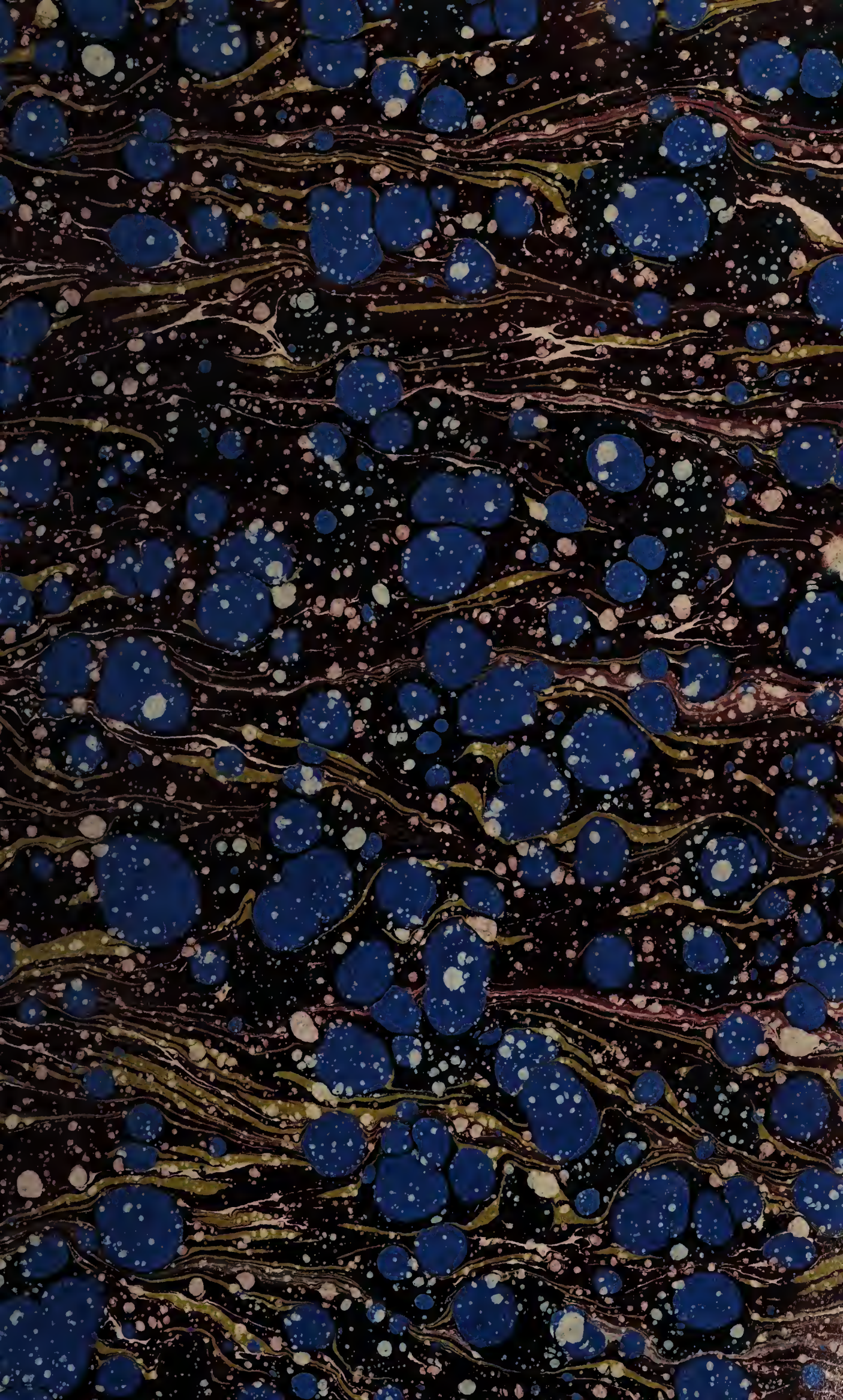




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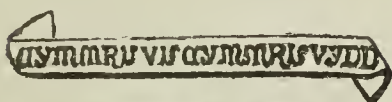
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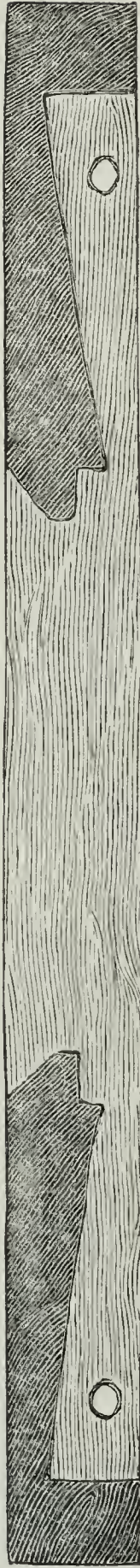
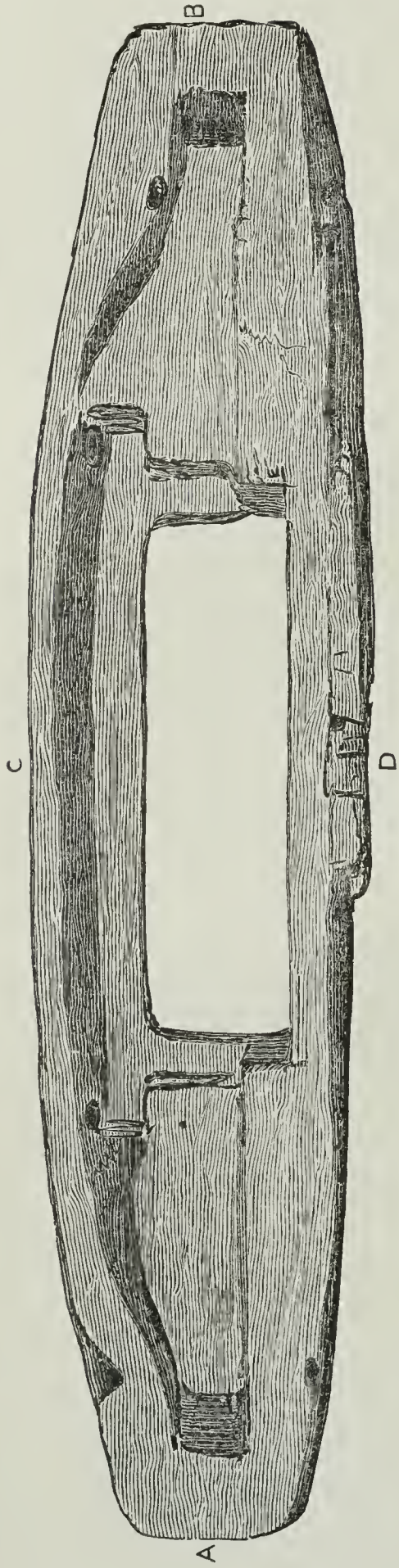
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SECTION THROUGH A·B·



SECTION THROUGH C·D

S. P. M. G.

Archæologia Cambrensis.

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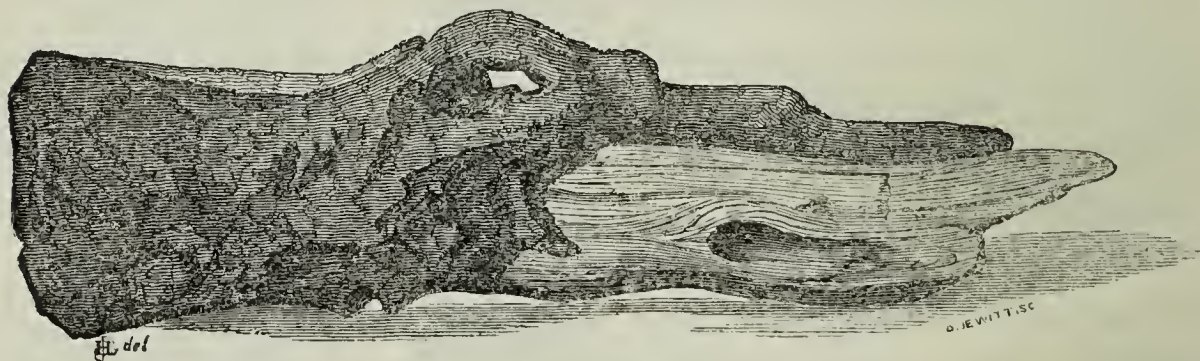
SUPPOSED MUSICAL IMPLEMENT, CARDIGANSHIRE.

THE Annual Meetings of the Association in various districts of Wales have on more than one occasion been the means of bringing to public notice objects of considerable interest, but which had been put aside in some out of the way corner, and probably for years considered, if not mere lumber, yet devoid of interest. In how many cases objects of real archæological value have been lost beyond recovery, from such a cause, it is impossible to form any conjecture; but that many have thus perished no one can doubt. One instance, among others, may be noticed. When the Society met at Ruthin in 1854, under the presidency of Mr. West, the then owner of the Ruthin Castle estate, an enormous tray of old iron articles was sent to the Local Secretary of the Meeting on the speculation that he might be able to find some contribution to the temporary museum. This very miscellaneous lot consisted of old keys, the greater part of which had mostly perished from rust; one or two cannon-balls of Cromwell's time; broken hinges; arrow and spear-heads; and many fragments of uncertain nature, but none of them of any age or interest.

Among this medley, however, the Local Secretary, to his surprise, found an *iron* celt still retaining a part of its oaken shaft, but in such a crumbling condition that

the slightest touch brought away large flakes. In fact, if left in that unprotected state, it was likely to vanish entirely; but two or three coats of varnish stopped further decay. It was exhibited at the Ruthin and Llandilo Meetings, when the late Earl of Cawdor conveyed it as a gift from Mr. West to the British Museum, where it now is. At the time of its discovery it was considered to be unique, and is still thought to be so as far as England and Wales are concerned.

Iron implements of the earliest period are almost unknown; at any rate they are so extremely rare that, practically speaking, they may be considered unknown. Mahé, in his account of Morbihan (Britanny) mentions that several *iron* celts were found in connexion with a *maenhir* not far from Crach, in the early part of the present century; but what became of them is not known, nor are they to be found in any of the museums in Britanny or France. On the other hand, vast numbers of bronze implements, especially celts, are constantly disinterred; and as these numerous finds are almost always of the latest type, it is hardly probable that the use of iron was utterly unknown. If celts or other implements of iron are so rare, a satisfactory cause may be found in the nature of the metal, which is so rapidly decomposed by moisture and air: hence the interest that is attached to this relic, an accurate representation of which, by the late Rev. H. Longue-



ville Jones, is here given. How much it had already suffered from neglect, it is not easy to state; but the remains of the wooden shaft are, no doubt, the same as when discovered; and if much of the iron has been

eaten away, or destroyed by friction, the injury has not been such as to cause any doubt as to its original form. A label attached to it at the time of the Ruthin Meeting records only that it was found on the Berwen range of mountain, to the south of the Corwen district; but the date of its being found was not stated. As Ruthin Castle was in ruins, and uninhabited until the grandfather of Mr. Cornwallis West, the present owner, made it habitable by some additions about 1830, this celt may have been found and carried to the Castle since that time. As the Ruthin Meeting was held in 1854, it may have been added to the various *débris* of keys, hinges, arrow-heads, etc., which were, no doubt, brought to light during the alterations and erections of the new buildings. Hence it may be surmised that but for the Meeting of the Association this curious relic might have still remained unnoticed, if not even thrown away. It was said to have been found on the surface of the ground, and not to have been dug up. The wooden part does not indicate in any way that it had ever been buried in the peat; yet it seems hardly possible to have been so well preserved if it had not in some such way been protected. It has already been stated that it is one of the latest types of celt; hence it has been suggested that as it is uncertain when bronze implements of the kind ceased to be used, it is not impossible that they continued to very early mediæval times, and that this particular one may have been copied from an older bronze specimen. But even this supposition would not account for the preservation at least of the wooden part. Another explanation of its preservation may be that within recent times it has been found in some grave, or dug up and left on the ground as of little value in the eyes of the excavator, who looking for some golden discovery, would naturally reject such an unprofitable looking article. But however this may be, its preservation is almost as remarkable as the implement itself. Its dimensions are about 9 ins. long, and from $1\frac{1}{2}$ to 2 ins. broad. One

loop is left, and probably there was never more than one, the usual number, although some few celts are provided with two. Their use is to secure, by a ring passing through and preventing the head from being separated from the shaft. In the illustration the dark shaded part is portion of the wooden shaft, and not a continuation of the iron. Man must have advanced far in the arts of life to have produced this tool of wrought iron.

As the Ruthin temporary museum was the means of making this curiosity known, the one at Lampeter in 1878 has not been less productive of valuable results. In it the Rev. D. H. Davies exhibited a bronze Roman vessel found near Aberystwith, and which is probably as unique as the iron celt, a brief account of which will be shortly given.

During one of the excursions another curiosity, which also is thought to be unique, was found in a farmhouse. Some present considered it part of a Roman doll; but on this point the members will, it is hoped, be enlightened by Mr. R. W. Banks as far as can reasonably be expected under the circumstances.

But these were not the only puzzles, for in Frood Vale was found a wooden article, of which the accompanying illustration (No. 2), from a drawing of Mr. Worthington Smith, gives a most accurate representation. It was discovered, in August last, on a mountain, and was secured by Mr. J. M. Davies, the hospitable entertainer of the members of the excursion on Aug. 20, 1878. It had, however, been dug up, about three years before, on the farm of Nant-y-rast, in the parish of Caio, by the tenant digging for peat, and who threw it aside on the ground at the edge of the bog, where Mr. Davies found it. That gentleman has made inquiries of carpenters and others in the district as to its nature; but all that he seems to have elicited was that it was a musical instrument of some kind or other. It is curious that Professor Westwood, when he saw it in the local museum, whither it had been subse-

quently transferred, at once pronounced it a musical instrument, although he had not heard at that time what local tradition had called it. Other suggestions were that it was part of a yoke or a breast plough. As to the former of these two suggestions, that of a yoke cannot be admitted, as it has not the least resemblance to modern or ancient yokes. This will be seen by referring to the figure of a primitive one, found in a bog



near Castle Leslie, in the county of Monaghan, and now in the Museum of the Royal Irish Academy. It measures in length three feet nine inches, and seven inches deep at the extremities. The aperture in the centre, in which the pole would be inserted, is so small that it is clear that it must have been used for some light vehicle, and could never have been intended for ploughing. Small holes exist at either extremity of the lower end, and likewise pass from above downward through the curved extremities, which evidently overlapped the necks of the animals that drew the car, or whatever vehicle it was. Sir W. R. Wilde thought that it could hardly have been connected with the ancient chariots of the Irish, on account of the length of time that has elapsed since they were in use; but he did not perhaps make sufficient allowance for the extraordinary preserving power of peat. It was, however, in so fragile a state that it was found necessary to preserve it by saturating it with treacle and glue.

