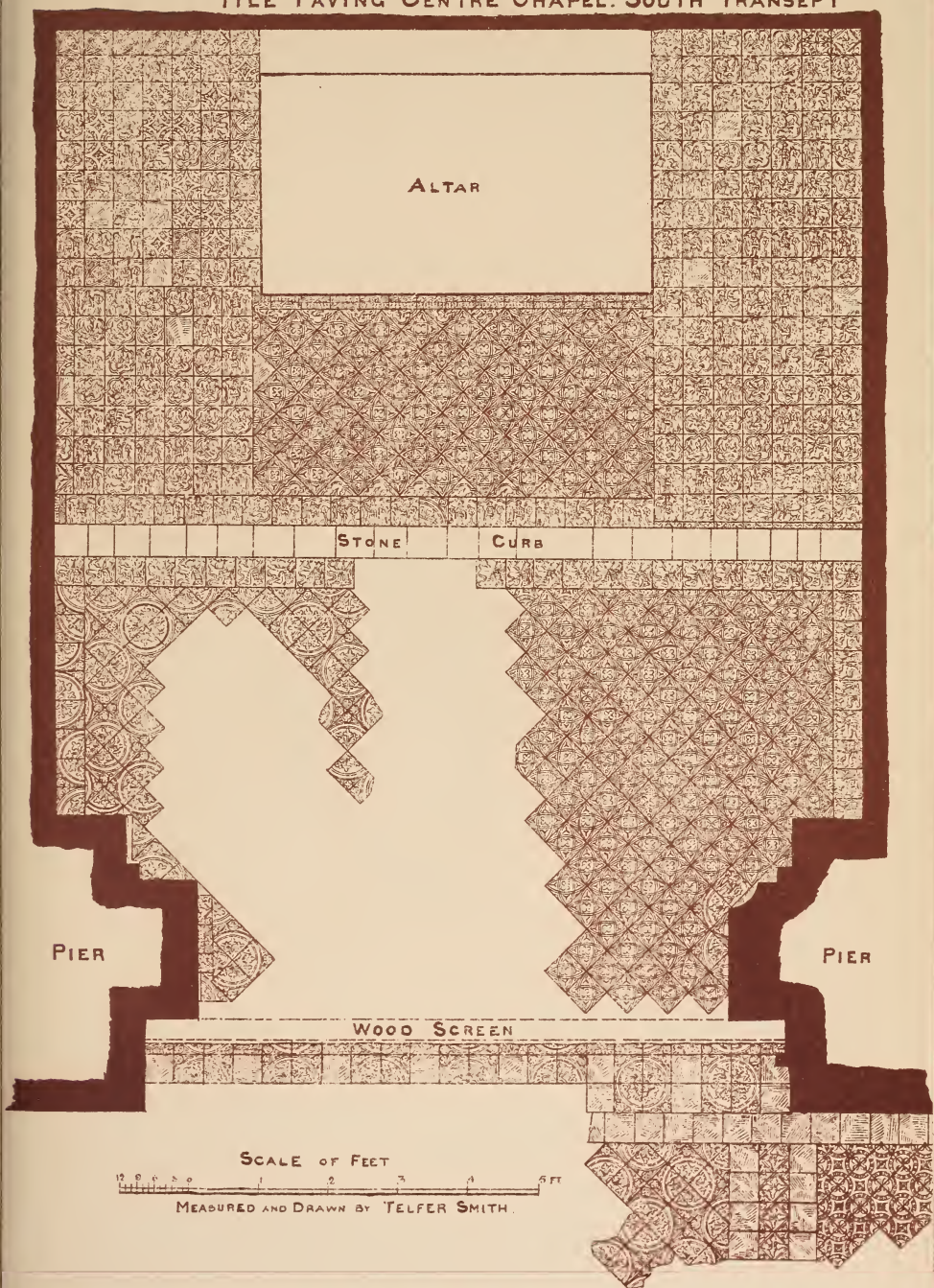
It will be observed that the tile-pavements have been altered to insert these tombs, and they were erected subsequently to the period when the tiles were laid; in all probability about the end of the fourteenth or early in the fifteenth century. The tiles in each of the chapels show irregularities of pattern, as if at some period the pavements had been damaged, and repaired with such spare tiles as were available, without reference to the existing patterns. This may indicate the damage done at the period of the occupation of the Abbey by the men-at-arms of the Prince of Wales (afterwards Henry V) during the time of Owen Glyndwr's rebellion, when they used the Abbey Church as a stable, and which is so graphically described in the *Chronicle of Adam of Usk*, p. 191.

In laying the tiles, colour was deemed of more importance than pattern. More especially this is so where the tiles with heraldic devices are used; and in cases where the pattern is continuous, the colours have been so arranged as to form alternate bands or chevrons of light and dark tiles.

Of the twenty varieties of tiles found at Strata Florida, fifteen of the patterns were used at Strata Marcella; and it is quite clear that they came from the same manufactory, and the same dies were used in impressing the ornament on the plastic clay, the material and workmanship corresponding in every particular. Similar tiles were also found during the recent excavations at Old St. Chad's Church, Shrewsbury, and have also been found at Barrow, near Broseley, Acton Scott Church, and Tong Church, all in the county of Salop.

STRATA FLORIDA ABBEY

TILE PAVING CENTRE CHAPEL. SOUTH TRANSEPT



We have, therefore, a wide area over which these tiles are found, and I am of opinion that in all probability they were manufactured at Brozeley, where the trade is still carried on, the clays of that district being especially adapted for the purpose.

I have been favoured with a copy of an interesting paper upon explorations at St. Mary's Abbey, Dublin, where a quantity of ancient tiles was found in 1886, and they have been very well drawn and illustrated by Dr. Frazer, M.R.I.A. (See *Remains of St. Mary's Abbey, Dublin, their Explorations and Researches*, A.D. 1886. Foster and Co., William Street, Dublin.) These Irish tiles very much resemble in character and design the Strata Florida patterns, in two or three instances they are nearly identical.

The plans of the centre and north chapels at Strata Florida show portions of the tiling of the south transept, outside the screens of the chapels. The surface of the whole of the north transept was cleared down to floor-level in June 1890, and although the tiling in the transepts has been sadly broken up, enough remained to trace its general design. The patterns were all arranged in panels about 5 ft. broad, extending the full width of the transepts; each panel divided by bands of three rows of tiles laid square with the walls of the building, the tiles in the intermediate spaces being laid diagonally; in each space a separate pattern, and the colours alternating, generally four tiles of each tint together. The plan of the centre chapel shows, at its lower right hand corner, this arrangement; and it will be readily understood that when the great Abbey Church of Strata Florida was standing complete in all its glory, and before the devastation caused by Henry of Monmouth's archers and men-at-arms, that the effect must have been very rich and harmonious.

S. W. WILLIAMS, F.R.I.B.A.

September 8, 1891.

THE LATE CHARLES NORRIS, ESQ., OF WATERWYNCH.—No man has done better service to lovers of Tenby past and present¹ than the late Mr. Charles Norris of Waterwynch. Unthinking strangers come to our town and say, "What a quaint old place!" We middle-aged inhabitants laugh thereat, having seen nearly every house rebuilt. When Norris was at work, Tenby, from an archæologist's or architect's point of view, was an invaluable study. In the fifteenth century the town was, though small, one of the most thriving in Great Britain; for here resided many really wealthy merchants, who did a considerable trade with Bristol, France, and Ireland; a strong body of men-at-arms garrisoned the Castle, and helped to circulate money; while the clergy of St. Mary's and the holy ladies of the Carmelite Convent probably brought more gold into the community.

This state of great prosperity waned somewhat in the sixteenth

¹ This paper was written for a column which is published weekly in *The Tenby Observer*.

century, but we have documentary evidence to prove that a large number of wealthy men still resided in streets which bore the same names they do to-day. In the seventeenth century came the deluge. Tenby was occupied in 1642 by the Royalist Lord Carbery, bombarded by the Parliamentary Captain Swanley, taken and sacked by Rowland Laugharne, the Parliamentary, in 1644, and when he ratted, in 1648, retaken and resacked by Colonel Horton, Oliver Cromwell's lieutenant. As may well be supposed, the wealthy merchants were killed, ruined, or dispersed by this series of misfortunes, and their little town abandoned. Quite two-thirds of it must have been uninhabited, while the remainder was occupied by poor, half-starved fishermen. A trading vessel did continue running to Bristol, else the place would have been entirely forgotten. So poor and woe-begone were the Tenbyites of the eighteenth century that they seem to have lost the instinct of destruction, and at the end of that century their town was a fossil relic handed down from the fifteenth; shattered indeed by war, and defaced by time, but still easily read by an archæologist. Nearly all that Tenby has passed away, and its very remembrance would have been clean forgotten had it not been carefully and accurately recorded by Mr. Norris.

Charles Norris, the younger son of a wealthy merchant, was born in the year 1779, probably in London, where his father resided. The family originally sprang from Warwickshire, and were related to the Savages, of which race came the mother of Walter Savage Landor. When Norris was quite a child he lost both father and mother, and having been well provided for by the deceased merchant, was educated at Eton and Christ Church, Oxford. He does not seem to have taken a Degree at the University, but obtained a commission in the King's Dragoon Guards. While marching with his regiment through the town of Coventry, our young dragoon was smitten by the *beaux yeux* of Miss Sarah Saunders.¹ He obtained an introduction, proposed, was accepted, and married her in the year 1800. Very soon military life lost its charm, and Norris sent in his papers. Robert Landor, younger brother to the poet, and distant cousin to Charles Norris, was at this time his great friend.

The Landors spent a good deal of time at Swansea and Tenby, and it seems not improbable it was at their suggestion that the young couple purchased a yacht (The Nautilus), and sailed in her to Milford, where they resided for some years. Charles Francis Greville had lately founded Milford, which was then expected to do great things.

After a ten years' sojourn on the banks of the Haven, Norris, again putting his worldly goods into the old Nautilus, sailed in her

¹ These Saunders were a very stubborn stock. Lawrence Saunders, the well-known martyr, was burnt at Coventry, in 1555, for Protestantism, by Queen Mary; and another ancestor, one Julius Saunders, suffered two years' imprisonment for Presbyterianism, under Charles II.

to Tenby, where he took a house in Bridge Street.¹ During his residence in Bridge Street, Mr. Norris completed the chief work of his life. In 1810 he issued two numbers of a very ambitious work.² The design of this serial was that each number should contain six oblong folio plates. Each county, certain districts, towns, and even buildings (provided they produced sufficient matter for one number, were to be complete in themselves, so as to form a distinct publication, and might be subscribed for separately. There was to be no truckling to gentility. No "modern seats, temples, or summer-houses" were to be introduced. Before this ill-starred publication was launched, the spirit of cynical independence notable in this last proviso somewhat delayed its appearance.

In 1810 Sir Richard Colt Hoare reigned as leading antiquary of the day. He not only worked hard himself, but being a wealthy and liberal man was always prepared to assist brother archæologists. In his introduction to "The Architecture of St. David's" (the first number of *The Architectural Antiquities of Wales*), Mr. Norris wrote:—"Sir Richard Colt Hoare, in his translation of *Giraldus Cambrensis*, has also inserted several engravings. The commendation which he lavishes on so much exquisite architecture is just and appropriate. I wish that it were possible for me to speak with equal respect of Sir Richard's drawings. The worthy Baronet, in a more recent publication, exults rather too aristocratically in the advantage of a travelling carriage. The advantages are undeniable, but the manner of exemplifying them is injudicious. He throws away disdainfully and imprudently all apologies for his own imperfections, and leaves them, with good-natured contempt, as suitable or necessary alone to the jaded pedestrian."

Some one (presumably his publisher) saw that such a paragraph would prove a very injudicious introduction to an expensive and speculative work, one which pretty well depended for success on the friends of Sir Richard Colt Hoare. So Norris was pressed to rewrite his introduction, omitting this objectionable paragraph; and oddly enough he gave way, although the original introduction was in type, and some numbers actually struck off.

In 1811 the third instalment appeared, and the same year these three numbers, bound together, were offered to the public, the title-page of which ran:—

"St. David's | in | a Series of Engravings | illustrating the different | Ecclesiastical Edifices | of | that Ancient City | Being the three first Numbers of the | Architectural Antiquities of Wales | Published according to the general design, as a separate work for those purchasers who are not interested in the whole | By Charles

¹ It is at present divided into four tenements, adjoining Sparta Houses. Norris fitted it up, and to this day a cornice remains, said to have been designed by him.

² "The | Architectural Antiquities | of | Wales | By Charles Norris, Esq. | Vol. I | Pembrokeshire | No. V | St. David's | Published by John Booth, Duke Street, Portland Place | Printed by William Savage, Bedfordbury | 1810."

Norris, Esq. | London | Printed for John Booth, Duke Street, Portland Place | By J. Bethell, Marshall Street, Golden Square | 1811.”

The work is oblong folio, containing a frontispiece and seventeen plates. These were drawn by Norris, but etched by several hands, viz., J. Landseer, three; Letitia Byrne, four; J. Rawle, five; J. Powell, two; J. Byrne, one; J. Rolfe, one; Elizabeth Byrne, one; W. Cooke, one. There is an introduction to H.R.H. George Augustus Frederick, the Prince of Wales, and twenty-two pages of letterpress. A most beautiful publication it is, doing the greatest possible credit to artist, author, engravers, and printers. Assuredly it did not repay the cost of the choice hand-woven paper on which it is printed.

It has been deemed necessary to enter into these dull details as book-collectors have been somewhat puzzled over this rare work. The same engravings and letterpress appearing under the dual headings of *Architectural Antiquities of Wales* and *St. David's*, dated 1810 and 1811, caused confusion, which the partly suppressed introduction still further confounded. This big work fell still-born; little or no encouragement was given. But printers, engravers, etc., required payment. Most folks would have given up in disgust; but Charles Norris, with indomitable pluck, characteristic of the man, took another course. He taught himself to use the graver, and in one short year had etched no less than forty of his own original sketches of Tenby, and written descriptive matter filling sixty-nine demy quarto pages. So charmed was our author with his own economy, industry, and celerity, that he forthwith issued two synchronous editions of *The Etchings of Tenby*; one a royal octavo containing sixty-four pages of letterpress, as stated above, and forty engravings; the other a demy quarto, with the same matter on eighty-four pages.¹

The drawings in this series are extremely accurate, as was all Norris' work. "Having taken the drawings", he writes, "and executed the etchings myself, I am responsible for their fidelity; and as this rare quality is, in all architectural publications, their principal merit, I rely on it as a compensation for any other deficiency for more ornamental and highly finished engraving, and for those attempts at picturesque effect to which accuracy is too often sacrificed." In *Etchings of Tenby* the engraving was naturally very amateurish. The pictures are not sufficiently bitten in; even the earliest impressions are in many cases blurred; the later ones so indistinct that they are useless; and as a work of art the book cannot be compared with the really beautiful *St. David's* series. Still, from the

¹ It has been supposed that the octavo was printed first, because some (if not all) of the copies lack the complete set of forty engravings contained in the quarto; but as these etchings omitted to bear the same date (April 10, 1812) as the others, it seems we must attribute the dual editions to the eccentricity of the author. Of course the ordinary course would have been to strike off some large paper copies.

archæologist's standpoint, *Etchings of Tenby* is by far the more valuable work, for in it is accurately depicted the remains of a mediæval town, its fortifications, mansions, and cottages, which existed in a more or less perfect condition seventy years ago, but which would have been entirely forgotten had not Norris placed this record on our shelves; while at St. David's, with the exception of a few details in the Palace, little or nothing has been destroyed, and many other pencils have been at work recording.

In 1817 we find our author employed J. Rawle to engrave five drawings of Pembroke Castle, which, with a frontispiece and letterpress (neither of them seems to have been executed), were apparently to have formed a fourth number of *Antiquities of Wales*. So far as the writer of these notes can discover, this number never appeared. These five Pembroke pictures were published jointly by Booth of Duke Street, and John Treble of Tenby and Pembroke. The latter (a bookseller) seems to have suggested to Mr. Norris that he should write *A Historical Account of Tenby and its Vicinity*, to serve as a local guide-book, and that it should be illustrated with views of the neighbourhood. He wrote the book, and sketched two pictures of Tenby,—one from the Hotel, the other from the sea; Manor Bear (*sic*) Castle, Pembroke, Pembroke Dock, and Carew. The book, however, appeared in 1818 without plates.¹ In 1820 a so-called second edition was published, which contains the six plates and a map.² This work was, in truth, no second edition, but the unsold remainder of that published in 1818, provided with a new title-page, a map, and six plates. The errata, too, was removed from the end of the work to the beginning. Why it was not rewritten is hard to say, seeing that it contains nearly as many errors as it professes to correct. The second issue of *The Historical Account of Tenby* was our author's last literary venture.

The memory of Charles Norris is preserved by his pencil, not his pen; for though he wrote good crisp English, the subject-matter was mostly "compiled from the best authors", and his original theories were not happy, "Early Flemish Architecture" for instance.

From an entry in the Minute-Book of the Tenby Corporation we find Mr. Norris rented a yard in Bridge Street from this body in 1817; and that on October 15th of the same year he took up a lease of Waterwynch from Mr. Francis Sleeman, and that a new lease was granted to him (Mr. Norris) for sixty years, or three lives, the lessee binding himself to expend at least £200 in building a house within two years from date of lease.

In person Charles Norris was middle-sized, and very strong. An

¹ "An Account of Tenby | containing | an Historical Sketch of the Place | compiled from the best authorities | and | a description of its present state | from recent observations | with particular notice of the various | objects of interest in its | vicinity | Pembroke | Printed by W. Wilmot for John Treble, Pembroke and Tenby | Sold also by Messrs. Longman Hurst | Rees Owen and Brown, London | 1818."

² The latter published by Richard Laurie, Fleet Street; the former engraved by D. Havell, and published by Treble.

excellent pedestrian, he tramped the country, with easel on back, from Strumble Head to Monkstone Point, thinking nothing of a walk from Tenby to St. David's; and occasionally journeying on foot to Swansea, that he might visit his cousins, the Landors, then residents in that town. Walter Savage Landor was in Paris in the year 1802, and writes from thence to his sister Elizabeth: "I stood within six or eight yards of Bonaparte for a quarter of an hour. His countenance is not of that fierce cast which you see in prints, and which, perhaps, it may assume in battle. His figure and complexion are nearly like those of Charles Norris."

Our author particularly prided himself on independence, and, like his cousin Landor, carried this virtue to a point that verged closely on eccentricity. When Mr. Jacob Richards, of Croft House, leased the Croft from the Tenby Corporation, he put a padlock on a little wicket-gate then standing at the north end. Mr. Norris wrote a suspiciously civil note to Mr. Griffiths, the Town Clerk, requesting him and Mr. Richards to come to the gate next day, and talk the matter over. On their arrival these gentlemen found Mr. Norris already on the ground, armed with a large hammer. Without a word he knocked off the padlock, and then threw it with all his might at the Town Clerk, hitting that unfortunate official on his waistcoat. "Please make a note of that, sir", he said, "and kindly place the padlock among the archives of Tenby." Norris then shouldering his hammer, marched back in triumph to Waterwynch.

In 1838 Colonel Owen (now Sir Hugh) resigned the Pembroke Boroughs, and Sir James Graham was asked to stand, as it was considered he would prove a valuable "Dockyard Member." Nominally a Tory, he was known to hold extremely Liberal views on certain points, so it was thought he might be carried without contest by a local coalition of parties. With this object in view invitations were issued from some of the country houses to representative gentlemen of both parties, asking them to dine with Sir James. One of these "happy family" feasts was held at Lamphey Court, at which Mr. Norris was requested to attend. In those days etiquette was all-powerful; and in a case of this sort, where every man expected to meet his own particular pet political aversion, he naturally arrayed himself most punctiliously. Fancy the host's horror on seeing Mr. Norris arrive in a morning coat and a pair of antediluvian white pantaloons tied with ribbons round the ankles! Of course this attire was chosen with *malice prepense*, for a man who had been educated at Eton and Oxford, and subsequently held a commission in the King's Dragoon Guards, knew well enough what a commotion his eccentric toilette would create among the stiff, starched guests assembled at that solemn festival.