It is clear then that this wooden article cannot have been a yoke, or even part of it, although the large oblong aperture may seem adapted for the insertion of a pole. Nor is the notion that it is part of a breast

plough more admissible, even supposing that one end of it fitted and was flush with the hole. The form of it would make it very inconvenient for a plough of this kind, used for paring turf, and pushed forward by the ploughman with hands and breast. A glance at the engraving, from the drawing of Mr. Worthington Smith, would settle the question; for what, in that case, could have been the use of hollowing out the ends on each side. It will be noticed that six small holes have been drilled, four completely through, but the two inner ones do not penetrate to the same depth. The two outer holes at each end correspond exactly with two below, so that a pin or peg inserted through both would admit of it being twisted round; the two inner ones, having no corresponding holes at the bottom, were probably fixed. If it may be suggested that wires or cat-gut strings were connected by the movable pins at A and B, and these strings, radiating from these points, were separated and forced into horizontal lines, by means of the fixed and immovable pins, furnished with small knobs or notches, or some similar contrivance, we certainly have something like a rude musical instrument. Thus also the hollowing out or cutting away the solid wood between what we call the fixed and movable pins may be explained as giving more play to the wires generally, as the tones of a modern fiddle depend much on the thinness of the wooden case. This implement, however, is so solid that the hollowing out of these portions would probably have no effect on the sound, although the wires or strings might have a little more play.

The popular belief, then, of its being a musical instrument may have some ground; but more from its construction than from any tradition, because no similar instrument has ever been known. We may have before us a new and unheard of instrument, perhaps older than the harp. Welsh scholars will be able to tell us if there is any allusion in ancient texts to instruments other than the harp, horn, or pipe,

which last is probably the oldest, as it is the simplest. There does not appear to be any trace of a contrivance for supporting it from the shoulder like a guitar. It might indeed have been held with one hand and played on with another, but even then it would have been very inconvenient.

But whatever it is, it is a curiosity which ought to be taken care of. Two or three coats of varnish used by coach painters would protect it from decay ; and as long as it is in the keeping of the present owner it is safe, but if he should think fit at any future time to place it where it would be preserved, and accessible, it is to be hoped that it will not be removed far from the counties of Cardiganshire or Caermarthenshire, nor indeed can there be a better and more appropriate depository than the college of St. David's at Lampeter. It measures two feet six inches in length, seven inches wide, and two and three quarters thick. It is of oak, and, considering its having been so long in the peat, is of an unusually light colour.

E. L. B.

MAELOR SAESNEG.

THE names Llyn-bedydd and Llys-bedydd are plainly connected with one another, but as they are now found in different townships, we conclude that the boundary of the present Bettisfield is not the original one, and that the lands inclosed within Haughton Ring, which now form parts of Bronington and Hanmer, must be added to it, in order to complete the British township of Haughton or Llys-bedydd. It is said that the name "butts"¹ may be taken as a guide to the boundaries of ecclesiastical or manorial districts, it being the ancient

¹ I am indebted to the Rev. E. H. M. Sladen for a full account of the history of this word, from which I extract the following:—
"II. (3.) *Butts*, little hillocks, so called, thrown up as boundary-marks, in the absence of suitable natural objects, to show the limits

custom to raise these in some places instead of putting Mearstones. Afterwards they were preserved for the purposes of archery, and have disappeared gradually with it. The name, however, frequently remains, and in every instance that I have been able to test it, corroborates the truth of the suggestion. At No. 495 on the tithe map the High Butts occurs quite within the township of Hanmer, at a point where the boundary of Haughton Ring has been supposed to run.

The earliest written notice of Llys-bedydd that I have met with is in an Exchequer Roll¹ of Henry V, and it is used as late as the reign of James I. It is also preserved still in the name of a farm within the township, which is called Coed-llys-bedydd. The name has an ecclesiastical and manorial designation. As regards the first, it must stand or fall with Llyn-bedydd. It has been suggested that the word is really Llys (E)bediv,² so called from the famous grandson of Cunedda, who ruled over both Maelors. Others would derive it from bedw (birch). As now written, it means court of baptism. It was spelt in the same way³ five

of a parish or manor, not infrequent in the Wiltshire Downs. (Botones, Bodones, and Botontini, in mediæval Latin. 'In limitibus, ubi rariores terminos constituimus, monticellos plantavimus de terrâ, quos Botontinos appellavimus', quoted by Wedger.) It is to be noted that these butt-mounds were raised in two parallel rows, and that the space betwixt the two rows was common land, being claimed by the proprietor on either side. Hence it became a right of way, and often a roadway. The uncultivated space afforded also a convenient spot (enlarged, perhaps, for the purpose) for archery and other sports, originating, it may be, the name of Butts, sometime applied to the village green, as at Alton, Hants, where the Butts adjoin the parish boundary." The mound called "Tomen Gwyddel", between the parishes of Llangollen and Llanarmon, still remains as a case in point.

¹ A suit against David Hanmer for seizing the manor of Staunton, Salop; and he being dead (4 Richard II), against John de Hanne-mere, and to distrain upon his lands in Overton Madoc, Worthen-burie, Llispedith, etc.

² *Archæologia Cambrensis*, 4th Series, No. xxviii, p. 290, n.

³ Llispedith is evidently the English version of Llys-bedydd (so written by Griffith Hiraethog c. 1530), where David Hanmer held lands in and before 1387.

hundred years ago, and reasons have been given, to which others will now be added, for supposing that spelling to be correct. The word Llys, still preserved in a *court* field to the south of the railway station, shows that the old Bettisfield Hall was the site of the manorial court. In *Domesday Book* the name by which this manor is called is Beddesfeld. This may either be taken as the Norman effort to adopt the word *bedydd*, and, if so, must be allowed to be more successful than their *Hurdingberie* (Worthenbury), from *Y Gwyrddymp*, or it may be intended for the word *bettws*, with which the modern Bettisfield¹ seems more closely connected than with *bedydd*. At the place called *Bun-chough* (? *ban-clawdd*) there was within memory a well with white stones at the bottom, in the form of a cross, and near the same place is *Blackhurst ford*, where the great road entered the district, which is called further on *Street Lydan*, and which gives the name of *Braden* (broad) to a heath, and of *Striste* (*Strata*) to a wood, in this township, and of *Broadways* to a bridge in *Halghton*. The word *bettws*, therefore, might naturally be looked for here.

It has already been mentioned that *St. Chad* is supposed to have visited this part of his large diocese, and to have baptised his converts at *Llyn-bedydd*. To the south and south-east of the *Llys* there are some names which may have reference to this. One is an island of the *Fens-moss*, called the *Cad-ney*² (*Cad's Island*), which is still approached by bridges on two sides, and sur-

¹ In a Welsh Recognizance Roll, No. 63, of 14 and 15 Richard II, the name of *Bettesfield* occurs. It is spelt by *Jekyll*, in his manuscript pedigrees, *Bechefield*, from which the recent pronunciation, *Betchfield*, no doubt came. In the manuscript map of *Maelor Saesneg*, in the British Museum (A.D. 1577), it is written as now, *Bettisfield*; and in the *Parish Register* of 1565, *Bettysfild*; while in the printed maps of 1610 and 1666 *Speed* calls it *Bottesley*.

² Cf. *Camden's Britannia*, fol. ed., i, 82: "Gedney, or as others will have it called, Godney, God's Island (below *Glassenbury*), granted to *Joseph of Arimathea*"; and p. 258, "Oxney in *Kent*, an island abounding with grass".

rounded by moss or partially reclaimed ground. It is quite possible that the higher part may have been artificially raised. At present there are twelve cottages dotted about it with gardens and orchards, and in some instances a few fields. The name of Cedd, given in *Domesday* to the famous Bishop of Lichfield, is well known to be in reality that of his elder brother,¹ who was bishop of the East Saxons. The St. Chad to whom Hanmer Church and many others are dedicated is the Ceadda or Cadda of Bede's *Chronicle*, and is so preserved in the word Cad-ney, and in a field near Hanmer, called Cad's Croft, in a map of A.D. 1739. In the *Anglo-Saxon Chronicle* for A.D. 676, the names of Cad-n-ey and Bard-n-ey² occur in a grant of lands made to the minster at Medeshamstede (Peterborough.) Whether this is the same Cad-n-ey as the parish of that name near Brigg is a question, but the latter was within the limits of the ancient diocese of Lichfield, and St. Chad's presence at Ad Barve (Barton-upon-Humber), close by, and the building of a church there are noticed in Bede's *History* (lib. iv. cap. 3). The situation of the Lincolnshire Cad-n-ey, as described by the present vicar,³ seems in many respects similar to the one in Maelor; and having been formerly in the same diocese, and under the care of the same bishop, may owe its name to the same cause—viz., the temporary residence of

¹ Bede's *Chron.*, lib. iii, cap. 23, "for the four brothers we have mentioned, Cedd and Cynebil, Celin and Ceadda, which is a rare thing to be met with, were all celebrated priests of our Lord, and two of them also came to be bishops."

² In Wm. Beddow's will, before 1666, he mentions the Berdier (Bard dir), the Hawkes Homes, and the Ox Homes, all in Bettisfield.

³ The Rev. Edgar Brown writes: "About forty years ago, until the drainage, all the lands on the west of Cadney, and between it and Hibaldstow and Redbourne, were under water half the year. It is low land, and called, not Fen, but Carr Land, being apparently the remains of ancient forests; trees, and even acorns, being still found in good preservation. The village of Cadney stands on a kind of promontory, which reaches to within two or three fields of this carr land on every side except the east, the road towards Homham and the Lincolnshire wolds, which is never submerged."

St. Ceadda at either place. The turf-moss that lies to the north-east of the Cad-n-ey in Maelor is called the Rood-ey moss, and is no doubt Rood-ey (island of the cross), thus confirming the derivation of the word Cad-n-ey, and being an alternative name with it for the little island in the moss where the good bishop lodged, and so much good work was done twelve centuries ago.

To the south of the Llys, and between it and the Cad-n-ey is the Gospel¹ meadow—a name that speaks for itself, and has been derived in the same way as Cressage (Christ's oak) in Salop, from the presence and preaching of some early missionaries there. The name might have been thought to date from the time of the Commonwealth, had not reference been made to it in a grant of lands of the reign of King Edward I, and the probable date of A.D. 1277. The boundaries of this grant begin at a point to the north of the Llys, where it is said, "Wyon Ruding² cadit in Cronimos". The word rud-ing (meadow of the cross) occurs frequently in the chamberlain's accounts and *post mortem* inquisitions for Chester, and generally with some prefix, showing the ownership at that date, or sometimes the animals that had established themselves there. Thus at Eulowe there is "quedam clausura vocat. le p. sone's Ruydyng" (*Chamberlain's Accounts*, 19, in 18 and 19 Richard II): in Inquisition *post mortem*, 38 Edward III "an acre of land in Hale called Ithelles ruddynges," and in 3 Henry VI, "three pieces of land with ye fforest of Mara, called Broke ryddyng, ffox ryddyng, and neb ryddyng." In the present instance notice is taken of the Wyon Ruding, at the distance of a mile or more from the Gospel meadow, where it is

¹ A little further to the west, in the parish of Welshampton, are the Gospel Hathorns. Gospel=God-spell. (Bosworth's *Anglo-Saxon Dictionary*.)

² This name Ruding, from the length of country that it extended over, was at first thought to be a diminutive of the Saxon word *rôd*, and to apply to the Old Lane which crosses the district there; or to be the same as Riding (Trithing), which remains in Yorkshire. Its local use, however, seems to point to an ecclesiastical origin.

said to fall into the boggy ground, called Cronimos (? Coronæ moss). After this we have the words, “sequendo sepem dicti Wyon Ruding,” and by and by it is met again near Hanmer, which would be fully three miles from the Llys. In this deed the name of Wyon¹ occurs among the landowners who made the grant, but the large extent of this meadow, which must have included almost all the sound ground on that side of the parish, beginning with the Gospel meadow, and running the whole length of the park to the north of the Llys and the present Bettisfield Park, and so coming into Hanmer,—such a wide extent of valuable ground seems not probably to have obtained its cognomen from one among many owners, but rather to have been so called from being throughout its whole length in a manor of the same name. This is shown in the following way: Before the reign of Henry II Beddesfeld appears to have been torn from the barony of Malpas, and assigned to Ellesmere, and the name does not occur again; but in an Inquisition ad quod damnum, 2 Edward II, No. 122, the stagna and hamlets in the manor of Ellesmere are enumerated, and the name of Maes-wyan occurs, apparently answering to the manor which was called Beddesfeld in *Domesday*. The large field at the south-east of Hanmer mere is still called the

¹ Wion is said to be a Norman name, written Vion in 1180, when three are recorded as bearing it. It is found also in the earlier Pipe Rolls, c. 1130. Out of the fourteen landowners who make this grant, four have the name of Wyon, which might favour the supposition of their being the descendants of one of the “tres milites” mentioned in *Domesday*, “qui in hac terrâ habent tres carucaturas in dominio”. If so, they seem to have become “Britannis Britanniores”, and to have been found on the side of the enemy when Edward I invaded Wales. In Eyton’s *Salopia* (x, 244) there is an Ener ap Wyon among a list of tenants who had previously occupied estates about Hardwick, Marton, and Horton; and are all mentioned “in 1284 as Welshmen, adherents of Llewellyn, and rebels against King Edward”. The arms of Sir John Wyon, as given in the Salesbury MSS., are, “or, on a chief sable, three martlets or”. There is a family in the Isle of France, Vion de Gallion of Bourgogne, whose bearing is “gules, three eagles argent”.