Besides his published works, Mr. Norris left a vast collection of beautiful architectural drawings. These have been, to a great extent, dispersed; but his son, Mr. R. Norris of Rhode Wood House, Saundersfoot, still preserves a good many.

John, the elder brother of our author, succeeded to the now his-

toric house of Hughenden, Bucks; but dying without issue, it passed to the Lewis family, through whom it came into possession of the late Lord Beaconsfield.

By his first wife, Miss Saunders, Charles Norris had thirteen children, four sons and nine daughters. Of these, two only survived him. By his second wife, Miss Harris, he had three children, two sons and one daughter, of whom one son and the daughter survived.

Charles Norris died in his house of Waterwynch, near Tenby, in 1858, and was buried in the Tenby Cemetery. *Requiescat in pace.*

E. LAWS.

THE CONGRESS OF ARCHÆOLOGICAL SOCIETIES.—The third Annual Congress of Archæological Societies in union with the Society of Antiquaries was held at Burlington House on Thursday, July 23rd, Dr. Evans, F.R.S., the President of the Society of Antiquaries, in the chair.

The first subject for discussion was the extension of the Ancient Monuments Act. General Pitt-Rivers remarked that he was appointed to the office of Inspector of Ancient Monuments at the time of the passing of the Act in 1882, and after seven years' experience of this permissive Act, the action of the Government became so passive that, as owners were no longer encouraged to put more monuments under control, he offered to resign his position; but eventually he consented to retain it nominally, though drawing no salary. He must confess the Act was not doing, and had not done, a great deal of good, although it had been successful to a certain extent. The best of the owners were persuaded to place their prehistoric monuments under the operations of the Act without much difficulty; but over those who wished to destroy, or who were culpably careless, he had no control. Then, again, the full penalty of £5 was absurdly inadequate. Whilst recognising the great care taken by most landowners, and anxious not to unduly interfere with the rights of property, he thought the Government should have some power to veto destruction.

The Chairman (Dr. Evans) spoke more especially on the subject of Sir John Lubbock's Bill of the present session, whereby he proposes to extend the permissive clauses of the Act of 1882 to monuments of a later date, and reported that the Society of Antiquaries had supported the principle of the Bill by a resolution in March 1891. He also stated that in 1872, at the suggestion of the then First Commissioner of Works, the Society of Antiquaries had, with much trouble, drawn up an elaborate list of sepulchral monuments throughout the kingdom that were specially worthy of national care; but nothing further came of it.

General Pitt-Rivers fully agreed that many of our mediæval monuments and remains were quite as worthy (if not more so) of preservation as those that were termed prehistoric, and said that he wished some veto-power on destruction could be devised to save

the mediæval as well as the early monuments ; but he thought that it was only very occasionally that Vandalism occurred, and that it would not be fair to the landowners, or satisfactory to the taxpayers, to attempt to alienate from private estates those portions whereon stood so many historic ruins.

The Rev. C. R. Manning instanced Norfolk cases of destruction, and Chancellor Ferguson spoke of the disastrous use of Bewcastle as a quarry for building stones.

Dr. Cox said he was disposed to go farther than the Inspector of Ancient Monuments. A power of veto would often be of no good. The remains might be permanently defaced or removed before any authority could be set in motion. If, however, a schedule was drawn up of those monuments which were not to be touched or destroyed, under some very heavy penalty, even without the nation acquiring the site, much good might be done. But something ought also to be done with regard to those fine remains, the owners of which either wilfully or ignorantly permitted their steady deterioration. He instanced the extensive and famed ruins of Rievaulx Abbey. During the five years he had lived in that neighbourhood he had been a frequent visitor ; and although the owner (the Earl Feversham) now charged one shilling entrance, sad deterioration was noticeable year by year, particularly in the walls of the noble fraternity. Lord Feversham would, doubtless, never permit active Vandalism ; but it was an almost equivalent evil, though the motive was different, to suffer great trees to grow up in the walls, and immense masses of ivy to overhang, so that every gale of wind shook and dislodged the masonry. The only piece of the original stone groining of the roof now remaining would almost certainly perish from this cause before another season. If owners, noble or otherwise, neglected to maintain such historic monuments, the State should step in, take charge, and do the necessary work.

The Dean of Winchester said that he thoroughly supported Dr. Cox, for he had smarted much through the neglect and carelessness of those owning historic remains. The right of inspection and the right of registration of all such monuments required much extension. Because any one had accidentally been born in the possession of, or had afterwards acquired, that which was of ancient, historic interest, the fact did not in the slightest degree justify careless or wanton treatment. The State was the true owner, and should preserve them for the people and for the nation at large. He mentioned that the new and excellent Bishop of Winchester, desiring to live closer to his work, was wishful to dispose of a palace that had been King Alfred's, and that possessed various Anglo-Saxon remains. If it were sold, it was quite possible that a road would be driven over the site, and this ancient building destroyed. The State ought to have the power instantly to step in, and check such action. His views might be, and were to a great extent, Socialistic ; but it was only by the operation of such views that national monuments could be preserved for the nation.

Mr. Garnett, C.B., spoke of instances of gross mistreatment of monuments during church restorations in Wales.

Mr. St. John Hope pointed out that one reason why so many ancient monuments had not been placed under the present Act was that the owners could see no appreciable danger or decay in earth-works such as Old Sarum, or in rude stone monuments such as Stonehenge; but if the principle was extended to the best of mediæval stonework, he felt sure that owners, who regretted the deterioration that they noticed year by year, would be glad to put such buildings under State control and repair.

Mr. Ralph Nevill, F.S.A., thought that many of the intelligent middle class were more alive to the value of the remains under discussion than the landowners.

Eventually, after further discussion, and after it had been stated that Sir John Lubbock would probably reintroduce a similar measure next session, the two following resolutions were unanimously carried:—

“That this Congress, having taken into consideration the draft of a Bill to extend the Ancient Monuments Protection Act, 1882, beg to express to Sir John Lubbock their approval of the principles therein involved.

“That in the opinion of this Congress it is desirable that the Government should have some powers that would enable them to prevent the destruction of ancient monuments by the owners, whether private or corporate.”

The next question was Parish Registers and Records. At the last Congress a strong Committee was appointed to deal with this question, of which Dr. Freshfield, V.P.S.A., is Chairman, and Mr. Ralph Nevill is Hon. Secretary. Mr. Nevill read the Report and suggestions, and expressed a hope that they would soon be able to issue an alphabet of register-characters, and also a list of all the Registers that had been printed, which list the Societies in union might like to bind up with their respective Proceedings.

In the discussion that followed, Mr. Green, F.S.A., spoke in favour of the old suggestion of bringing all Parish Registers to London; but this was promptly opposed by Chancellor Ferguson, who evidently carried most of the Congress with him. Eventually it was agreed “That the Report of the Parish Registers and Records Committee be received, and the Committee continued, and that a sum of £5 be placed at their disposal.”

It was also agreed that each Society in union pay a subscription of one guinea towards the expenses of the Congress.

The continuation of the Archæological Survey of England on the lines laid down by Mr. George Payne in his Map of Kent was brought before the meeting. The President announced that the map and index to the archæology of Hertfordshire, which he was preparing, would be issued during the next few months. Chancellor Ferguson reported good progress with regard to the survey of Cumberland and Westmoreland; the index, covering fifty-two

pages, being already in type. It was also stated that the surveys of Berkshire and Surrey were actively progressing. This is one good result that has already ensued from these Congresses.

The next subject brought before the Congress was a classified index of archæological papers. Upon this question there was at first considerable divergence of opinion, some being in favour of all the Societies contributing an account of their papers year by year to a scientific and archæological year-book of a particular publisher, whilst the majority wished that the work should be entrusted to some known antiquary, and that the result should be sent annually to the different Societies. At last, as a compromise, the following resolution was adopted by a considerable majority:—

“That this meeting is of opinion that it is desirable that the index, as suggested, should be prepared under the authority of the Congress, and that the best method of carrying this out be referred to the Standing Committee.”

The question of a memorial to the Government for a grant towards constructing models of ancient monuments was, at the suggestion of General Pitt-Rivers, deferred.

The Standing Committee for the Societies in Union, for the current year, was next elected. It consists of the officers of the Society of Antiquaries; E. P. Loftus Brock, F.S.A.; the Rev. J. C. Cox, LL.D., F.S.A.; W. Cunnington, F.G.S.; the Rev. P. H. Ditchfield; Chancellor Ferguson, F.S.A.; G. L. Gomme, F.S.A.; H. Gosselin; Ralph Nevill, F.S.A.; George Payne, F.S.A.; and Earl Percy, V.P.S.A.

After an adjournment the Congress resumed, when the Director of the Society of Antiquaries (Mr. Milman) took the chair, whilst the President (Dr. Evans) delivered an interesting, humorous, and comprehensive address “On the Forgery of Antiquities.” He said that it was mainly founded upon a paper on this subject that he read before the Royal Institution twenty-five years ago, and printed in their *Transactions*; but he pleaded that for that very reason it would be sure to be original to his hearers, as that was a sure process of consigning it to oblivion.