Kig Wyan, and in 1739 the upper part of the bed of Llyn bedydd was called the Waind (Gwaen ddu, the black meadow). It seems probable that the memory of the drained lake had thus been preserved, and when the word Beddesfeld dropped, the name Maes-wyan (field of the meadow) was substituted for it. In confirmation of this we may notice the name of Bronington, which formed a part of the manor of Maes-wyan or Beddesfeld. In A.D. 1666 Philip Henry, writing down his wife's property in Bronington, speaks of "lands of ancient inheritance", and of those "purchased by her father", and includes among the latter the Tyr yv'ron. This name is now lost, but there is a Trearan near to a place now called Wren's Park, which may be Tre-Gwran. The Tyr yv'ron is probably the same as what is now called by its English equivalent the Hill Field—a sunny bank which runs eastward for a mile or more on the south side of the Maes-llwyn Lane. If Tir y Vron is found to have been the prehistoric name of that district, the addition of the word *ing* (meadow) by the Mercians would follow naturally, as commemorating the great feature of the principal lake being half drained, and its marshy bed left for generations as a gwaen¹ ddu; and so Bronington will mean the town of the meadow by the Vron. If this is the origin of the name Maes-wyan for the manor, the Ruding, which reached from Bettisfield to Hanmer, beginning at "the Gospel", as it is commonly called, and running out near Croxton, will thus derive the prefix of Wyon, and be understood to be land bestowed upon the church by some early benefactor. Other derivations of the name Bronington have been from Brwyn, a son of Cunedda Wledic, or from Bronwen. If from the first of these, Ing² would

¹ See Additional MSS. 14907, p. 97. "*Gwaun*, a level bottom, wet in winter. They never call a meadow *gwaun*, but *gwairglodd*, in Flintshire." *Gwaun* is an uncultivated common, as opposed to *maes*, a cultivated field.—ED.

² Lower, in his *Patronymics*, quotes from Fergusson: "*Ing* or *inger* signifies son, offspring, being cognate with the English young.

be a patronymic, and the word would mean the town of the sons of Brwyn. Some probability attaches to this interpretation, owing to Cunedda's family being established here, and to our finding the name of Le Brun in the Salop Pipe Rolls of Henry II, and to the fact of one¹ of the name holding considerable property on the border in the reign of Henry III. The position of *ing* in the middle of the name also favours this view. With respect to Bronwen, whose tomb was in Anglesey, on the banks of the river Alaw, the name of her father Brân (*beatus*) was said to have been found at Bettisfield in the word Brandas, to the west of the Llys; but this is not the form in which it would have been preserved.

Another proof of the presence of early Christian missionaries here is found in the recurrence of the name Pingo Croft. On the Eliseg pillar this paragraph occurs,—“Conmarch pinxit hoc Chirograf'n, rege suo poscente,” and in Owen and Blakeway's² *History of*

It was discontinued at the Conquest, and consequently all the names in which it appears are carried back to Anglo-Saxon times. In some few cases, however, the termination *ing*, in proper names, may not be from this origin, but rather local, from *ing*, a meadow.” In a footnote to the above is, “I believe that in many, if not most, cases, the termination *ing* denotes a local origin, and ranks with *ham*, *ley*, *ton*, etc. It signifies a meadow. But when the *ing* occurs in the middle of the name of a place, it is the Saxon filial; e.g., Beddingham is the *hame* of the *inga* (sons) of Bede.”

In Westmorland there is Hard Ing, in the parish of Crosby Ravensworth; and “between the Vale of Kent and Winandermere is Ings Chapel, so called from its situation among fertile meadows, and distinguished in Saxton's map by the name of Chapel on Inges.” (Whitaker's *History of Richmondshire*, ii, 335.)

¹ Jane Williams' *History of Wales*, i, 361. “Gruffydd de Brunet or Le Brun was a Welshman by noble descent, birth, and language, but his extensive influence had been won by the English party. Llewellyn's troops attacked him, pursued him in his flight across the Marches, and devastated his lands with fire and sword, together with those of several knights and barons.” The Cheshire family, Bruen of Bruen Stapleford, descended from a Robert le Brun, A.D. 1230. (Ormerod's *Cheshire*, ii, 172.) In *Inquis. post Mortem, Cest.*, 9 Henry IV, the name of a Matilda Brounyng occurs.

² See Bingham's *Antiq.*, ii, p. 343, where this passage is quoted

Salop (vol. i, p. 16) it is stated that the word "pingo" was used for any kind of marking, and that Bellarmine, speaking of the cross in baptism, calls it "signum crucis in fronte pingendum." As this name is repeated six times¹ between Loppington and Worthenbury, and in four of these places beside running water, it seems probable that the origin of the name was, as stated, from baptisms having taken place there.²

If these instances are allowed to prove the truth of the tradition about St. Chad having been in this district, yet there remain many points upon which little or no light can be thrown as to the date and form of early Saxon settlements. We should like to know whether in places where British Christianity had flourished the lands and endowments passed eventually into the hands of their successors, or everything began *de novo*.³ Wulphere and Offa, kings of Mercia in the seventh and eighth centuries respectively, seem to have been two of the chief benefactors to Saxon churches. The former is mentioned in Bede's *Chronicle* (lib. iv, cap. 3) as having given St. Chad "land of fifty families to build a monastery at the place called Ad Barve, or 'at the wood', in the province of Lindsey." He may

from Ruffin, "Si hæc ita esse credis, surge et sequere me ad dominicum, et hujus fidei signaculum suscipe."

¹ In Loppington, Bettisfield, twice in Bronington, in Willington, and in Worthenbury.

² See Bede's *Chron.*, ii, 14. "In the province of the Deiri, where he (Paulinus) was wont often to be with the King, he baptized in the river Swale, which runs by the village of Cataract (Catterick); for as yet oratories, or fonts, could not be made in the early infancy of the Church in those parts."

³ The Rev. D. R. Thomas refers me to Spelman's *Concilia*, Haddan and Stubbs, i, 125. A.D. 670. British church endowments claimed by the Saxon Church. Eddius. V. Wilfridi XVII (A.D. 709 and 720, writing of A.D. 670, and possibly referring to times before A.D. 616.) "Stans itaque sanctus Wilfridus Episcopus ante altare conversus ad populum coram regibus enumerans regiones quas ante reges.....illi dederunt lucide enuntiavit: necnon et ea loca sancta in diversis regionibus quæ clerus Britonum aciem gladii hostilis manu gentis nostræ fugiens deseruit." (Gale, i, 60.)

have done the same at the western side of the diocese.¹ Three names in this district may refer to one or other of these kings, Oosacre, in Iscoed, written Wolves-acre; Ooverley, in Loppington, written Wolverley; and the Bryn Oovers, between Bangor and Overton, written Bryn Hova. With respect to the first, the suffix of *acre* would seem to point it out as church land. The last probably retains (as in so many instances) more of the correct pronunciation than of the spelling. The name of Hova occurs at Overton frequently, and there was a Hwva in the twelfth century who was, according to some accounts, steward to Owain Gwynedd, Prince of North Wales.

The wide extent of the parishes in this neighbourhood has often been noticed as a proof of their early Saxon origin, there being not more than seven that extend from Chester to Shrewsbury—a distance of thirty-four miles as the crow flies. Two names that were formerly in Bronington throw some light upon this. When the writ was issued for making the road between Ellesmere and Whitchurch, in the tenth year of Edward I, its course was to be by Clyley, Batebrugge-mor,² and La Rede Broc. The second of these names is now lost; but that is of less consequence,

¹ Florence of Worcester says “Archbishop Theodore, at the request of King Wulfhere, and with the concurrence of King Oswy, enjoined Ceadda to take charge of the united sees of Mercia and Lindisfarne”, where “he ruled gloriously for two years and a half”; and in A.D. 680, “during the reign of Ethelred King of Mercia, the province of Mercia was divided into five dioceses”. These were Lichfield, Worcester, Leicester, Lindsey, and Hereford.

² “*Brugge-bote*, from *brugge* or *brig*, a bridge, and *bote*, a boat, was a tribute towards the mending of bridges; also an exemption from such tribute by royal charter.” (Minshen and Phillips.) “The Saxon word *bat* means strife; hence, perhaps, the *batable* (debateable) ground on the Scottish and Welsh borders. *Bat* also means a boat.” (Bosworth’s *A. S. Dictionary*.) In 35 Edward I, Batebrugge-mor is granted to Sir Richard Puleston by the Earl of Chester (Prince of Wales). The lessee may cart turf for the use of his family from the spot, and is to pay a fine of 6*l.* annually to the lord of the manor.

as we know to what part of the road it referred. It would seem to have been an alternative name for the Stimi Heath, and to have been so called by the Saxons because there was a ferry across Llyn Bedydd, at the lower end of the lake. The first syllable may be either British or Saxon, but the two last are probably¹ Saxon, and mean boat-bridge-moor.² The adjoining meadow in that part of the bed of the lake was called in 1739 the Lath-bridge Field.³ This is the Saxon word *læd*, meaning a division of a county or parish. At present it is retained only in Kent, but various forms of it are to be found here and in Salop; thus we have Lightwood Green, written Laith-wood in the Penley map, and Light Green Coppice to the west of Pitchford, in Salop, near Clun. At the Lath-bridge field a canoe⁴ was found in 1868, buried at a considerable depth in the peat. It was in a sloping position, one end being raised with bundles of rushes (and bands round them) underneath, as though an effort had been made once to raise it. Two holes had been mended with thin flat pieces of lead fastened on with nails. When found it was pointing east and west across the lake, and was

¹ "If *bate-brugge* were *bad-brwg* (W. boat-forest), the compound would be *badfrwg*, which would naturally be smoothed down to *bad-rwg*, to avoid the coming together of three consonants (*d, f, r*). This again might become *batwrg*, as the *r* would have a tendency to harden the *d*." (D. S. E.)

² A family of the name of Bateman (?=boat-man) hold land on the west side of Llynbedydd, which has not, however, been long in their possession. This name dates with Radman (Road-man). In the Salesbury MSS. the arms of Batman are, "*sable, a chevron ar. between three escallop-shells ar.*"

³ See Jacob's *New Law Dictionary* (A.D. 1762). "Lathe, Leth (Læstum, Leda; Sax., Læthe), is a great part of a county containing three or four hundreds or wapentakes, as it is used in Kent or Sussex." This very word is preserved in the ancient family name of Lethbridge.

⁴ The sides fell in as the peat was removed from them. The person who found the canoe gives the following description: "Hollowed out of an ash tree perhaps, square at the stern, the bow raised and turned up, about 12 feet long, 3 feet broad, 2 feet deep, and the sides 3 inches thick."

evidently intended as a ferry-boat, either used before the making of the road higher up Llyn bedydd, at the place called the Hole, or continued after that had been made, owing to the peaty nature of the soil and to the water flooding the road, which it has done more than once, even of late years in wet seasons. At this ferry the road on the east side still remains, at the place where the boathouse lately was, and on the west it may be traced in the Troych¹ or Twych field, No. 735 on the Hanmer Tithe Map. A man now living near the east side can remember the stone steps which served for a landing stage, and were removed some forty years ago.

This notice of the division between Hanmer and Bronington would seem to show that the present townships were formed at a very early date in the history of the Saxon Church, and were the same then as now, though the parish and township were at that time, it may be, called Croxton rather than Hanmer. Another ancient boundary seems to be still preserved in the Knolls' Wood and Knolls' Lane, on the west side of Bettisfield, between it and Ellesmere. The various townships are now for rating purposes called parishes, and whether this may refer to the fact that each had formerly its own church, though forming parts of one large parish, is uncertain. There are, however, various names and sites that call attention. Near to the British Eglwys-y-Groes we have Croxton.² At Hanmer there

¹ In Edward Lhuyd's notes about Hanmer, in 1699, he says, "Trowch is the New hall"; so called, apparently, because the Whitchurch road branched in two directions, to Bangor and Chester, at that point. In the present case, the road from Hanmer over the Tir y Gors branched at the Troych field, one way going over the bed of Llynbedydd at the Hole Farm, the other going down to the Ferry. In the thirteenth century there was "Keble Twych" in Oxford, to the east of Oriel. Cf. also the names Twyford, Bideford, and perhaps Troyte.

² Croxton may be either Croc-stane or Crux-ton. See Rev. J. Earle's second letter to the *Guardian*, April 1878, on the derivation of the word *church*.

was a Nonnen-crofte (nun's croft) in 1417. In Bettisfield there is the site of a building with the name Ker-rick (Cerrig), and a little to the north of it the Cae Knioling,¹ which may mark a burial ground. To the north of Halghton Hall there is a moated site, of an oblong form, in a field that is called the Chapel Garth. This may have been built for defensive purposes, such as can be seen near Dolgelly, and at the head of Kentmere, in Westmoreland. In Willington there are the cross field, the Ty Crack (Cerrig), with the Lydyates (gates) at the crossing (traws) of the two roads, and near to Willington Cross, which has been thought by some to have been originally a religious house. In Iscoed, Whitewell Chapel, built in the Saxon way, and the name Oos-acre, seem to succeed the British Maesy-groes and the Hên-grwys. The fact of the wakes being kept on St. Chad's Day, all over the present parish, shows that there was one centre, though the various chapels might keep up, in their dedications, earlier local traditions. When these chapels ceased, chauntries were established at the parish church, the Fens chauntry being, as we should expect, dedicated to St. Michael, and the Bettisfield chauntry either "to the Trinitie service" (Augmentation Office) or to St. Nicholas (Browne Willis). In Owen and Blakeway's *History of Salop* we read, "An imperfect division of some parts of England into parishes is said to have been made by Honorius, Archbishop of Canterbury, who died in A.D. 653. This, however, is doubtful." (See *Seldon on Tithes*, cap. ii, p. 181.) "At first churches were very thinly scattered over the country, and wherever they existed a body of clergy dwelt together in a manner somewhat collegiate. This has been the cause of the portionary benefices still continuing in all parts of England, and the number of which was in ancient times much greater than it is now. Thus we hear of the incumbents of St. Chad's (Salop), showing there were

¹ The Welsh names for mountain-ash are—1, *criafol*, and 2, *cynn-iwyll*.

many," and vol. ii, p. 9. "The early Saxon parishes were supported by land; there was no tithe, so little land being cultivated." From the Haghmond chartulary we find that there were still two medieties in Hanmer, c. A.D. 1170; and the wide extent of lands mentioned in *Domesday* as belonging to the church, of which the Ruding once formed a part, show that the gifts bestowed were made by no grudging hand. A reason that has been given for tithes not being paid earlier than they were is this, "that the inhabitants of the country were the latest converts, whence also the name 'Pagans' stuck by the heathens, because the greatest relics of them were in country villages" (Bingham's *Antiquities*, vol. ii, lib. v, sect. 2). This would apply to England¹ under the Heptarchy, and during the Danish troubles.

In the names Over-beck (? another name for la Rede broc) and Over-ton (upper town) we have proofs of the Mercians being here. The church at the latter place is said to have been originally of Saxon origin, and to have had a beacon at the top of the tower, for signalling to the neighbourhood whenever an invasion was apprehended. As the Mercian flood poured over this whole country as far as the second dyke, it must always be an interesting problem how it happened that British names and customs were preserved in Maelor Saesneg, while in the neighbouring districts to the north and south, equally parts of Powys Fadog, they are almost quite lost. The parish of Loppington especially abounds

¹ In the *Saxon Chronicle* (Giles, 1871), under date A.D. 855, it is stated that this year "King Ethelwulf gave by charter the tenth part of his land, throughout his realm, for the glory of God and his own eternal salvation." We must notice that Ethelwulf, who was father of Alfred, did not rule over Mercia, although he had in A.D. 853, at the request of Buhred, King of Mercia, supplied him with troops for the more effectual subjugation of North Wales, and succeeded in his enterprise. "Fœodus Eadweardi et Guthruni regum, A.D. 901-924. Si quis decimas retineat, solvat legis violatæ pœnam apud Dauns (*sic*), multam apud Anglos." (Leges Æthelstani, A.D. 924-940.) "Si nos decimas nostras reddere nolumus, nobis novem partes subtrahantur, et decima una nobis superstes sit."

in Saxon words, few of which are to be found here. We can only suppose that the princes of Powys of that day made timely concessions, by which they were allowed to retain their lands, though Maelor Saesneg as such must have been extinguished, the newly-formed counties of Cestrescire and Sciropescire meeting at a line which has already been referred to as running from the hamlets called the Cly, near Bangor, to Penley and Clyley, in Bettisfield. The frequent recurrence of the words *cad-ros* and *cat-ter*, and *war stone*, show how this border land was fought over, as also the devastation that followed in the mention of waste lands, both at the time of the *Domesday Survey* and in the reign of Edward I. The *Fens* moss is probably *Finis*¹ moss—a word that is well known and in common use for the border land between England and Wales. At Penley there is a *Cae* mark (A.S. *mearc*, a boundary), and this is the word which gave to Powys the name of the Welsh March, and to the inhabitants that of the Marchers.²

The course of the Mercians is still shown to us by many names that they have left behind them. Beginning with Kenwalk's Park,³ we have Loppington (? *Lupiton*) and the two Frank-tons on each side of Ellesmere, and passing Welsh-ham-ton, we come to the Wikey wood, which bordered on the salt lane that came up from the Wich and so went to Shrewsbury. In Bettisfield there is *Black-hurst-fordd* (the black forest road). In Tybrough-ton is *Drury* Lane, a misspelling for *Brury*⁴ (*brueria*, *briery*), the name that is found so com-

¹ From *ffin*. *Cyffin*, a boundary.

² The title of Earl of March was acquired by the family of Dunbar in the thirteenth century, from a similar connection with the Scottish border.

³ In the *Anglo-Saxon Chronicle* for A.D. 658 it is said, "this year Kenwalk fought against the Welsh at Peonna (Pen), and he drove them as far as Pedrida" (Petherton); and in the year 661, "this year, during Easter, Kenwalk fought at Pontesbury"; and in A.D. 672, "this year King Kenwalk died."

⁴ The circumstance that two lanes running parallel to one another are called *Drury*, seems to confirm this view.

monly in forests in various parts of England, and would especially be applicable here on the edge of the Wich valley, where there are still the Parbet Wood, the Gelli, reaching down to Threap Wood (threapen).¹ In Bangor there are the townships of Ey-ton (island-town) and Pic Hill (tower hill), of Overton (upper town), Knolton (a name exactly descriptive of the elevations, either natural or artificial, that may be seen there), bounded by the Shel broc. At the edge of the Fens Moss is a small farm, called now the Conery, but formerly the Cronnery. To the south of Eglwys-y-groes is a house called the Coronage, overlooking a peaty valley; the name of Cronimos also occurs three times. The localities in every instance suggest the derivation of these words from "Crannog" (an Irish word, meaning "a house of wood on an island), which itself is supposed to come from Crann, W. pren, a tree, timber (*Arch. Camb.* for 1872, p. 163). Near to Fens Hall (which is said to have been built upon wool packs) were found some years ago, three or four canoes hollowed out of trees. They were put to the ignoble use of pig troughs, but their discovery seems to indicate a lake where now the ground is peaty.

The name of Hanmer may also be of Saxon origin. We have mentioned more than once the lane that leads out of the village to the south-east, called the Striga (Ystrogul), and have suggested that it may preserve the old name of the place. That this name should have been forgotten is not to be wondered at when we consider that the first church was placed, not here, but at Eglwys-y-groes; also that the court of the manor was situated at Beddesfeld, not Hanmer. It was not, as some think, until the church was made over to the abbey of Haghmond, in or about 1170, that its old importance began to return, and that it received any more distinctive title than St. Chad's, by which it had

¹ The word *threap* is said to be still in use here, and to mean persisting in an argument, or in a course of action, whether right or wrong. In Macclesfield Forest there was a threpen-hurst.

formerly been known; and then it was called, not by its own old name, but by the name of the Mere. This must have been, in the language of the ancient inhabitants, "Llyn....." to which the second syllable in the name of Han-mer now corresponds. The first syllable has been thought to be the name Gwran,¹ which is found so often already in this parish. There are, however, some reasons for thinking that it represents the word Havering. In William of Worcester's *Itinerary*, p. 357, he spells the name of this place Hangmer and Handmere. In the Haghmond Chartulary it is always spelt Hannemere. In 1269 Walter de Engmere is appointed to the rectory of Oswestry. In the accounts of William de Melton, chamberlain of Chester in A.D. 1302, there is an entry,² "pro vad unius piscatoris piscantis in stagno de Havenemere." In the Salisbury MSS. John de Upton or Hanmer is said to have been governor of Carnarvon Castle. On referring to the list of governors, neither of these names occurs, but there is a John de Havering in A.D. 1289. The mistake therefore would seem to have arisen from a knowledge of the fact that Havering or some such form was the real name of this place. Perhaps the following extract from Gervase of Tilbury may refer to it. "In England there is a pool which is commonly called Wlferes-mere, as though the mere of King Wlfen, which, when open³ to all comers, abounds with fish;

¹ See *Arch. Camb.* for 1876, p. 290, note. "Aen is a common prefix in Irish names. Gwr also occurs frequently in the list of kings in the Pictish chronicles. These names, moreover, are said to be not only those of men, but of divisions of land. (*Celtic Scotland*, i, p. 208.) By joining these two we get Gwran; and by adding *mer*, have Aenmere or Hanmer." (D. R. T.) See Capt. Warren's *Underground Jerusalem*, where the word '*ain*, applied to springs, constantly occurs. At p. 196 we read, "there is scarcely a doubt that the '*Ain es Sultân* is that which Elisha healed on his return with the mantle of Elijah." In Hanmer Lake, however, it is not known that there are any springs, but only "siky" places so called.

² The payment is made "Thomæ de Macclesfeld firmario maneriorum Macclesfeld et Ouerton Madoc pro denariis per ipsum solutis."

³ It was a common observation among the last generation, that

when men are forbidden to fish there few or none are to be obtained." And then in chapter 88, "de alio stagno—There is in the same region a certain pond or mere lying near the confines of Wales, and named Havering mere,¹ of which the peculiarity is that if any person passing over it in a boat utters in a loud voice certain opprobrious words, a commotion arises in the water and sinks the boat: the words are, Phrut Havering-mere, and alle thai that on the fere."

It remains that we identify Wlferes-mere. What Gervase had in mind was clearly the Mercian king of that name; but as Ellesmere must have had a name before his day, we may suppose that he went rather by the sound, and that the real name was Wlfaes Mere or Wolves Mere. In the British language, *blaidd* is a wolf (pl. *bleiddiau*). Ellesmere would therefore be Llyn

neither fish in the mere, nor game on the dry land, was ever known to be scarce so long as it was open to all comers; and this remark applied to the neighbourhood generally. At present there is no such thing as catching a fish in Hanmer by angling, and they are scarce at Ellesmere and Colemere.

¹ See Wright's *History of Essex*, ii, p. 427. The name of the liberty, Havering-atte-Bower, is supposed to be from Hæpep-ing (the goat's ing or meadow). In Thomas Hearne's *Antiquarian Discourses*, A.D. 1720, i, 317, is the following with respect to Edward the Confessor: "This religious and good King built a goodly house in Essex, which he called Have-he-ring. I cannot justifie that report how, when he was hindred or troubled in his praying by the multitude of singing nightingales he earnestly desired of God their absence, since which time never one was heard to sing in the parke; but without the pales many numbers, as in other places: yet this is reported for a truth by the inhabitants at this day. With respect to the name of Have-he-ring, it is told how King Edward, having no other thing to give an aged pilgrim who demanded an alms of him here in England, took off ye ring from his finger, and gave it him; which ring the said pilgrim from Hierusalem, or I wot not where, delivered to certain Englishmen, and willed them to deliver the same again unto their King, and to tell him it was St. John the Evangelist that he gave it unto, and who now sent it again, withall, to tell him upon such a day he should dye, which was the day above written. The credit of the story I leave to the first author, and the legend; but if at any tyme you goe through Westminster Cloysters into ye Deane's Yard, you shall see ye King and pilgrim cut in stone over ye gate: but this by the way."

Bleiddiau, translated Wolves' Mere by the Saxons; soon to be called Wols Mere, and so Ellesmere. It is worthy of notice that one of the nearest meres to Ellesmere is Ketel Mere, which name is derived from *catulus*, a cub. The whole of Maelor Saesneg seems to have been infested with these animals, and it is commonly said that they harboured in the ravines of the Wich Valley long after they had been exterminated elsewhere. At Hampton's Wood we have Bleiddin's Bank. In Gredington Park the west side of the mere is called "The Bleddins." Havering is the Saxon form of Hafren. Hafren is also the British name for the Severn, one of the feeders of which rises within two miles of Hanmer. In the eastern counties, in the Isle of Ely, there is a Harramere or Harmere; and the word was once written full, Havering-mere. In this case the *r* has been preserved; in ours the *n*: and even so late as 33 Henry VIII it brought a *g* along with it, for we find in the *Monasticon*, "Com. Salop. March Wall. Hangmer, the farm on the scite of the Rectory, 13s. 4d." We conclude, therefore, that Hanmer is Havering-mere written short; and that this, again, is a Saxon version of the older British name, Llyn-maes-Hafren. The Bleddyns, where the wolves came down to drink from the neighbouring forests, would thus be a spot much to be avoided on its shores.

In the grant of lands already referred to, of the time of Edward I, mention is made of "totam partem totius vasti quod vocatur Tholn Hannemer." This word would seem to be the plural of *thol*, which was the liberty of buying and selling, or keeping a market, in a manor. In later time it signified the customary due or rent paid to the lord of a manor for his profits of the fair or market, called the "tolling-pence", which were to be paid at the signal of the sounding of a bell: hence came the term to "toll a bell".

In Bangor the following names occur:—

Ey-ton (Sax.), island-town.

Pic-hill—the hill of the tower. Pic or Wic (Sax.)=’s,

a tower. This meaning is confirmed by there being a tower-field in that township.

Over-ton, the upper town (as compared with Bangor), and of Saxon origin.

Knol-ton. In *Archæologia Cambrensis* for April 1847 we read, "there is a Maes Knoll near Stanton Drew, in the hundred of Keynsham, co. Somerset, where there are extensive Druidical remains and a barrow." Here there are a succession of knolls, beginning from Llan-y-Cefn, and extending into Dudliston.

The Knolls' Wood and Knolls' Lane, on the west of Bettisfield, seem to mark the boundaries on that side; but no knolls remain that we are aware of.

Shel-broc, which bounds Maelor Saesneg on the south-west, and joins the Dee opposite Erbistock village.

Bryn Oovers, the hill between Bangor and Overton; getting its name, perhaps, from Wlfhere.

Stanyards. (Pennant, i, 302, "many antiquities found here") ? the same as Staniarth, from *estyn*=to stretch, and *garth*, a head or projection; cf. Peniarth, Llwydiarth, etc. (D. S. E.)

Lower Peig (Sax. Peiga=a little maid). The two treble bells at Croyland were called "Peiga" and "Biga". (*Monasticon*.)

At Hanmer the *Nonnen Crofte* is one now called the Vicarage Meadows, in which there is an extensive earth-work, upon which the Rectory stood in mediæval times; and before it, doubtless, the Nunnery.

Tholn, the plural of thol=the liberty of keeping a market.

Fenns ?=W. *ffin*=Lat. *finis*, a boundary (cf. Cape Finisterre), applied to Overton in *Domesday Book*. The Cae *mark* (Sax. *mearc*) in Penley preserves the name of Marchia Walliæ, by which the district is described in old deeds.

Kenrick coed ? Kenwalk's Wood (in Penley).

Light-wood (Laith-wood), Green, between Overton and Penley, which seems to show that the latter be-

longed originally to the eastern half of Maelor Saesneg.

Middle Burder, written Burdier about 1666 ? Barddir—the bard's land, see Powell's *History of Wales*, p. 159, on "the three orders of bards."

Brocknes (A.D. 1681) ? the name of a part of the Knolls' Wood, where *badgers* (Brock) are still found; ynys—an island.

Tuemt (A.D. 1681).

Rud-ing=meadow of the rood or cross, see Eyton's *Salopia*, viii, 227. The vicars of Lilleshall had a croft called the Rudyng.

Brandas. At Loppington is the Brand-hathorn.

Erbistock W. y Bistog, probably formed from stoc. Danish, and A. S. for stockade, palings, and the equivalent Welsh term pyst prefixed. Thomas' *History of St. Asaph Diocese*.

The Hangs, in Loppington.

Black-hurst-ford to the south of Bettisfield.

Weston, the Saxon name for Whitchurch, showing that it was the last place of importance at that part of their boundary.

Han-mer, the name of the mere, not of the village or town. Supposed to be a contraction of Havering-mere, and that a Saxon rendering of the British name Llyn-maes-hafren.