“The economic law of supply equalling the demand was as true of antiquities as of anything else, and it seemed always to be the case that, if there was any keen demand for possession of any particular class of antiques, in due course gentlemen were found who were sufficiently obliging in exercising their talents to ensure all being gratified with that which they coveted. It should be remembered that there were both counterfeits and forgeries. The counterfeit was a reproduction of something genuine, whilst the pure forgery was the invention of a something that had never existed at the time to which it was assigned. Literary forgeries had been numerous. There were the false Gospels, and the inventions of Chatterton and Ireland, whilst quite within their own time there had been the publication of Shakspearean glosses which were certainly not above considerable suspicion. Forged inscriptions were very old

ways of attempting to deceive the unwary. Three centuries ago there was a rage for the production of highly imaginative Roman inscriptions, one of the most comical of which was a memorial of Tarquin to his dearest wife Lucretia. Roman pottery, genuine enough in itself, has often been made the vehicle of inscriptions added to enhance its value, whilst Roman tiles have been punctured with legionary marks added centuries after they were baked in the kiln.

“Antique gems have long been the subjects of most ingenious counterfeits; but some of the really beautiful work in this direction, of the seventeenth, sixteenth, and even fifteenth centuries has apparently been done as a reproduction with certain added features, rather than with any intention to deceive. Many examples, too, of genuine classic work have been added to or altered to suit the times; such as the addition of a nimbus to a beautiful female antique cameo bust, in order to change it into a representation of the Blessed Virgin. Very few collections of Etruscan and Greek vases can be inspected by the practised eye without the detection of some fraudulent examples, or of those that have been ‘improved’ in modern times. The majolica of Palissy has been so successfully reproduced of late years, that it is difficult to detect sometimes the falsity of examples that claim to be the original ware. Wonderful ingenuity has been expended on china; plain examples, for instance, of genuine Sèvres, incontestably marked, have been scraped, and royal colours and special devices have been applied in fresh paste, and successfully fired. Limoges enamels are another fruitful source of fraudulent imitation, whereby a rich harvest has been secured from the unwary. Some exhibited as genuine at the recent Manchester Exhibition were detected. Ancient glass has not often been exposed to the forger’s art; but even here false incrustations have been sometimes skilfully applied to give an appearance of extreme age.

“Coins, as might be expected, are one of the most fruitful sources of fraud. There is a great variety of ancient base coins, both counterfeit and altered. Some of the early and contemporary counterfeits occasionally possess almost as much interest as the originals, if not more. The gold and silver coins of most of the emperors were reproduced plated on iron or on some heavy base metal; and it is curious to note that prominent amongst these clever forgers were our ancestors the ancient Britons, of whose productions the speaker possessed several examples in his own collection. Some amusingly ingenious coins bore their confutation on the face, save to the most credulous; as, for instance, a head of Priam with a view of Troy on the reverse; and Dr. Evans thought he had seen Dido with the reverse occupied by Carthage! Sovereigns for whose memory there was any popular sentiment were generally well supplied with coinage. Mary Queen of Scots was singularly well off in this respect, whilst coins were extant declaring Lady Jane Grey Queen of England; which would, of course, be of surpassing

interest provided they were genuine. Richard Cœur de Lion was a most popular monarch in English estimation; at all events now that centuries remove us from his time. Cabinets of coins lacked any of this reign; but an ingenious forger of the name of Singleton undertook to supply them, only, unfortunately for the success of his scheme, he reproduced details of the pennies of William I and II, which were too early for the time of Richard. (Here, amid much amusement, the President produced a coin that he said would have been that of Richard I if he had produced any. It was one that he himself had constructed by using dies that he had specially engraved on a worn fourpenny piece of William IV!). The fact is that Richard had no coins of his own, but continued to reproduce those of his father Henry. Coins fairly old in themselves have often been used as the medium of greater age: thus a crown of Elizabeth is extant showing through the lettering an only partially obliterated 'Gulielmus Tertius'. Becker, at the end of last century, was the clever engraver of a number of counterfeit Greek and Roman coins. To give the requisite surface of worn age to his productions, it was his ingenious method to enclose his specimens in a box containing a number of iron filings, and then to take the box out for a drive or two on the jolting roads of his day! After Becker had supplied so large a number of his counterfeits as almost to glut the market, he coolly turned round and confessed, and turned an honest penny by producing sets of his dies, so that now there are few of our large collections that do not possess specimens of Becker's dies.

"Another style of prevalent deceit is the finding of coins in special localities. This is peculiarly the case with London, where there is hardly ever an excavation for foundations but coins (often of the most absurdly unlikely description, such as Greek or Alexandrian, and sometimes of quite a modern date) are 'found' by clever workmen, sometimes at fabulous depths. Some thirty years ago there was a large manufactory of 'old' lead and pewter articles said to be found during the construction of the Docks at Shadwell. Reliquaries and impossible heart-shaped vessels were turned out, on which a date was generally stamped of the eleventh or twelfth century; but they blundered in giving the year in Arabic numerals two or three centuries before such numerals were in use. These forgeries were sown almost everywhere, and notwithstanding their clumsiness (several examples were produced for the benefit of the Congress) evidently commanded a good market. The President said that he had even had these things of "cock metal" sent over to him from the diamond fields of South Africa, where it was alleged they had been disinterred at a depth of 3 ft. from the surface. Mr. Reed, some years ago, laid a trap for these gentlemen. He inquired of some of the workmen in London who were in the habit of producing these things if it was true that they had found one with the figure of a bishop upon it. No; they had seen nothing of it. Then producing paper and pencil, he drew the kind of thing he meant

with lettering below. Ah, yes! they believed one of their mates had turned up something a bit like it, and they would try to find him. Accordingly, in a day or two, a corroded *quasi* relic was produced to Mr. Reed with the effigy of a bishop thereon; and lo! below the figure they had put his own lettering of 'Sanctus Fabricatus!' This trade in 'cock-metal' seems now to have dropped out, and fabrications in brass have taken its place. An ancient dagger was produced of recent manufacture, and several members of the Congress testified to having seen, or had offered to them, like examples.

"Carvings in ivory, both of ecclesiastical and classical designs, are not uncommon modern forgeries. As an example of the latter class Dr. Evans produced a small long-toothed comb, on the handle portion of which were a wolf and Romulus and Remus cleverly carved in a sunk medallion. This, he said, was a modern forgery from the Rhine district. The forged ecclesiastical ivories are produced in the south of France. Seals have been sometimes forged, particularly those of a rare kind, such as those engraved on jet.

"The operations of 'Flint Jack' and other less skilful followers of his trade are well known in their imitations of flint and stone implements. Perhaps the cleverest work ever accomplished by 'Flint Jack' was the working of a fossil alleged to be taken out of the chalk. Of late a school of forgers have been at work in the neighbourhood of Epping, producing polished stone hatchets, of which some examples were exhibited. They can, however, be detected without much trouble by the practised eye, because they are produced on revolving grindstones, whilst the original were patiently polished and worked on flat stones. Flint arrow-heads were a speciality of the notorious 'Flint Jack'; but the President was able to produce two such perfect examples of his own forging that they were calculated to deceive even the most experienced. They had been worked by him as experiments. One of them was the result of pressure applied from pieces of stag's horn, and the other was formed from old stone tools.

"Palæolithic weapons and implements from the gravel-drift have also been made largely in modern days. They can usually be detected by the absence of—(1) lime incrustations, and the discoloration thereby produced; of (2) dendritic markings that look like tracings of twigs, but are caused by manganese; or of (3) bright spots where they have been brought into contact with other flints. At Amiens, however, the workmen who dispose of these palæolithic implements have discovered an ingenious way of producing the action of water as a solvent on the freshly chipped edges of their counterfeits. Their plan is to let these stones lie for months in the boilers by the side of their stoves before offering them for sale. The favourite reproduction of the bronze age is the socketed celt; but one of the simplest ways of detecting the counterfeits is through their being made of too heavy metal."

At the conclusion of this address, which was obviously much ap-

preciated, a brief discussion took place, Mr. Milman noticing some of the forgeries in connection with old plate and plate-marks; Chancellor Ferguson pointing out that sometimes, without any fraudulent intent, old inscriptions had been renewed on later plate; and Mr. E. P. Loftus Brock, F.S.A., expressing a hope that illustrations of the more common modern frauds might be circulated among the different Societies.

The last question was "Field-Names", upon which Dr. Cox (chief originator of these Congresses) read a brief paper, adding certain extemporary remarks and suggestions. The chief value of the paper lay in the information it gave as to the whereabouts of the old award, or enclosure-maps, as well as the later tithe-commutation maps, showing where duplicate copies are or ought to be kept, in case those that should be in the parish chest are missing or stolen. He showed how often, and how entirely illegally, these maps found their way to solicitors' offices, or to the agents of big estates. He recommended that the different county Societies should take up the highly important and most valuable question of field-names, marking them on the larger sheets of the Ordnance Survey.

At the conclusion of Dr. Cox's paper and remarks he was asked by Mr. Seth Smith and others to publish that which he had stated, a course which it seems desirable should be followed. It was considered that the subject should be taken up specially at some future Congress when more progress had been made with the archæological surveys.

Dr. Cox promised to produce next year maps of his own parish and of adjoining districts filled up in the way that he thought was desirable.—*Athenæum*, Aug. 1, 1891.

CARDIGANSHIRE INSCRIBED STONES.—It gives me great pleasure to learn that the interest taken in the preservation of the early Christian and inscribed stones of Wales has induced a new worker in the field, Mr. J. W. Willis-Bund, to form a collection of photographs of those still existing in Cardiganshire; and I am happy to find that one at least not previously known is now recorded in the paper on that subject published in the July Number of the *Archæologia Cambrensis*, p. 233.

I think it is unnecessary for me to say that I have always been ready to admit of correction in respect to my figures of these ancient relics published in the *Arch. Camb.*, where and when any of them were found, on subsequent examination, to be incorrect; but in the case of the three stones mentioned in the report of Mr. Willis-Bund's researches I object to be thus criticised.

1. The Pont Vaen Stone (p. 234), described and figured in the *Lapidarium Walliæ*, p. 139, Pl. LXVI, fig. 2 (of which no description or figure has hitherto appeared in the *Arch. Camb.*). My short but careful description stated that it had been "found during the Lampeter Meeting of the Cambrian Archæological Association in August

1878, *embedded into* the wall of the south-west angle of the cottage at Pont Vaen, half a mile west of Lampeter, just where the road to Aberaeron branches from the Newcastle-Emlyn road. It is about 6 ft. high, half being buried¹ in the angle of the wall of the cottage, and the other half forming part of the wall of the *adjoining enclosure*, into which it had evidently formed one of the gate-posts, one of the staples still remaining on the north side of the stone, below which is the figure of a cross formed of simple, double incised lines, the left hand limb of which is hidden in the wall of the cottage. It is said to have been brought from the neighbouring Peterwell. It was first mentioned and figured by Mr. Worthington G. Smith in the *Gardener's Chronicle*, Sept. 21, 1878", in which, after speaking of the great yews in Lampeter churchyard, he says, "I was reminded of this tree again a day or two afterwards, on passing an inn called 'The Sexton's Arms.' Not far from the church is an early Christian stone from Peterwell, formerly used as a gate-post; and now, with its back to the road, it stands half embedded in an old cottage-wall. One half of an incised cross can still be seen, and it is by no means impossible that the stone bears some inscription on one of its hidden faces." (P. 369.) A woodcut is given of the stone, corresponding exactly, as will be seen on comparison with my figure, *Lap. Wall.*, Pl. LXVI, fig. 2, 1.

On comparing the above descriptions with the statement concerning the "Pontfaen" Stone² given on p. 234, it is quite evident that Mr. W. Bund has, notwithstanding my very careful description, missed the stone figured by myself and Mr. Worthington G. Smith, and that the stone which he found lying on the roadside at Pontfaen has not previously been recorded, and that it is most probably the corresponding post of the entrance into the *enclosure* mentioned by me in my above quoted description, and miscalled by Mr. W. Bund a field.

2. The "Idnert", Llanddewibrefi, Stone (*Lap. Wall.*, p. 140, Pl. LXVIII, fig. 3). Mr. W. Bund adds nothing to my description except that the letter "d" in "Idnert" is broken through, and that "after 'filius' the letter 'i' follows a mark which may represent AC or AG." In my description it is stated that "after the word 'filius' is the letter 'i' followed by marks which may possibly represent the letters AC or AG." The correction of this misquotation is of consequence with reference to the name IACOBI, suggested as that of a supposed saint, as doubtingly read by Dr. Hübner. The inscription is read by Mr. W. Bund—

"Idnert filius I[AP]
Fuit propter P[n]" ?

It is to be hoped that the photograph will show us which is the correct reading.

¹ Mr. Willis-Bund misquotes my description in stating that this stone is broken through the middle.

² Not to be confounded with the Pontfaen stone, Fishguard.

3. The stone in Llanddewibrefi churchyard (copied by me in *Lap. Wall.*, p. 139, Pl. LXVI, fig. 4, from the Rev. H. L. Jones' drawings) agrees with Mr. W. Bund's description, except that the cross is split through the middle, not on one side it, as there shown.

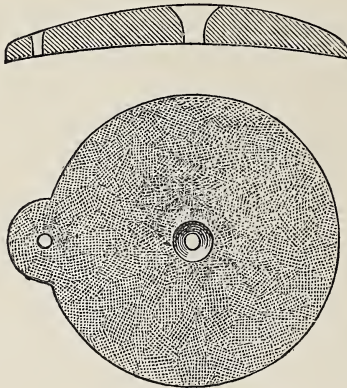
Mr. W. Bund closes his observations with the remark that the stones which he described showed the necessity for a revised list of the Cardiganshire stones; and although he was afraid in many instances photographs will be hardly satisfactory, yet they will probably be more so than anything else. To which I must reply, from the experience which I have had in treating photographs artistically, that a good rubbing is superior to a photograph in representing the irregularities and marks on sculptured or inscribed stones.

I. O. WESTWOOD.

Oxford, 18 July 1891.

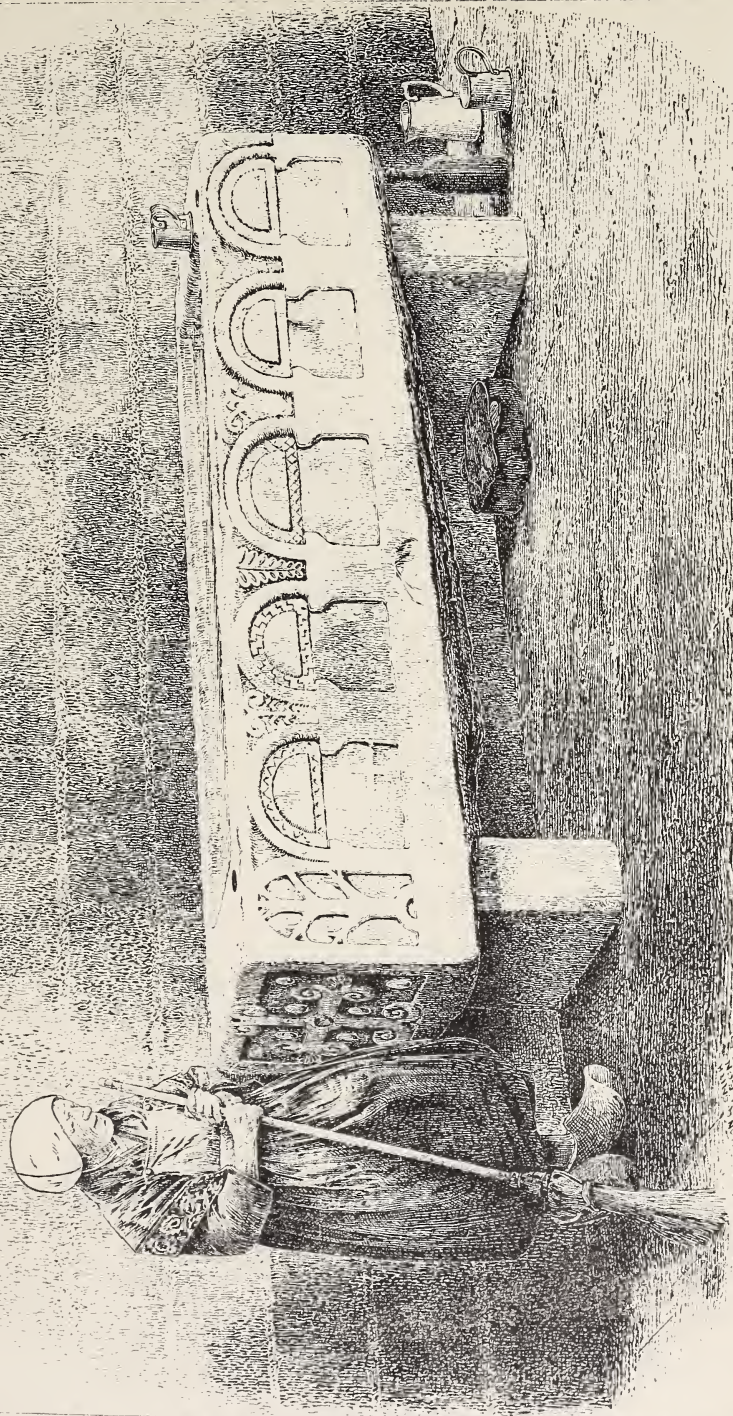
QUERN FOUND NEAR LAMPETER.—The upper stone of a quern or handmill for grinding corn, here illustrated, was found in pulling down a wall at Cellars, near an ancient British camp. It is 1 ft. 2½ in. diameter.

W. E. DAVEY.



REPUTED COFFIN OF CONAN MÉRIADEC.—The stone coffin here illustrated by Mr. Worthington G. Smith was seen by the members of the Cambrian Archæological Association on the occasion of their visit to St. Pol de Léon during the Brittany Meeting in 1889.¹ This remarkable relic is placed against the south wall of the south aisle of the nave of the Cathedral, being supported on two rectangular pillars, one at each end. The coffin consists of a rectangular block of granite hollowed out in the usual way. It is 7 ft. 8 in. long by 2 ft. 3 in., to 2 ft. 4 in. wide, by 2 ft. deep, outside; and 6 ft. 1 in. long, by 1 ft. 5 in. to 1 ft. 8 in. wide, by 1 ft. 1 in. deep, inside. The

¹ See *Arch. Camb.*, 5th Ser., vol. vii, p. 162.



COFFIN OF CONAN MÉRIADEC
— CATHEDRAL ST POL DE LEON
BRITANNY

four vertical faces are ornamented with sculpture in low relief as follows:—

North Side.—A conventional tree within a round-headed panel, next the east end; and an arcade of five semicircular arches springing from flat pilasters having stepped capitals like those to be seen in Saxon architecture. The spandrels are filled in with conventional foliage, and there is a narrow band of geometrical ornament running round the inside of each of the arches, and horizontally across between the capitals. The ornament consists of chevrons, a Z key-pattern, a row of lozenges, etc.

South Side.—A similar design to that on the north side, but hidden against the wall.

East End.—An ornamental cross with spiral terminations to the arms, and surrounded by eight raised bosses on a sunk background.

West End.—A conventional tree.

The coffin is now used as a holy water-vessel. The cover has disappeared; but according to a writer of the seventeenth century it was inscribed, in ancient characters, "Hic jacet Conanus Britonum Rex." The style of the art shows the coffin to be of the eleventh or even twelfth century, so it is quite impossible that it can be the tomb of Conan Mériadec, the first King of the Britons, who is supposed to have lived in the fourth century. Even the existence of Conan himself is doubtful.

J. R. A.

INTERESTING DISCOVERIES AT MOLD.—Some most interesting discoveries of very ancient ruins have been lately made at the Bailey Hill, Mold. Agreeably with a request from the Committee of the Welsh National Eisteddfod, Rhyl, upon the instructions of the Local Board some of the scavengers of the town were put to work on the grounds of the Bailey Hill for the purpose of finding a stone for the Bardic Circle. The men commenced to dig on the summit of the hill with this object, and after going 3 or 4 ft. deep came across a large quantity of stone, and being ordered to proceed with their work discovered a wall and part of a circle. They were then authorised to resume their work in another direction. Operations were afterwards made at the foot of the Hill, where their labours were still more successful. Here, with but little exploration, a wall 6 ft. in width was found, and a number of human bones were taken from the soil. Some little distance away another wall was exposed, which measured no less than 10 ft. in width. The walls are parallel, with a space of about 4 yards between, and are supposed to be an entrance to a tower embedded in the soil, and covered with trees. Much interest is taken in the discovery by the inhabitants.