Threapwood (*threap* or *threapen*, Lat. *redarguere*, imports debate), said to be part of the forest of Broughton, which extended from Worthenbury to Malpas. Pennant (i, 289) says, "Passed though part of Threapwood, observed in the inclosures some venerable oaks, the remains of the ancient forest." Of these one is by the lodge of Broughton-hall and one to the east of the site of Tal-y-wern. Flannen's brook runs from the Tink Wood to the Wern on Dee.

Drury (in Tybroughton) for Brury (Brueria, a thicket). In Whichwood forest a place called Bruery marks the site of a religious house. Brill, to the north-east of Oxford, is also derived from the same word.

Wolves-acre (in Iscoed), ? Wlfhere's acre.

Whitewell chapel in Iscoed, a Saxon building pulled down in 1828-9.

Over-beck, another name as supposed for Red Brook, and so called from being the upper of three brooks that combine to make the Elfe, which runs down the Wich valley.

Bowker's Lane, from bowk=milk pail.

Wikey Woods, in Bettisfield, near to the part of the Street Lydan, that is called the Salt Lane.

Bettisfield ? from bettws=a station.

The Shafts and Shafley ? another name for the butts used in archery.

Cae Saesyn (in Halghton).

Cae Cockshute.

The wood Leasow (meadow).

The Lyth, mill.

Catellig ? a rampart, Coed Helgy=the willow trees.

Hopyard.

The Slade (Sax. Slæd) plain, flat, open tract of country.
W. ysled= a flat body.

Hemp butt.

Quillett. At Bangor a quillett is a patch of ground within another. Mr. W. Beaumont writes : "Quillets is derived from *quidlibets*, as in first Part of *Henry VI*, Act ii, sc. 4 :

"But in these nice, sharp quillets of the law,
Good faith, I am no wiser than a daw.'"

Shakespeare.

409. Cae low, field of the tumulus or grave (in Bronington).

500. Trench field (in Bronington).

The following names may be noticed :—Rodenhurst, Starkey, Eyton, Byrch (? diminutive of "Byrchover" in fourteenth century deeds), Ledsom, Huntbach (pronounced Humpitch, said to be properly Hompesh), Grono, Bateman, Probart, Hotchkis, Bowker, Felton, Chidlow, Gregory, Capper, Challoner, Bartlem. Two words, "lazing" and "songing" are commonly used by

gleaners to express their work. The business of selling charms for toothache is found by some to be a profitable one. The following I give as it was told me. B. H., suffering from what the doctor called shingles, said "that it used to be called the lurry, but now *it got* shingles; that she understood there was a woman at —— of the name of —— who could have cured her by breathing on it, but it must be done fasting. The woman had this power owing to some of her ancestors having eaten eagles' flesh, but she, for her part, did not hold with it." Cf. Sharon Turner's *Anglo-Saxons*, vol. iii, p. 71, Spelman's *Concilia*, 158. If a man suffer from a scinlac spectre, let him eat lion's flesh, and he will never suffer from any scinlac again." Among the laws of Alfred (A.D. 872-901), No. 30, is "fæminam quæ consuevit excipere incantatores et magos et sagas ne sinas vivere."

The *Church Yorde* is an expression still in use, see *Inq. post Mortem*, 9 Edward IV. "Donne of Flax-yordes".

St. Chad's Well, a few hundred yards north of this village, is not now dressed annually as it was within memory. It is in one of the War (Wern) meadows.

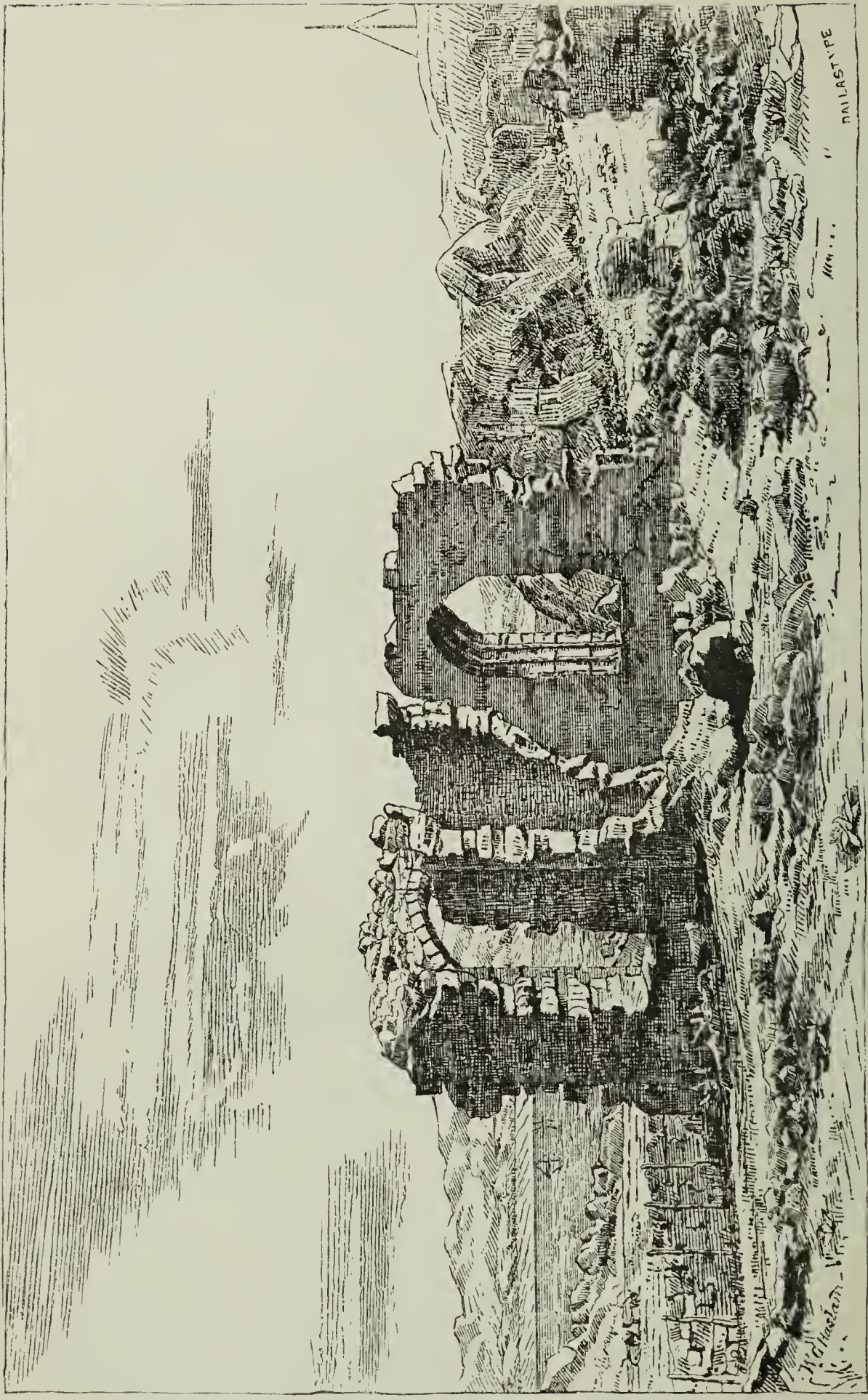
M. H. LEE.

LLANDDWYN.

A NARROW lane leads westward from Newborough Church to the gate of an open waste, across which a cart-track, obliterated here and there by the driven sand, gradually descends over the turf amidst a succession of sandy hillocks, in which rushy grass, the creeping willow, and Burnet rose, are conspicuous, to the sea-shore. On reaching the sands, the bold promontory of Llanddwyn is seen to the north, rising abruptly from the low-lying shore, and running out into the sea. High water separates it from the mainland. Its black rocky sides are relieved by patches of green turf, and the white lighthouse which rises at its head. A walk of a mile or more along the sands, at low water, brings the traveller to its foot, near Porthddwyn;¹ thence a footpath leads onwards, by a gradual ascent, over the close turf until the east window of a ruined church, and in the distance beyond, the fine range of Yr Eifl Mountains, catch the eye. The church is built in as sheltered a spot as the nature of the ground would permit; rising ground keeping off, to some extent, the force of the western gales; while the highly inclined schistous rocks rise like walls, and afford it shelter on the north and south. Turning to the north-east, Maltraeth Bay and the low-lying coast of Anglesey are seen. On the south-east the Menai Straits and Carnarvonshire range of mountains, from Penmaenmawr westward, bound the view. At the end, and on the north of the promontory, steep, rocky islets of an ochre colour below high water-mark, and black above, covered with numberless sea-birds, rise abruptly out of the sea.

The church was cruciform, and well built, and probably superseded an earlier ecclesiastical building, for

¹ An opportunity occurs to correct an error in page 224 of the last volume. For "Porthnewydd" read "Porthddwyn".



DAILASTYF

LLANDDWYN.

the remains show that the present edifice was built in the Perpendicular style. When Rowlands wrote his account of it in 1710, the walls were standing, but the roof and its timbers were gone. Now small portions only of the nave-walls, with the foundations of a porch at the south-west corner, and of the transept-walls, remain; but the walls of the choir are for the most part standing. The interior is about 100 feet in length, of which the choir occupies 36 feet, and 24 feet in breadth. The transepts, from north to south, were 66 feet long and 18 feet wide. On the north, at the junction with the choir, is a small semicircular projection which may have served as a bell-turret or an approach to the rood-loft. The accompanying drawing, by Mr. Haslam of Menai Bridge, was taken from the north-west, looking across the site of the transepts, and shows the interior of the ruined turret, with part of the east window of the choir seen through a ruined opening in its north wall. The choir had three windows. The sandstone dressings of two remain; but the tracery and sills are gone. Flat, hollow mouldings and a corresponding hood-moulding over the east window, which is 10 feet wide, characterise the work, and serve to show the style in which the church was built. The walls are plain rubblework of the stone of the surrounding rocks, faced within with a thin coat of cement. The foundations of a circular fence-wall around may be also traced. At about fifty yards to the west are the foundations of the prebendary's residence,—a small building occupying a space of 50 by 24 feet, with a semicircular projection at the back, the walls of which are carried down about 6 feet underground, and a small detached building to the south.

The situation of the church, in so remote and thinly peopled a district, like that of the neighbouring church of Llangwyfen, suggests that the site was purposely selected on account of its wild surroundings and retirement from the world, to impress feelings of awe and reverence on those who frequented it. The church was

dedicated to Saint Dewyn, one of the traditional daughters of Brychan, and was a prebend of the see of Bangor. Llanddwyn is mentioned in the Extent of the bishop's lands in the commot of Menai,¹ taken in the sixth year of Prince Edward,—a reference probably to the Black Prince. This fact, coupled with the name, suggests that there was an earlier church there. At the time of the Extent certain tenants whose names are given; held eight messuages, without land, at a yearly rent of 11*d.*, a heriot of 5*s.*, a like sum for amobrage and suit of court.

There are a few dwellings with very small inclosures on the moor near Newborough, but the general appearance of the parish suggests that there cannot have been an increase of inhabitants. Rowlands says that nevertheless, in the time of Henry VIII and before, Llanddwyn was one of the principal benefices of the see of Bangor, and that its profits and emoluments arose principally from the offerings of people who flocked thither at stated times in large numbers, as was then the custom, attracted by sacred relics and other objects of devotion, which were to be met with there. Among those of note who were its incumbents, the name of Richard Kyffin, Dean of Bangor, occurs, who is said to have carried on a correspondence from thence in fishing boats with the Earl of Richmond, then an exile in Brittany, and Sir Rhys ap Thomas, with a view to the Earl's return and overthrow of Richard III.

It only remains to say that this account is derived mainly from Rowland's "*Antiquitates Parochiales*", which appeared first in print in the first volume of the *Archæologia Cambrensis*.

R. W. B.

¹ *Record of Carnarvon*, p. 104.

ON THE SEPULCHRAL EFFIGIES AND
SCULPTURED MONUMENTS IN
LLANDAFF CATHEDRAL.

THE cathedral of Llandaff contains a fair proportion of monumental relics of more or less interest. There are six recumbent effigies of bishops, but it is impossible to appropriate these correctly, from their having been removed from the positions they originally occupied, and much of the appropriation must, in a measure, be guess work. There is also an emaciated effigy, three effigies in armour, all of the fifteenth century, and three effigies of ladies, all also of the fifteenth century. In all thirteen sculptured effigies.

1. In the south aisle of the nave, under the south wall, beneath a plain semi-circular canopy, lies the recumbent effigy in relief of a bishop, apparently the most ancient of the monuments in the cathedral. He is represented as wearing a somewhat high mitre, with the *infulæ* attached, and as vested in the amice, alb, stole, tunic, dalmatic, and chesible, with the rationale in front of the breast. The pastoral staff reclines on the left shoulder, the right hand reposes on the breast, the left on the pastoral staff, which is diagonally disposed on the left side of the body, the crook, however, is gone; the maniple is worn over the left arm, and the episcopal sandals, pointed at the toes, are worn on the feet. This effigy is said to have been removed from the back of the episcopal throne. The material is of schist or slate, the effigy is sculptured in low relief, and is a work of the thirteenth century. This is, I think, that effigy of which Browne-Willis, in his *Survey of the Cathedral Church of Llandaff*, published about the year 1718, gives the following description: "On the north side of the altar lyes *William de Bruce*, cover'd

with a black coarse marble gravestone, engrav'd with a bold relief, roughly drawn after the manner of the time. He is in his plain episcopal robes, with a mitre and crosier, and over his head is cut in emboss'd work Willelmus de Bruce, Eps Lād. He dy'd in the year 1287."

2. Under an arch in the south aisle of the nave is the recumbent effigy of a bishop, wearing on his head a plain and high mitre, the *infulæ* of which are very apparent. This effigy is much abraded, and the vestments not well defined. It is sculptured in high relief. The pastoral staff is on the *right* side, but the crook is gone. The amice is worn about the neck, the right hand is on the staff, whilst on the left arm portions of the maniple may be discerned. This effigy is of stone. Over the head is a trefoiled arch, springing from shafts, with caps of Early English foliage, with a pedimental canopy over, and an angel in each spandrel on the sides of the arch. This effigy has been ascribed to Bishop Bromfield, who died A.D. 1391; but it is, I think, of at least a century and a half earlier in date than his time, and may, I think, be ascribed to some bishop, to whom we owe in the thirteenth century the construction or reconstruction of some portion of this cathedral.