CARVING AT KIDWELLY CASTLE.—In view of the discovery of a piece of carving on a wall of Kidwelly Castle, it may be of interest

to state that the Castle was built by William de Londres, a Norman knight, soon after the Conquest. It was destroyed in 1093 by Cadwgan ap Bleddyn, and was rebuilt in 1190 by Rhys, Prince of South Wales. It was again demolished; this time by Rhys, son of Gruffydd ap Rhys; and being once more erected, it underwent various changes till it fell into the hands of the Crown. It was given by Henry VII to Sir Rice ap Thomas, whose monument is in St. Peter's Church, Carmarthen.

Of the finding of the carving a correspondent writes: "Last Sunday a friend made a discovery in Kidwelly Castle. I went there yesterday afternoon to have a look at it. I lit a candle, and had a good look round, but could not find anything for a long while. I gave up the hunt, and was on the point of leaving when I hit upon the carving. Inside one of the most perfect towers, and in a very dark corner, there are remains of a hunting scene cut in the stone and mortar. A hound is distinctly seen, then a hunter on horseback, the rider holding the reins with one hand, and in his right is held out straight something which I cannot make out. The horse seems to be galloping. *The Saturday Review* says that the chapel in the Castle was built by King John, who was fond of visiting Kidwelly."

DOG-TONGS AT CLYNNOG FAWR CHURCH, CAERNARVONSHIRE.—The dog-tongs is an article of church furniture which, owing to the changed habits of church-goers since the last century, has now fallen entirely into disuse, so that specimens are rarely to be met with. One from Llanynys Church, Denbighshire, was exhibited at the Wrexham Meeting in 1874, and another from Clodock Church, Herefordshire, was exhibited at the Abergavenny Meeting in 1876. The latter is described by Archdeacon Thomas in an interesting notice in the *Arch. Camb.* (4th Ser., vol. viii, p. 212), in which he mentions incidentally the existence of another example at Gyffylliog.

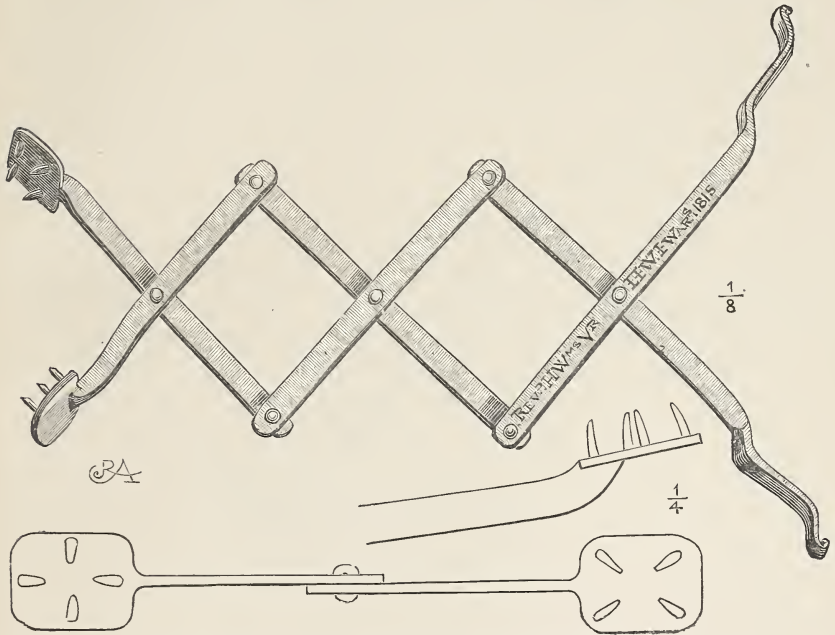
It is, perhaps, hardly necessary to explain that the object of the instrument was the ejection from the building of dogs that might render themselves objectionable by their bad behaviour during Service. The mechanical principle of the apparatus is that of the "lazy tongs" with which some of us are more familiar. The tongs consist of a series of bars pivoted together at the ends and in the middle, so as to form a piece of lattice-work which can be extended or compressed at will by pushing the handles at the end of the lattice-work either together or apart.

The operation of extending the lattice brings the jaws at the end of the tongs furthest from the handle together with a snap, so as to render the seizing of an object at a short distance quite easy. The end of the tongs appears to shoot out with great velocity when the handles are pressed together, for each individual lozenge of the lattice becomes longer, and is at the same time pushed forward by the increasing of the length of the lozenges behind it. The velocity

thus accumulates all the way from the handle to the jaws of the tongs.

The ignominious and, no doubt, rather cruel method of expelling the canine offender is thus graphically described by Archdeacon Thomas: "The dog-tongs had only to be taken off the seat on which they lay so innocently, and the handles brought quickly together, when out shot the jointed folds and arms, and in an instant seized the helpless wretch around the neck or leg, and without danger or ceremony extruded him from the place."

The dog-tongs mentioned in Archdeacon Thomas' paper are of



Dog-Tongs in Clynnog-Fawr Church, Caernarvonshire.

wood; but the pair at Clynnog Fawr Church, here illustrated, is of iron. This example was seen by the members during the Caernarvon Meeting in 1877. Its perfect state of preservation and dated inscription make it particularly interesting. The instrument consists of six bars three-quarters of an inch wide by three-sixteenths of an inch thick, jointed at the ends and in the middle, so as to form a lattice, with two lozenges in the middle and a half-lozenge at each end. The pivots are six inches and a half apart, centre and centre. The jaws are furnished with a set of four teeth at each side, which are ingeniously arranged so that a tooth on one side is opposite a space between two teeth on the other side. One of the bars with the handle at the end of it is inscribed

REV^D H W^{MS} V^R(Rev^d. H. Williams, VicarI I W. I W^{AR}S 1815

I. I. W. I., Churchwardens, 1815.)

Any member who has notes relating to churches where dog-tongs still exist, or reference in church accounts to such things, is requested to communicate with the Editor.

J. R. A.

INSCRIBED STONE AT SOUTHHILL, CORNWALL.—In the Rectory garden at Southhill, Churchtown, which is about three miles north-west of the market town of Callington, the interesting discovery has just been made of another of those ancient inscribed stones which furnish material for the speculation of searchers who are learned in antiquarian lore.



Inscribed Stone at Southhill, Cornwall.

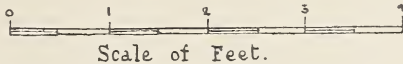
Mr. J. T. Blight, in his *Ancient Crosses of Cornwall*, mentions that a cross stood "in the garden of the Rectory, Southhill", which was similar to the one illustrated by him, and standing at Higher Drift in the parish of Sancreed.

Careful search was made for this stone cross on Sept. 3rd last, but with no satisfactory result. The sexton of the parish, an aged man, knew nothing of the existence of such a relic; and the gardener, who has been in the employ of the present Rector and his predecessor for more than twenty years, was equally ignorant. On observing, however, a granite monolith in an oblique position at the eastern end of the Rectory garden, where it was almost hidden by a profusion of ferns and shrubs, I examined it closely, hoping that it might correspond with the description given by Mr. Blight. On its upper surface there were traces of incised work; but as only the

higher portion of the stone was exposed to view, permission had to be obtained to excavate around the sunken end. But the Rector being absent, and the sexton unwilling to spare much time about the experiment, only the upper surface was cleared, when the inscription, as shown in the accompanying illustration, was clearly revealed to view.

The characters were particularly distinct, and in an excellent state of preservation. Of course there will be a difference of opinion as to the reading of the lines. Evidently there are but two words on the stone, and the well-defined contractions indicate the limit in each line. In the first line there can be no doubt about the *CUMI*, and in the second line the letters *N...MAUC* are equally clear. The two semicircular incisions are unusual.

That the stone was originally fixed in an erect position, the slightest examination will show; and the uneven state of the end fully above the ground also proves that those who are responsible



for erecting it in its present position utterly failed to realise its true character and purport, inasmuch as it is fixed upside down. Forming, as it does, the chief attraction in a garden-rockery, the jagged part has claims to natural appearance to which the hidden part can offer little or no pretensions.

The following measurements were taken:—Length of the inscription, 2 ft. 6 in.; greatest width of inscribed surface, 1 ft. 5 in.; width of under-side, 6 in.; thickness of the stone, 1 ft.; length of ditto, 7 ft.

It may be mentioned that although I could not fully examine the sides and end of the inscribed part without removing a quantity of soil and some plants and shrubs, yet the upper face was uncovered sufficiently to ensure that no incised work was omitted in the sketch. But it is quite possible that this is the stone which attracted the attention of Mr. Blight when he visited Southhill about twenty years ago. If so, the raised Latin Cross to which he alludes is

hidden from view. And assuming this theory to be correct, this would be another instance of an early Saxon monumental stone appropriated in post-Norman times to quite another use by the addition of a Christian symbol.

The present gardener told me that when the rockery was formed, about fifteen years ago, during the incumbency of the Rev. F. V. Thornton, he assisted in removing the inscribed stone from Pigs' Court, a short distance below the Rectory (where it was built into an old wall), to its present site. But no notice was then taken of its monumental character.

SAMUEL J. WILLS.

ARCHÆOLOGICAL MAP OF THE COUNTY OF HEREFORD.—We have much pleasure in publishing the following prospectus of the scheme proposed for an archæological map of the county of Hereford, kindly sent to us by Mr. James Davies. The question of the desirability of setting on foot an archæological survey of Wales will be discussed at the meeting of the Committee of the Cambrian Archæological Association to be held at Shrewsbury next spring. In the meantime suggestions and correspondence on the subject are invited.