Willis in his *Survey*, says, "Without the rails on the north side of the altar lies a bishop, carved in free stone, with a bold relief, without any inscription." "And upon the third half pace as you go up is another bishop in his robes, without any inscription likewise. This might probably be for Bishop Bromfield, who lies buried in this church."

3. Further eastward, in the north wall of the nave, is a high tomb, apparently of the latter part of the fourteenth or early part of the fifteenth century. On this is the recumbent effigy, in high relief, of a bishop. He is represented as wearing the high-shaped mitre, to which the *infulæ* are attached, on his head. His face is *bearded*—a *late* example. About the neck is the amice. The other vestments consist of the alb, stole, tunic, and

chesible with orfreys, whilst the maniple hangs over the left arm. The pastoral staff is on the *right* side, but the crook is gone; the right hand is on the staff, the left is holding a scroll. The sandals are pointed at the toes. This effigy is well sculptured in stone, and the folds of the vestments are numerous and well disposed. At the back of the arch is a shield, bearing the emblems of the Crucifixion and Passion. On either side of the head is the mutilated statuette of an angel, waving a thurible.

I should be inclined to attribute this monument to Bishop Barret, who died A.D. 1396. Of this monument Willis thus speaks: "I go back now to the north aisle. There.....is a monument in a nich in the wall, over against Bishop Marshall's monument, of a bishop in his pontifical robes, and over him, in the form of an esccheon, the instruments of the crucifixion, the cross, nails, ladder, ropes, and scourges, and over these an emblem of the Resurrection. There is no inscription or other mark by which to find the person by whom this monument was made."

4. Further eastward, in the north wall of the nave, is an ogee-shaped arch, panelled at the back. On a high tomb, plastered in front, lie the remains of an emaciated effigy, in a shroud or winding sheet. Of this the lower portions, from the loins downward, are destroyed. This is of the fifteenth century.

Willis, treating of this, says, after his observations on the last monument, "Above that, in another nich, is a skeleton, engraved in freestone, lying in a shroud, open before and gathered above the head. It seems to be three hundred years old, if not more, and, considering the time, it is not ill cut. This skeleton is over against the eleventh pillar of the choir, which joins to the altar." Willis is mistaken in calling this a "skeleton", the emaciated effigy may be generally referred to the fifteenth century. In the sixteenth and early part of the seventeenth century it was superseded by the "skeleton, the lively figure of death".

5. On the north side of the choir is a high tomb, ornamented with quatrefoils and panel work. On this is the recumbent effigy of a bishop, sculptured in stone. He is represented as wearing the *mitra pretiosa*. The chesible is rounded at the skirt, and much shorter in front than behind, beneath this appears the dalmatic, fringed at the sides and skirt, and under this the alb, but the tunic and stole are not apparent. Over the left arm is worn the maniple. The sandals on the feet are round-toed, and the feet repose against a lion. The pastoral staff is encircled with the veil, and lies on the *right* side. The crook is ornamented with the rose, and the pike at the foot is perfect. Both arms and hands are upraised and the episcopal gloves are worn. This effigy is rudely worked, the vestments are of a late fashion, and the dalmatic well defined. I concur with Willis in attributing this monument to Bishop Marshall, who died A.D. 1496.

Willis thus describes it: "The first thing we see on the north side of the choir, as we go down from the altar, is *Bishop Marshall's* monument. It stands in the wall between the ninth and tenth pillars, and is of the altar kind. He is placed in a recumbent posture, with his crosier and mitre, and pontifical robes. In the wall are his arms, impaled with those of the see. The arms of the see here are *sable*, a sword and two keys in saltire, *or* on a chief, *vert* three mitres of the second. His own arms are parted per chevron in fess, *or* and *vert*, between a M *sable* below and a falcon *or* above. At the feet are the cross, nails, ropes, and other instruments of crucifixion carved in freestone upon the wall. The work of this monument is very good, and savours of that time when arts began to revive." I somewhat differ from Willis as to the excellency of the work.

6. On the opposite side, beneath a trefoil-headed arch, with mouldings well defined, springing from shafts with sculptured caps, and surmounted by a triangular pediment, is the recumbent effigy, in high relief, of a bishop. On his head he wears the mitre, with its

pendant infulæ. He is vested in the amice, alb, tunic, dalmatic, and chesible, and on the feet are sandals, pointed at the toes. The maniple depends from the left arm, the pastoral staff appears on the left side, crossing the body diagonally; the crook is gone; the left hand is on the pastoral staff, the right hand is placed on the breast, and the feet rest against a cockatrice. On each side of the canopy is a sculptured effigy. This is apparently a monument of the thirteenth century, and may, I think, be that of Bishop Staunton, who died *circa* A.D. 1294.

This appears to me to be the monument which Willis describes as follows: "Beyond the door that goes to the chapter house there are two seats, and behind them, in a nich in the wall, lies a bishop, in his *pontificalibus*, in a recumbent posture, in freestone."

7. Under an arch on a high tomb, on the north of the lady chapel, are two recumbent effigies in alabaster. On the right side is that of a man in armour, bare-headed, with cropped hair, and his head reposing on a tilting helmet, with mantling. About his neck is a collar of mail. To the breastplate are attached escalloped taces, with tuilles, beneath which is worn a skirt or apron of mail; cuisses, genouilleres, jambs, and solerets, the latter broad-toed, all of plate, protect the nether limbs, whilst pass guards, rerebraces, coudes, vambraces, and gauntlets of plate encase the shoulders, elbows, arms, and hands. The feet rest against a lion. On the right side is worn an anelace or dagger. The sword, now gone, was affixed on the left side by a narrow belt. The effigy of the lady, lying on the left side of her husband, represents her with a rich pedimental headdress, of the fashion introduced in the reign of Henry VII, with a falling mourning tippet, with a triple chain round the neck. She is habited in a bodiced gown, square and open in front on the breast, the sleeves are slashed and cuffed at the wrists, the gown is encircled by a belt disposed diagonally. Over the gown is worn a mantle, attached by a chain to a fermail

on either side. The shoes are square-toed. On either side is an angel. On the sides of the tomb are small effigies or statuettes in relief. On the south side are eight of these statuettes, representing a monk in his cowl and mantle, holding a book; a mutilated statuette in armour, similar to the recumbent effigy; a statuette in armour, holding a shield; a statuette in armour; two angels in albs, holding a shield, impaling a lion rampant, a griffin rampant; two statuettes in armour; statuette of a lady with the pedimental headdress and wide sleeves; a monk in his cowl, with the hood on his head. This is the monument of Christopher Matthew, and of Elizabeth, his wife. He died A.D. 1500, she A.D. 1526.

Willis treats of this monument as follows: "On the north side, next to St. Mary's Chapel, between that and the north aisle, is a noble altar monument, about 9 ft. in length, on which are two images, finely wrought in alabaster. The man is in armour, with a collar of ss's about his neck and a coat of mail under his corslet; by him lies a woman with laced head clothes, and the lace of the lappets gilt. Round the edge of the altar is this inscription: "*Orate pro animabus Christopheri Matthew armigeri, c. Elizabeth uxoris sue qui quidem Elizabeth obiit penultimo die Januarii A.D. MD vices^o sexto et predict Christopherus obiit.....Anno Domini MCCCC^o quorum animabus propitietur Deus, Amen.*" On the south side of the monument are two angels in the middle, supporting the escocheons, in which are the coats of Matthew and Morgan. At each end are two old priests, and between them and the angels, towards the choir, are three young men in armour, and towards the east end of St. Mary's Chapel, two young men in armour and one young woman. On the north side are two angels in the middle, as on the south, supporting the same escutcheon, and two priests with beads at the end, and three women on each side, between the priests and the angels."

8. At the east end of the north aisle is a plain high

tomb, on which is a recumbent effigy of a man in armour, sculptured in alabaster. He is represented bareheaded, with clubbed hair, and his head reposes on a tilting helme, the crest on which is a heathcock. His neck is defended by a curious gorget of chain mail; his breastplate has a skirt of escalloped taces, overlapping upwards; to these tuilles are affixed by straps, and beneath the tuilles is an apron of mail, with a vandyke shaped border; pauldrons of overlapping plates, with pieces in front, rerebraces, coudes tied with ribbons, and vambraces protect the shoulders, arms, and elbows, and gauntlets, partly gone, the hands; cuisses, genouilleres, jambs, and sollerets, the latter pointed at the toes, and formed of overlapping laminæ, protect the nether limbs and feet, which latter rest against a lion. A dagger is worn on the right side and a sword on the left. He also wears a curious collar, resembling that of ss.

Of this monument Willis gives the following description: "Towards the east end of the north aisle there is a screen, which divides the east end from the rest. It was thus divided for a burial place of the family of the Matthews. It is 11 ft. long and 15 ft. broad. At the upper end, within this division to the north-east, lyes a knight in armour upon an altar monument in alabaster, well wrought. At his head is a man in armour, bearing his shield. On the other side are six images, five of men and one of a woman, all bearing escocheons. This is said to be the monument of *David Matthew* the Great, who was standard bearer to Edward IV, and was murther'd at Neath by some of the Turberviles, with whom he was at variance."

9. On a high tomb on the north side of the nave are two recumbent effigies, sculptured in alabaster. One of these effigies, that of Sir William Matthew, Knight, who died A.D. 1528, represents him in armour, bareheaded, with clubbed hair, and his head resting on a tilting helme. To his breastplate are attached escalloped taces, overlapping upwards. To these taces large angular-shaped tuilles are affixed by straps. Beneath

is an apron of mail, raised in front. Pass guards, rerebraces, coudes, and vambraces protect the shoulders, arms, and elbows. The hands, now gone, were conjoined on the breast, as in prayer. The gauntlets are represented lying on the right side, on which side also is an anelace or dagger. The sword is nearly gone. Cuisses, genouilleres, jambs, and sollerets, the latter broad-toed, protect the nether limbs, and the feet rest against a lion. The effigy of the lady, which lies on the left of that of her husband, represents her in the pedimental headdress, with her neck bare, and a necklace of four chains. Her body attire consists of a bodiced gown, open and square-shaped at the breast, with slashed sleeves; a transverse belt encircles the close-fitting portions of the gown, which is open at the sides, like the *cote hardi* of a former age. Over the gown is worn a mantle, attached in front by a chain to a fermail on either side. On each side of the high tomb are seven statuettes in relief, of angels and weepers, at the west end are four such statuettes, and at the east end three.

Browne Willis, in his *Survey*, describes this monument as follows: "Against the fourth pillar, on the north side (the nave), and so on to the fifth, stands the monument of *Sir William Matthew of Aradyr*, in *Glamorganshire*, about one mile from *Llandaff*. Its length, including the palisade round it, is $16\frac{1}{2}$ ft., its breadth $9\frac{1}{2}$ ft. It is an altar monument, on which lie the images of a man and a woman, curiously wrought in alabaster. The man is bareheaded, in complete armour, with a coat of mail under his corslet, and a collar of ss. over it. His gauntlets are by his right leg, and a sword cross; at his head is a lion, and a monk with beads in his hand. His helmet is his pillow. In his left hand is his dagger, and a sword at his right. On his left side lies his wife, in the same recumbent posture, habited after the manner of the time. The lappets of her head cloaths are lac'd, and the lace gilt. The inscription which is on the edge of the monu-

ment is this: ‘*Orate pro animabus Willelmi Mathew militis, qui obiit decimo Die martii, A.D. MCCCC^o vices^o VIII., c. etiam Jenette uxoris ejus que Deo reddidit spiritum Die mensis..... A.D. millmo CCCCC trices^o quorum animabus propitietur Deus, Amen.*’ On the west side of the monument are images in three niches. In the middle is an escucheon, supported by a man and woman. The arms are worn out, but seem to have been quarterly. On the south side are seven images. Every second image holds an escucheon, but the arms, which were originally painted, are not discernible. Easterly, at the feet, are four images, each with an escucheon, as before. On the north side are seven images, as on the south. On some of the escucheons may be discerned three chevrons *gules*, on a field *argent*, which are said to be the arms of *Jestin ap Gwrgant*, who betrayed his country to the Norman knights, who came hither with *Robert Fitz-Hammond* in the reign of *William Rufus*. Some of the images at the head are in armour; on the sides and at the feet with beads. The whole is wrought in alabaster, and, if we consider the time, is very curiously done.”

10. On the south side of the nave, beneath a semi-circular arch, trefoiled within and surmounted by a triangular canopy, is the recumbent effigy of a bishop of the thirteenth century. He is represented as close shaven—an *uncommon feature at that period*, wearing on his head a high mitre, with pendant *infulæ* attached. He is vested in the alb, stole, tunic, dalmatic, and chesible, wearing the maniple over the left arm. The sandals on the feet are pointed, and rest against a cockatrice. The pastoral staff is held in the left hand, the crook is gone; the right hand is placed on the breast; the folds of the drapery are numerous. This effigy is of stone. From the architectural details of the canopy I conjecture this to be the effigy of a bishop, who in the thirteenth century was instrumental in the re-edification of a great portion of the cathedral, but who this bishop was I know not.

11. At the east end of the south aisle, on a plain high tomb, is the recumbent effigy of a lady, sculptured in alabaster. On her head is worn a long veil or tippet, about and under the chin a gorget; the body habiliments consist of a bodiced gown, open at the sides, with close-fitting sleeves and ample skirts; the hands are upraised, as in prayer; a girdle or belt, ornamented with roses, crosses the gown transversely. The mantle is attached in front of the breast by a cordon to fermails on either side over the gorget, and the extremities of the cordon fall pendant in front. Mutilated statuettes of angels in albs, sitting, are represented on each side of the cushion on which the head reposes. At the feet are two whelps.

Willis seems to treat of this monument in the following terms: "In the uppermost division of the south aisle, at the north-east corner, is a nich in the wall, in which is a fair statue of a lady in a recumbent posture, covered with a large veil. It is of alabaster. In the wall two men hold two escucheons, which are so defaced that the arms cannot be discerned. There is no inscription. Her name is said to have been Christian Audley, but who she was otherwise or when she lived is not remember'd. I can only guess that she was probably the wife of John, Lord Audley, who died 10 Henry IV." This effigy is evidently of the fifteenth century, and, so far, the surmise of Willis may be correct.

MATTHEW HOLBECHE BLOXAM.

HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG
OR BROMFIELD, THE LORDSHIP OF IAL
OR YALE, AND CHIRKLAND,
IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from Vol. ix, p. 292).



EBNAL IN THE LORDSHIP OF WHITTINGTON.

Add. MS. 9865.

JOHN, son of Madog=Lowri, relict of Jenkyn ab Howel Fychan ab Howel ab Gruffydd of Pentref Morgan, ab David ab Iorwerth ab Hwfa ab Iorwerth ab Howel ab Owain ab Bleddyn ab Owain Brogyntyn ab Maurice of Traian, and daughter of John Wynn Kinaston, third son of Jenkyn Kinaston of Stoke, near Ellesmere, ab Gruffydd Kinaston ab Jenkyn Kinaston ab Madog Kinaston ab Philip Kinaston ab Gruffydd Kinaston of Tref Gynforth, Cunaston, Cae Howel, and Stoke. John Wynn Kinaston married Gwenhwyfar, daughter and heiress of John ab Howel ab Einion Goch of Pant-y-Burslli, ab David Goch ab Iorwerth ab Cynwrig ab Heilin of Pentref Heilin, ab Trahaiarn ab Iddon, lord of Dudleston

David Lloyd=Sina, daughter and heiress of David Glyn ab John ab William of Garth Eryr in Mochnant, ab Maurice Gethin of Garth Eryr, ab Ieuan Gethin ab Madog Cyffin ab Madog Goch ab Ieuf of Llwyn-y-Maen, Llanfordaf, Lloran, Moel Iwrch, etc., Constable of Knockyn Castle, ab Cuhelyn ab Rhun ab Einion Efell, lord of Cynllaith. Party per fess *sable* and *argent*, a lion rampant countercharged

Edward Lloyd=Catherine, d. of John ab William of Plâs-y-Bol in Llanrhaiadr in Mochnant, ab Maredydd ab Iolyn ab Ieuan Gethin ab Madog Cyffin

Philip Lloyd=Angharad, d. of William ab Maredydd of Westyn Rhyn

Edward Lloyd of Ebnaal = Elizabeth, d. of Rhys Lloyd of Ffern, living 1642, and Margaret his wife, d. of Humphrey Ellis of Alrhey, and relict of Edward Puleston of Hafod-y-Wern. Margaret died March 1, 1696. See *Arch. Camb.*, July 1875, p. 231

Mary, heiress of Ebnaal, = Edward Lloyd of Llwyn-y-Maen.



PLAS ISAF IN EDEYRNION.

Add. MS. 9864.

Robert ab Gruffydd of Maesmôr in Dinmael, ab Rhys ab David ab Gruffydd ab Owain ab Bleddyn ab Owain Brogyntyn

5th son

Gruffydd = Lowri, d. of William ab Gruffydd Fychan

Robert Wynn = Elizabeth, d. of Thomas Lloyd Gethin of Ar Ddwyfaen in Dinmael

Pyers Wynn = Jane, d. and heir of John Pryse, Clerk of Plas Isaf

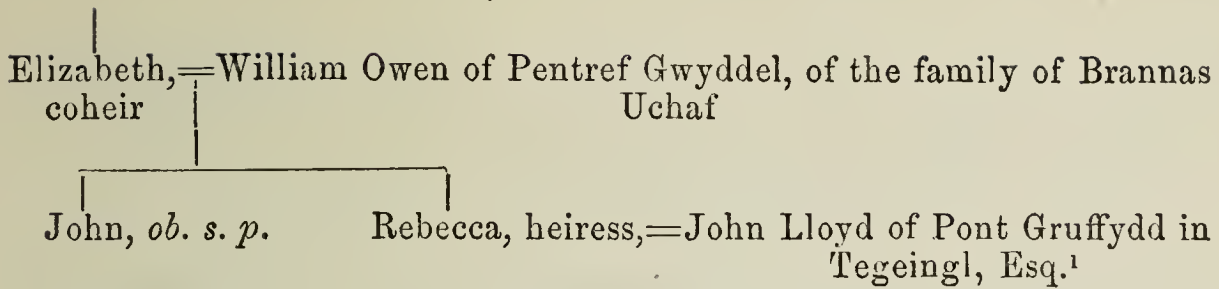
Robert Wynn of Plas Isaf = Catherine, d. of John Lloyd of Rhagad. *Ermine, a saltier gules, a crescent or, for difference* Frances, ux. John Lloyd of Dolau Gleision

William Wynn of Plas Isaf, <i>s. p.</i>	= Rebecca, d. of Sidney Ellis	1 Margaret, coheir. She had Plas Isaf	= Owain Eyton, ¹ M.A., rector of Corwen	2 Dorothy, coheir	= William Owens	= Edward Wynn

William Eyton Cynwrig Eyton Robert Eyton John Eyton

Owain William Robert Roger Rebecca Margaret Elizabeth

¹ Owain Eyton was the eighth son of Sir Gerard Eyton of Eyton,



THE BARONS OF CYMMER.

Iorwerth, the third son of Owain Brogyntyn, was Baron of Cymmer and Llangar. He married Eva, daughter and heiress of Madog, Lord of Mawddwy, son of Gwenwynwyn, Prince of Upper Powys, by whom he had two sons—1, Gruffydd, and 2, Elissau, who was Baron of Llangar.

Gruffydd, who succeeded his father as second Baron of Cymmer, was compelled to submit to Edward I, and

Knight Banneret. He was appointed Rector of Corwen in 1666, Canon of St. Asaph in 1685, sinecure Rector of Llanarmon yn Iâl in 1687, and Treasurer of Bangor in 1689. In 1709, William Eyton of Plâs Warren, co. Salop, Esq., founded at Corwen an almshouse for six clergymen's widows of Meirioneddshire, and the produce of lands to the amount of £60 *per annum* is equally divided among them. (Pennant's *Tour*, vol. ii.)

¹ John Lloyd purchased Pont Gruffydd in 1686. He was the son of William Lloyd ab Robert Lloyd, third son of William Lloyd of Fforest, ab David Lloyd, third son of Mareddydd ab Goronwy ab Gruffydd Gethin of Dyffryn Aled, descended from Marchudd ab Cynan, lord of Uwch Dulas and Abergeleu. *Gules*, a Saracen's head erased at the neck proper, wreathed about the temples *sable* and *argent*. By his first wife, Rebecca, John Lloyd had a son and heir, William, who married Frances, daughter and heir of Bell Jones of Plâs Mawr, co. Flint, by whom he had a son and heir, Bell Lloyd of Pont Griffith, the ancestor of Lord Mostyn.

received in 1284 (12 Edward I) from that monarch a pardon and grant of confirmation to hold his land *per baroniam*. He married Gwenllian, daughter of David Goch, Lord of Pen Machno, who bore *sable*, a lion rampant *argent* in a border engrailed *or*, son of Gruffydd, Lord of Denbigh, second son of Gruffydd ab Llewelyn, Prince of Wales. By this lady Gruffydd had issue a son and heir,

David, third Baron of Cymmer, who married Annesta, daughter of Madog, Baron of Main, in Meivod ab Iorwerth Fychan, first Baron of Tre'r Main ab Iorwerth Goch ab Mareddydd ab Bleddyn, Prince of Powys, *or* a lion rampant *gules*, by whom he had issue two sons—1, Owain, fourth baron, who died *s. p.*, and a second son,

Llywelyn Dddu, fifth baron, who married Anne, relict of Thomas ab David, Baron of Hendwr, and daughter of Ieuan ab Iorwerth ab David of Llan Uwch Llyn Tegid, in Penllyn, by whom he had issue,

Ieuan, sixth baron, who married Margaret, daughter and heiress of Ieuan ab Llywelyn, Baron of Crogen, in Penllyn, and of Branas Uchaf, in Edeyrnion, son of David ab Gruffydd, eldest son of Owain Brogyntyn, by whom he had issue,

Rhys, seventh Baron of Cymmer and Baron of Branas Uchaf and Crogen, and Raglor of Aber Tanad 2 Henry V, 1415. He married Angharad, daughter and heiress of Howel, a younger son of Meurig Fychan, eighth Lord of Nannau, *or* a lion rampant *azure*, by whom he had two sons—1, Gruffydd of Plâs Ynghrogen, Baron of Crogen and Branas Uchaf, who married Mallt, daughter of John Eyton Hên ab James Eyton, Lord of Trefwy or Eyton Isaf (see *Mont. Coll.*, October 1876, p. 213), and a second son,

David, eighth Baron of Cymmer, who was living October 1427, married Mali, daughter of Ieuan ab Einion ab Gruffydd of Cryniarth and Hendwr, by whom he had issue, besides a younger son Ieuan of Dolau Gleision, ancestor of the Lloyds of that place, an elder son and heir,

Gruffydd Fychan, ninth Baron of Cymmer.

Gruffydd Fychan, ninth Baron of Cymer, = Margaret, d. of Mareddydd ab Iolyn ab Ieuan Gethin ab Madog Cyffyn. Party per fess *sable* and *argent*, a lion rampant counterchanged. Her mother was Gwerfyl, daughter of Gruffydd ab Mareddydd ab Ednyfed Gam of Llys Pengwern in Nanttheadwy

William, tenth Baron of Cymer, = Margaret, d. of Mareddydd ab David ab Einion Fychan of Melai and Fron Haulog in Llanfair Dol Haiarn, ab Ieuan ab Rhys ab David Llwyd ab Y Penwyn of Melai¹ in the parish of Llanvair Dol Haiarn, who bore *gules*, three boars' heads erased in pale *argent*, and was the son of Tegwared ab Iorwerth ab Iddon ab Ithel ab Enathan, lord ôf Abergeleu (who died in 840), son of Iorwerth ab Iapeth ab Carwed ab Marchudd ab Cynan, lord of Uwch Dulas. *Gules*, a Saracen's head erased proper, environed about the temples with a wreath *argent* and *gules*

Hugh, eleventh Baron of Cymer. He removed his residence from Cymer to Gwerclas in the parish of Llangar. Ob. 28th Feb. 1600 = Alice, d. of Richard ab Thomas ab Edward of Caer Fallwch in Llaneurgain, ab Ithel ab Goronwy ab Gruffydd ab Goronwy Foel ab Goronwy Fychan ab Goronwy ab Pyll ab Cynan ab Llywarch Holbwrech, lord of Meriadog. *Vert*, a stag trippant *argent*, attired and unguled *or*. Richard ab Thomas, who was living in 1520, married Lowri, daughter and heiress of Simon ab Robyn or Robert of Rhydonen in the commot of Dogfeilin, and in the parish of Llanynys, son of Bleddyn ab Madog Goch ab Heilin Fychan ab Heilin ab Ieuf ab Gruffydd ab Llywelyn ab Owain ab Edwin ab Goronwy

1 |
Humphrey Hughes of Gwerclas, twelfth Baron of Cymer; High Sheriff for co. Meirionedd, 1618; *ob. s. p.*, Feb. 6, 1620

2 |
Richard Hughes of Gwerclas, thirteenth Baron of Cymer, *ob.* 1631 = Francesca, d. of Iovanni Volpe, an Italian doctor of physic

Humphrey Hughes of Gwerclas, fourteenth Baron of Cymer, High Sheriff for co. Merioneth in 1661, and for co. Denbigh, 1670; *ob.* 1682 = Magdalene, d. and heiress of John Rogers Wynn of Bryn Tangor in Iâl, ab John Wynn ab Roger ab John Wynn of Bryn Tangor in the parish of Bryn Eglwys, ab Elissau, second son of Gruffydd ab Einion ab Gruffydd of Cors-y-Gedol. *Ermine*, a saltier *gules*, a crescent *or* for difference

Thomas Hughes of Gwerclas, fifteenth Baron of Cymer, a captain in the royal army, *ob.* April 2, 1670² = Margaret, d. of Thomas Griffiths of Plas Einion Catherine, ux. John Maesmor of Maesmor in Dinmael

¹ Y Penwyn, of Melai, was the ancestor of the Wynns of Garth Ewin and Melai, the Vaughans of Bron Haulog, the Ffoukeses of Eriviad; Edmund Price, Archdeacon of Meirionedd; and the Lloyds of Plâs Madog in Llanarman.

² According to the Add. MSS. 9864-5, Thomas Hughes married

Hugh Hughes of Gwerclas and Bryn Tangor, sixteenth Baron of Cymer in Edeirnon, High Sheriff for co. Merionedd in 1720	=	Dorothy, d. of Thomas Yale of Plas yn Iâl. <i>Ermine</i> , a saltier <i>gules</i> , a crescent <i>or</i> for difference
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Dorothy, heiress of Gwerclas, Cymer, and Bryn Tangor, and lady of Cymer, married Edward Lloyd of Plymog in the manor of Llan-y-Cil in Iâl, High Sheriff for co. Meirionedd in 1732, and for co. Denbigh in 1736, by whom she had a son, Hugh Hughes Lloyd of Plymog, Gwerclas, and Bryn Tangor, High Sheriff for co. Meirionydd in 1747, and ancestor of the Lloyds of Plymog and Gwerclas, Barons of Cymer in Edeyrnion.

DOLAU GLEISION.

(Add. MS. 9865.)