ED. *Arch. Camb.*

“132, Widemarsh Street, Hereford.

“30th September 1891.

“Dear Sir,—We are requested to draw your attention to the enclosed prospectus of a scheme which was started at the Llanthony Meeting of the Woolhope Naturalists' Field Club, and to invite your co-operation in the carrying it out to a successful issue. The work would soon be accomplished if each person to whom this circular is addressed would be good enough to set down on the printed forms such information as he possesses of the archæological objects in his neighbourhood. The interest and value of the information thus tabulated can hardly be over-estimated. The Committee therefore trust that you will render such assistance, pecuniarily and otherwise, as lies in your power.

“Yours faithfully,

JAMES DAVIES,

J. O. BEVAN,

“Honorary Secretaries to Herefordshire
Archæological Map Committee.

“*Woolhope Naturalists' Field-Club. Archæological Section.*—It is proposed to compile an index of antiquities and archæological map of the county of Hereford. The assistance of the members of the Club, and of all who take an interest in antiquarian subjects is solicited in order to render the work complete.

“*General Scheme of the Work.*—A set of Maps of the 6-in. Ordnance

Survey is kept at the Rooms of the Committee,—provisionally at 132, Widemarsh Street, Hereford. On this it is proposed to mark all objects of archæological interest in the county. When the map is complete, a reduced copy of the map and an index of sites will be published with the Transactions of the Club.

“It is proposed to divide the work into four sections or periods, viz. :—

“1. Præ-Roman: (*a*), Early British trackways and camps, earth-works and tumuli, beacons and fords; (*b*), megalithic remains, cists, palæolithic and neolithic implements, bronze objects, celts, palstaves, spear-heads, sepulchral relics, etc.

“2. Roman: Cemeteries, interments, tombs, and sepulchral relics, foundations, camps, roads, forges, hoards of coins, pottery, glass, personal ornaments, sites of early churches and other ecclesiastical remains.

“3. Anglo-Saxon: Barrows, cemeteries, interments and sepulchral relics, coins, glass objects, personal ornaments, arms, etc., sites of churches and ecclesiastical structures.

“4. Norman: Churches and ecclesiastical buildings, sites of castles, battles, etc.

“Finds of single coins, etc., whether Roman, Early British, or Anglo-Saxon, may be noticed and recorded, but need not be entered on the maps. The exact locality of such discoveries should always be given, together with the date of discovery, and a reference to any published account.

“Printed tabular forms can be obtained from the Honorary Secretaries.

“Any friends willing to assist, either by personal investigation, or by reading and giving reference to the various books relating to the county, are requested to communicate with the Honorary Secretaries; and to prevent confusion and double labour, they are invited to notify the share they are willing to take.

“Members of the Club and contributors can render much assistance by purchasing the single sheets of the Ordnance Survey for their own districts, and filling them up at home; but in all cases the tabular form should also be used. Single sheets of the 6-inch Ordnance Survey can be purchased direct from E. Stanford, Cockspur Street, Charing Cross, S.W., or through Messrs. Jakeman and Carver, Hereford, at a cost of 1s. 3*d.* each; and a skeleton map, showing the divisions of the county, can be obtained for 3*d.* (including postage in both cases).

“Names of fields are most important, especially those occurring in charters, court-rolls, parish or tithe-maps, rate-books, terriers, etc. Names appearing to bear special significance should be marked on the return; and such as cannot be identified should be recorded under the head of the parish to which they belong, together with full particulars of their occurrence. Much information on these points can often be obtained from the maps and plans issued in auctioneers' catalogues on the sale of estates. Members are re-

quested to send sale-catalogues of any estate in their neighbourhood to the Honorary Secretaries.

“Correspondents should note that in a county such as Herefordshire, bordering on Wales, there occur Anglicised corruptions of Welsh names, with historical or topographical indications that may be worthy of record.

“JAMES DAVIES,

“J. O. BEVAN.

“As the funds of the Woolhope Club are not available, the Archæological Map Committee appeal for donations towards the necessary expenses, which may be paid to either of the Honorary Secretaries. Several contributions have been already promised.”



The Pont Vaen Stone, Cardiganshire. (See p. 319.)

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ALPHABETICAL INDEX OF CONTENTS.

VOL. VIII. FIFTH SERIES.

- ABERHAFESP inscribed stone, 23
 Accounts, statement of, Holywell Meeting, 144
 ——— annual statement of, 1890, 160
 Ancient Monuments Act, 311
 Antiquities, forgery of, 314
 Arbory inscribed stones, Isle of Man, 38
 Archæological maps of counties, 313
 ——— map of Hereford, 326
 ——— of Surrey, 239
 Archæological societies, congress of, 311
 Arthurian Legend, Rhys' studies in the, 224

 Ballaqueeney inscribed stones, Isle of Man, 39
 Barri family, 190, 277
 ——— pedigree, 278
 Basingwerk Abbey, 126
 Banks (Richard William), ob., 297
 Bone-Cave, Gop, Flintshire, 71
 Bigelly, early owners of, 277

 Caerwys, place of, in Welsh history, 166
 ——— charter, 182

 Caerwys Church, 68
 ——— effigy, 69
 Cardiganshire inscribed stones, 233, 318
 Chester Cathedral, 116
 ——— St. John's Church, 113
 ——— sculptured stones, 114
 ——— Roman remains, 118
 ——— pig of lead, 119, 137
 Cinerary Urns, Penmaenmawr, 33
 Clynnog Fawr dog-tongs, 322
 Coleshill, battle of, 2
 Conan Mériadec's reputed tomb, 320

 Dog-tongs, 322
 Doiwnng inscribed stone, 135

 Effigy, Caerwys Church, 69
 ——— Holywell Church, 124
 Effigies, Northop Church, 60
 Ewloe Castle, 1

 Flint Castle, 102
 ——— Town Hall, 103

 Gerald the Welshman (Owen's), 148

- Giraldus Cambrensis born at
Manorbeer, 279
- Gop bone-cave, Flintshire, 71
—— tumulus, 70
- Gwaunysgor Church, 73
—— Registers, 73
- Gwynedd, noble tribes of, 241
- Gwysaney, Mold, 62
- Halkin Church, 58
- Herefordshire, archæological map
of, 326
- Holy wells, 8
- Holywell Annual Meeting, 51
—— Church effigy, 124
- Incised stones, Whitford, 136
- Inscribed stones, Arbory, 38
—— Bellaqueeny, 39
—— Cardiganshire, 233, 318
—— Llanddewibrefi, 234
- Inscribed stone, Aberhafesp, 23
—— Downing, 135
—— Kirkmichael, 40
—— Pontfaen, Lampeter, 234
—— Rennes, 27
—— Southhill, 324
—— Winsford Hill, Exmoor,
29
- Inscriptions, Roman, at Chester,
77
- Isle of Man, Moore's Surnames
and Place-Names of the, 299
- Kempston stone saucer, 158
- Kidwelly Castle, carving at, 321
- Kirk Michael inscribed stone,
Isle of Man, 40
- Lake-dwellings of Europe, 150
- Lampeter, antiquities near, 235
—— quern found near, 320
- Llanasa Church, 74
- Llanddewibrefi inscribed stones,
234
- Llanelian holy well, 10
- Llanveigan Church, 81
- Llanuwchllyn, pedigree of Mor-
han ap Sion, 98
- Lingebrook Priory, Hereford-
shire, 185
- Maen y Chwyfan sculptured
stone, 74
- Manorbeer Castle, 191, 279
- Manx Ogams, 38
- Moel y Gaer, Halkin, 59
- Mold Church, 60
—— Baily Hill excavation, 321
- Monasteries, early Welsh, 262
- Mostyn Hall, Flintshire, 135
- Nerquis Church, 65
- Newmarket Church, Flintshire,
72
—— Churchyard Cross, 73
- Newborough, Anglesey, 177
- Northop Church, 59
—— effigies, 60
- Norris (Charles), 305
- Pabell Dofydd (Morgan's), 146
- Parish Registers, transcription
of, 236, 313
—— of Gwaunysgor, Flint-
shire, 73
- Pedigree of Barri family, 278
—— Branes of Branes, 91
—— Einion ap Gruffydd of
Ydeirnon, 93
—— Fychan of Cefnbodig, 97
—— Fychan of Corsygedol,
215
—— Fychan of Penllyn, 98
—— Ffalcus of Harddlech, 216
—— Gwyn of Bala, 99
—— Gwyn of Hendwr, 87
—— Hughes of Werklys, 92
—— Lloyd of Carog, 89
—— Lloyd of Crogen, 93

- Pedigree of Lloyd of Ceiswyn, 96
 ——— Lloyd of Ragad, 90
 ——— Lloyd of Rhiwedog, 209
 ——— Lloyd of Tyfos, 91
 ——— Meiric of Ucheldre, 88
 ——— Morgan ap Sion of Plas yn Ngyllwyd, 98
 ——— Moris ap Sion ap Meredydd of Yfionydd, 217
 ——— Nannau of Nannau, 213
 ——— Prys of Maentwrog, 217
 ——— Prys of Rhiwlas, 99
 ——— Pugh of Mathafarn, 211
 ——— Sion ap Meredydd of Efonydd, 223
 ——— Wynn of Clenenney, 222
 ——— Sir John Wynn of Rhiwgoch, 86
 Penally, early owners of, 277
 Penmaenmawr cinerary urns, 33
 ——— stone vessel, 36
 Penmaen, Gower, thurible, 161
 Pentrehobin, Mold, 61
 Pontfaen inscribed stone, Lampeter, 234
- Quern found near Lampeter, 320
- Roman pig of lead, Grosvenor Museum, Chester, 119, 137
- St. Tecla's Well, 14
 St. Winifred's Well, 15, 124
 Southhill inscribed stone, 324
 Strata Florida Abbey, tile pavements, 303
 Sundials, Mrs. Alfred Gatty's book of, 230
- Thuribles, 162
 Thurible, Penmaen, Gower, 161
 Tower, Mold, 61
 Tumulus, Gop, Flintshire, 70
- Wales, ancient laws of (Lewis'), 42
 Watt's Dyke, 124
 Wells, holy, 8
 Well, Llanelian, 10
 ——— St. Tecla's, 14
 ——— St. Winifred's, 15, 124
 Whitford incised stones, Flintshire, 136
- Yfionydd pedigrees, 217

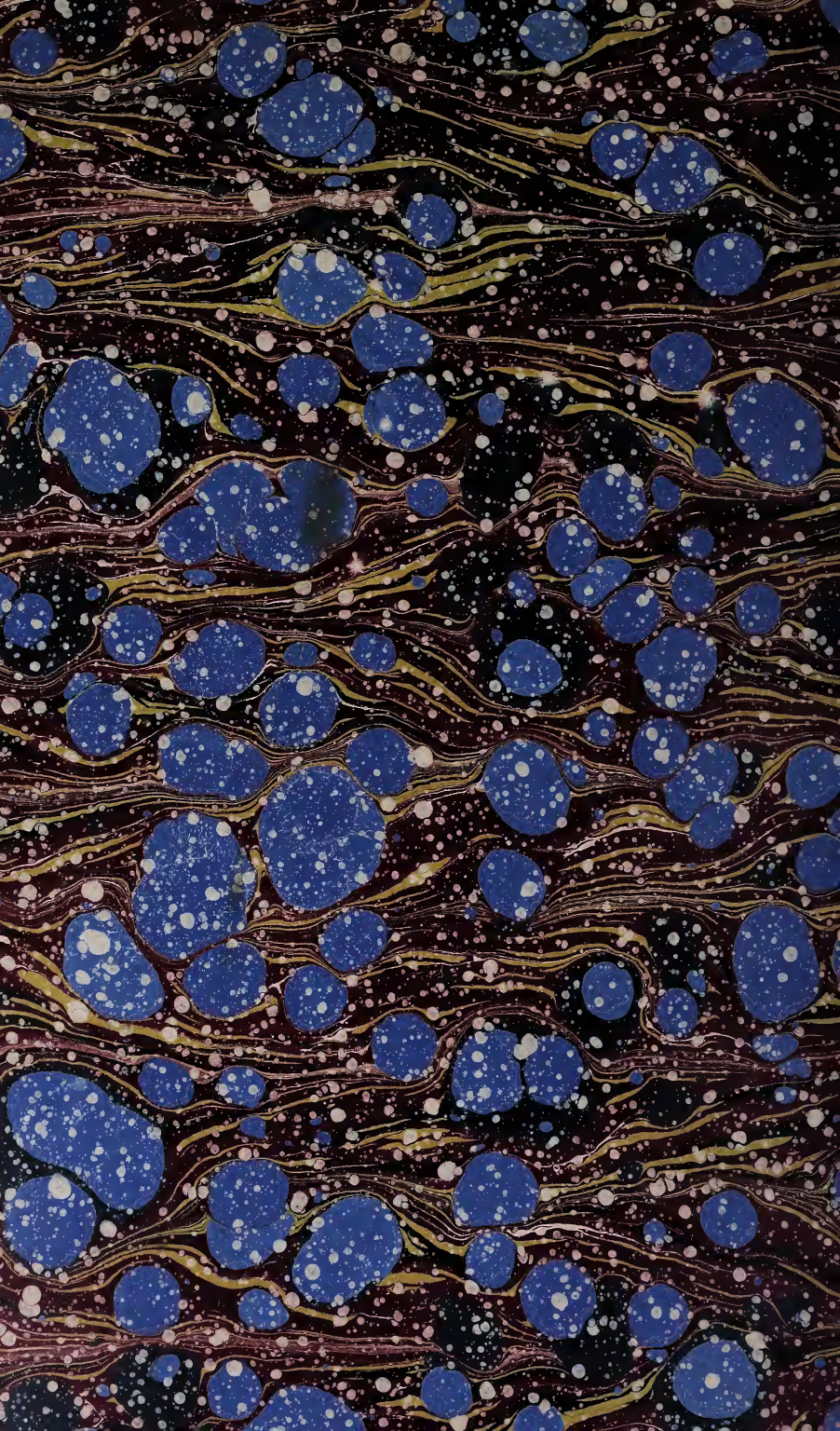
LIST OF ILLUSTRATIONS.

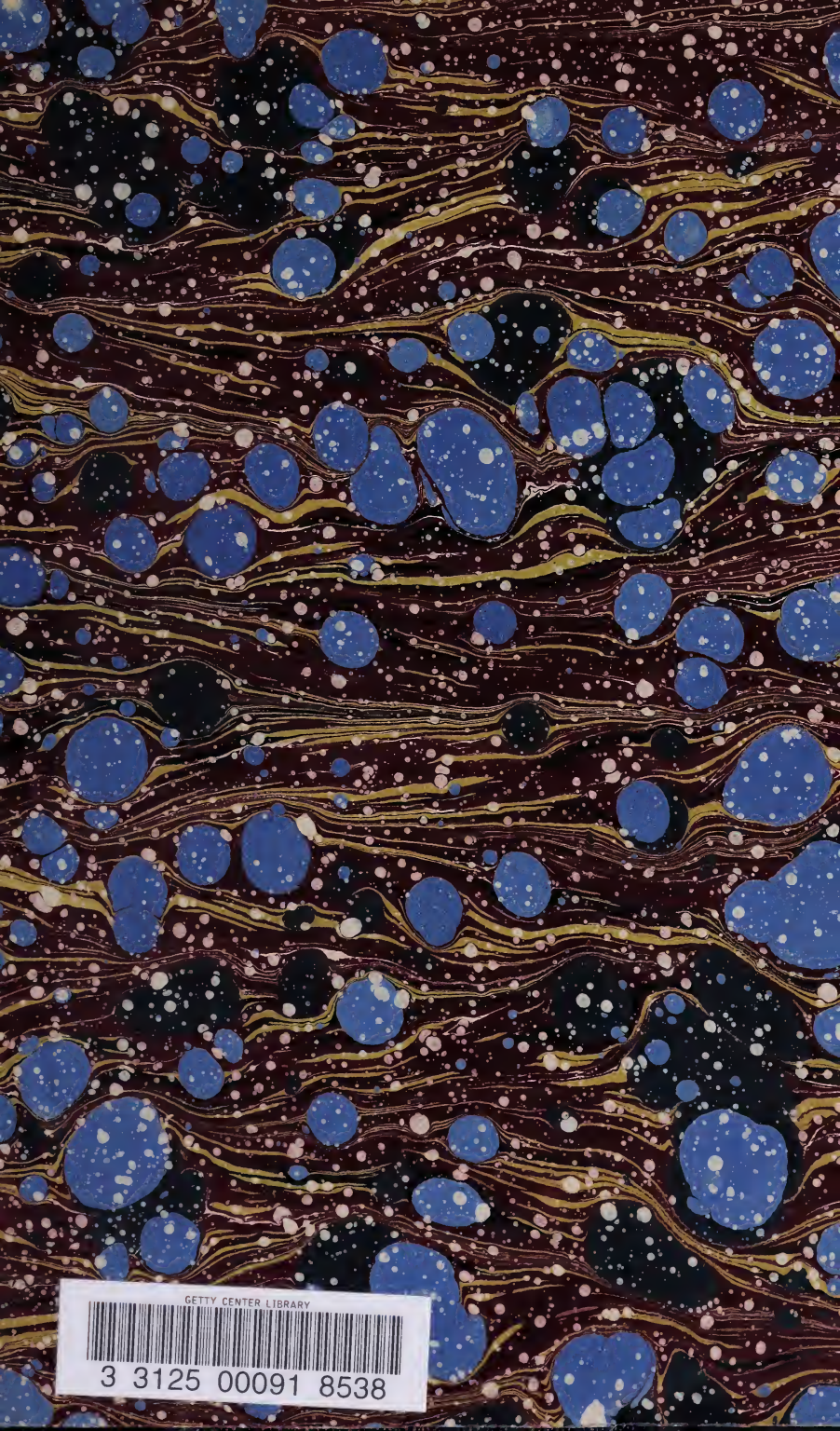
	PAGE
Sketch-Plan of the Ruins of Ewloe Castle, Flintshire . . .	1
Garregllwyd Stone, Aberhafesp . . .	23
Inscribed Stone on Winsford Hill, Exmoor . . .	30
Cinerary Urns, Penmaenmawr . . .	33
Stone Vessel and Urns from Penmaenmawr . . .	36
Bronze Pins found at Penmaenmawr . . .	37
Manx Ogams . . .	38, 39, 40
Piece of Sculpture, Halkin Church, Flintshire . . .	59
Communion-Table in Nerquis Church, Flint . . .	67
Effigy in Caerwys Church, Flintshire . . .	69
Cross in Newmarket Churchyard, Flintshire . . .	73
Sepulchral Slab, Gwaunysgor Church . . .	74
Ditto, Llanasa Church . . .	74

	PAGE
Maen y Chwyfan	76
Plan of Flint Castle	102
Flint Castle and Town, 1610	102
View of the Ruins of Flint Castle	102
The Keep of Flint Castle, from the South-West	102
Etching of Portrait of Sir Roger Mostyn	103
Crosses at St. John's Church, Chester	114
Saxon Stone in the Grosvenor Museum, Chester	119
Inscribed Stone at Downing	135
Incised Stones, Whitford Church	136
Thurible found at Penmaen Church	161
Ditto restored	162
Dagger and Spear-head found near Lampeter	236
Strata Florida Abbey, Tile-Paving, South Chapel, South Transept	303
Ditto, ditto, Centre Chapel, South Transept	304
Ditto, ditto, North Chapel, South Transept	304
Quern found near Lampeter	320
Reputed Coffin of Conan Mériadec at St. Pol de Léon, Brittany	320
Dog-Tongs in Clynnog-Fawr Church, Caernarvonshire	323
Inscribed Stone at Southhill, Cornwall	324, 325
The Pont Vaen Stone, Cardiganshire	328









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