Ieuan, second son of David, eighth Baron of Cymer in Edeyrnion	=	Margaret, d. of Gruffydd ab Deicws ab Ieuan Bach
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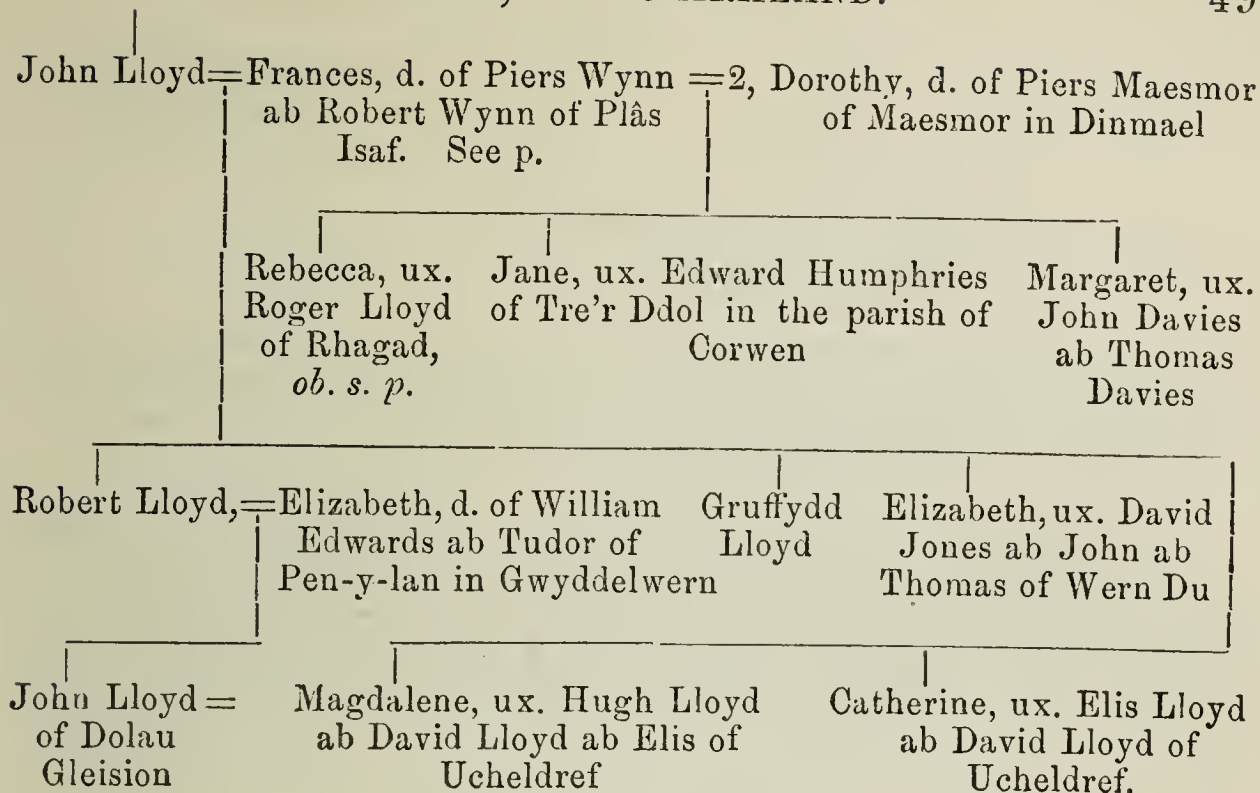
David Lloyd	=	Gwenhwyfar, d. of Rhys ab Howel ab Gruffydd ab Ednyfed ab Iorwerth Goch of Mochnant ab Ieuan Foel Frych ab Ior- werth Fychan ab Iorwerth Foel of Mynydd Mawr ab Madog Fychan ab Madog ab Urian of Maen Gwynedd ab Eginir ab Lles ab Idnerth Benfras, lord of Maesbury
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Robert Lloyd	=	Alice, d. of Maurice ab Gruffydd of Môn
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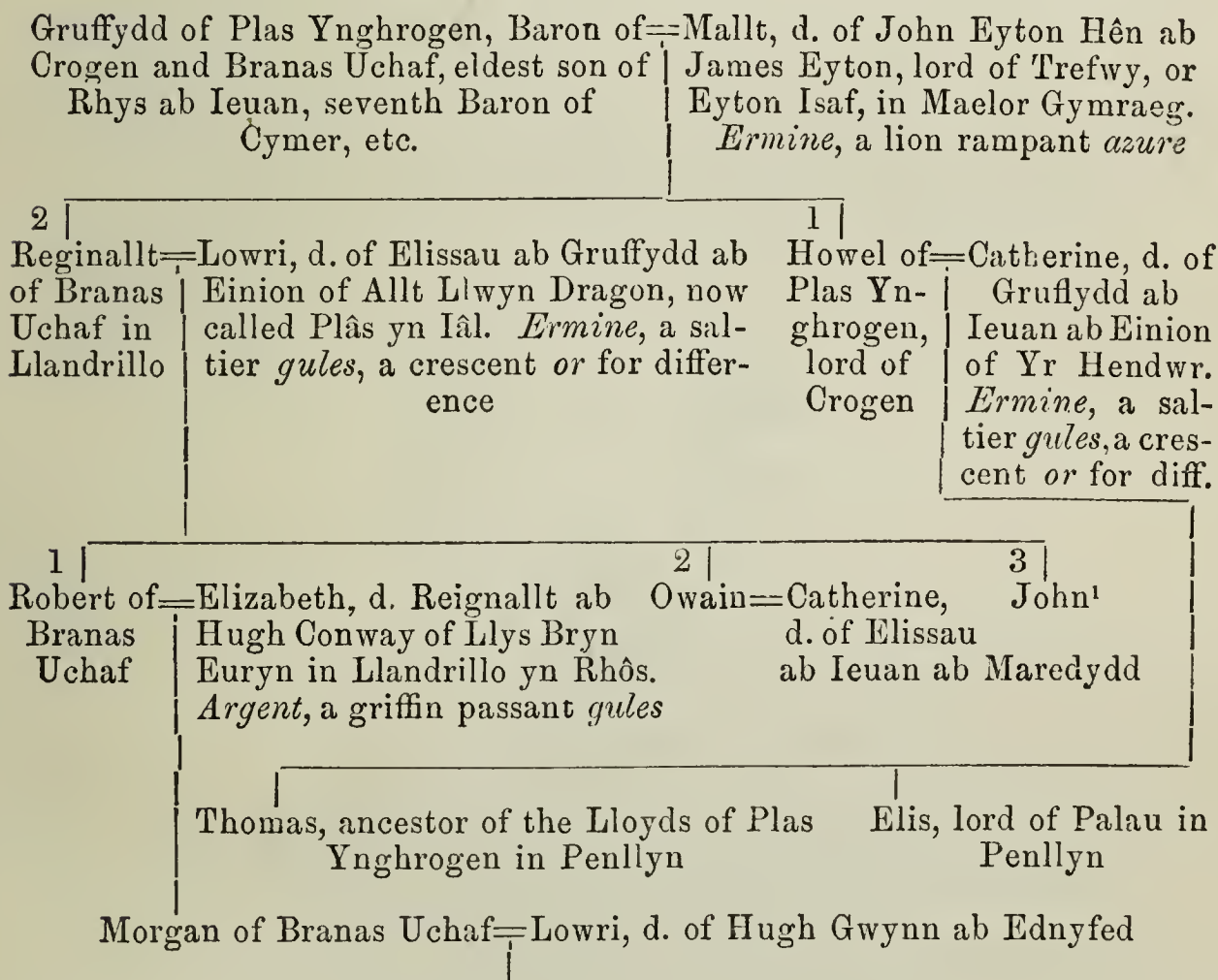
Richard Lloyd, M.A., Fellow of Merton College, Oxford	=	Annesta, d. of Rhys Wynn of Mossoglen in the parish of Llangeinwen in Cwmwd Menai, ab Hugh ab Rhys ab Howel ab Rhys ab Llewelyn ab David ab Ieuan Wyddel ab Ieuan ab Mareddydd Ddu ab Goronwy ab Mareddydd ab Iorwerth ab Llywarch ab Bran, lord of Cwmwd Menai
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1 Rowland Lloyd	=	2 Elizabeth, d. of David ab Ieuan, des. from Ithel Felyn	=	3 Sir William Lloyd, parson of Llanberis. Gruffydd Hughes of Cefn Llanfair, who married Jane, the youngest daughter of Rhys Wynn of Mossoglen, and sister of the above mentioned Annesta, writes upon the 16th June 1619, "in the behalfe of a poore yonge man, William Lloyd", that he "may be admitted to the poore lyving of Llangefni". Gruffydd Hughes afterwards, in the same letter, alludes to the young man as his "wifs sister sonne".	=	Humphrey Lloyd
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Maude, daughter and heir of John Gruffydd of Hendref Forfydd, son of John ab Robert ab Howel ab Iorwerth ab Twna ab Ieuan of Llanbedr, ab David Fychan, parson of Llangwm, ab David ab Iorwerth ab Cowryd ab Cadvan of Dyffryn Clwyd.



BRANAS UCHAF IN LLANDRILLO.



¹ He married Lowri, daughter of Rhys ab Ieuan ab Llywelyn, by whom he had a son, Sir Robert, living 1594.

Humphrey Branäs==Margaret, d. of John Wynn ab Cadwaladr of Pläs yn
of Branäs Uchaf | Rhiwlas in Penllyn. *Gules*, a lion rampant *argent*, hold-
ing in its paws a rose of the second, stem and leaves
vert
Morgan Branäs of Branäs==

Humphrey Branäs of Branäs, living in 1636. He sold Branäs to William Wynn of Garth Gynan in the parish of Llanfair Dyffryn Clwyd, Prothonotary of North Wales, High Sheriff for co. Denbigh in 1651, and fourth son of Sir John Wynn of Gwydir, Bart.

William Wynn of Garth Gynan and Branäs married Jane daughter and heiress of Thomas Lloyd of Gwern-y-Brechdyn, by whom he had a son Richard, who succeeded his father at Branäs and Garth Gynan, and was High Sheriff for co. Meirionydd in 1667. He married Catherine, daughter of Thomas Lord Viscount Bulkeley, and had issue three children, who died infants; and was succeeded in his estates by his only sister Sidney, the wife of Edward Thelwall of Plas-y-Ward, whose eldest daughter and heiress, Jane, became the wife, in 1689, of Sir William Williams of Llanfordaf, Bart., High Sheriff for co. Denbigh in 1696, ancestor of the present Sir Watkin Williams Wynn, Bart.

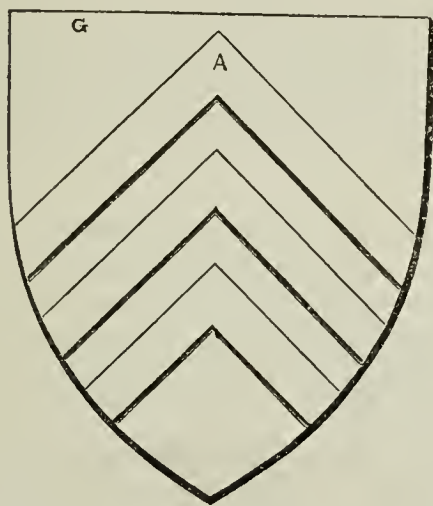
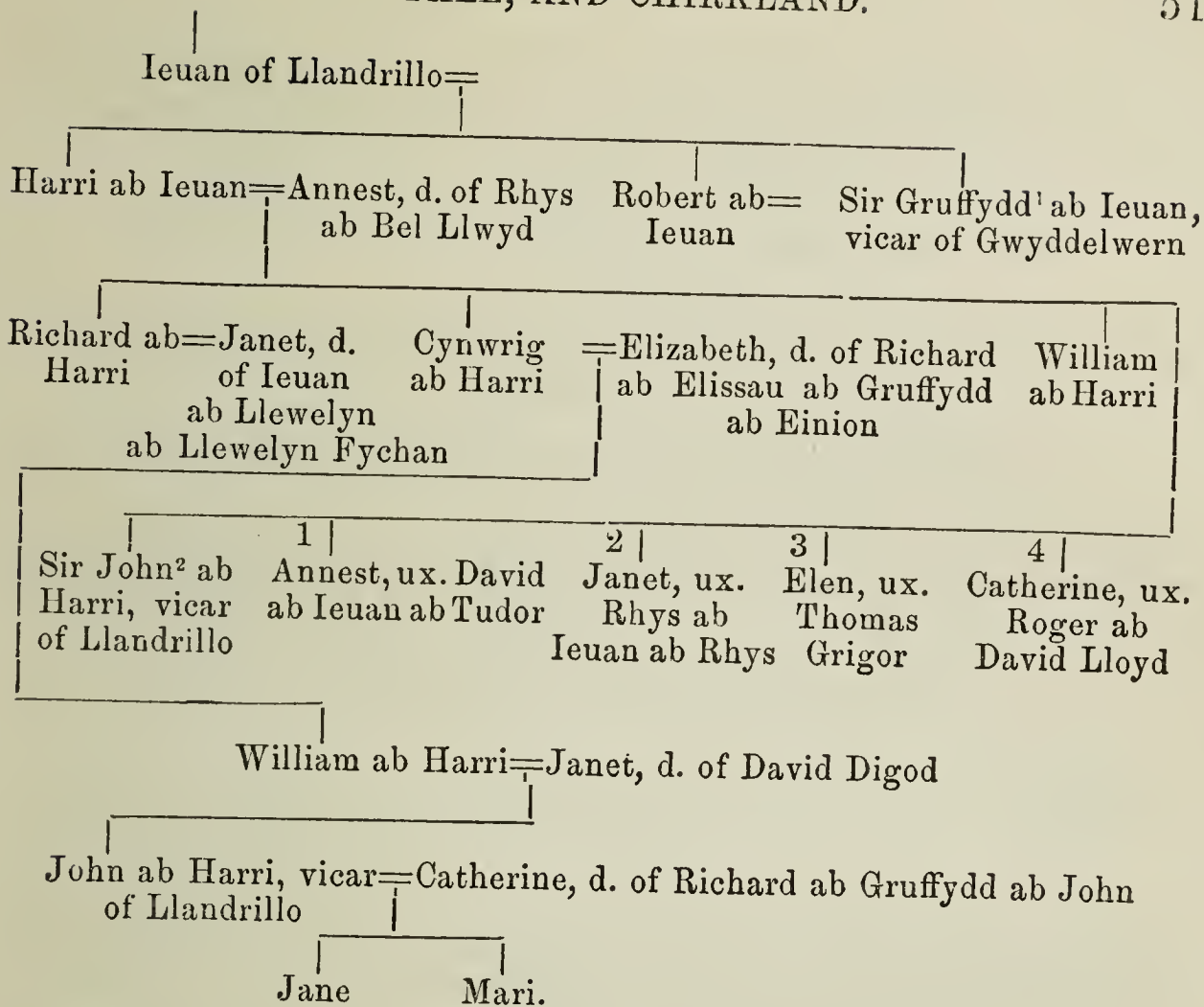


LLANELWY AND LLANDRILLO.

(*Lewys Dwnn*, vol. ii, p. 285.)

Ieuan of Llan Uwch Llyn Tegid, ab Gruffydd ab Madog ab Iorwerth ab==
Madog ab Rhirid Flaidd. See *Ar Ddwyfaen* in *Dinmael*, and
Mont. Coll., Oct. 1876, p. 224

Robin of Llandrillo in Edeyrnion==



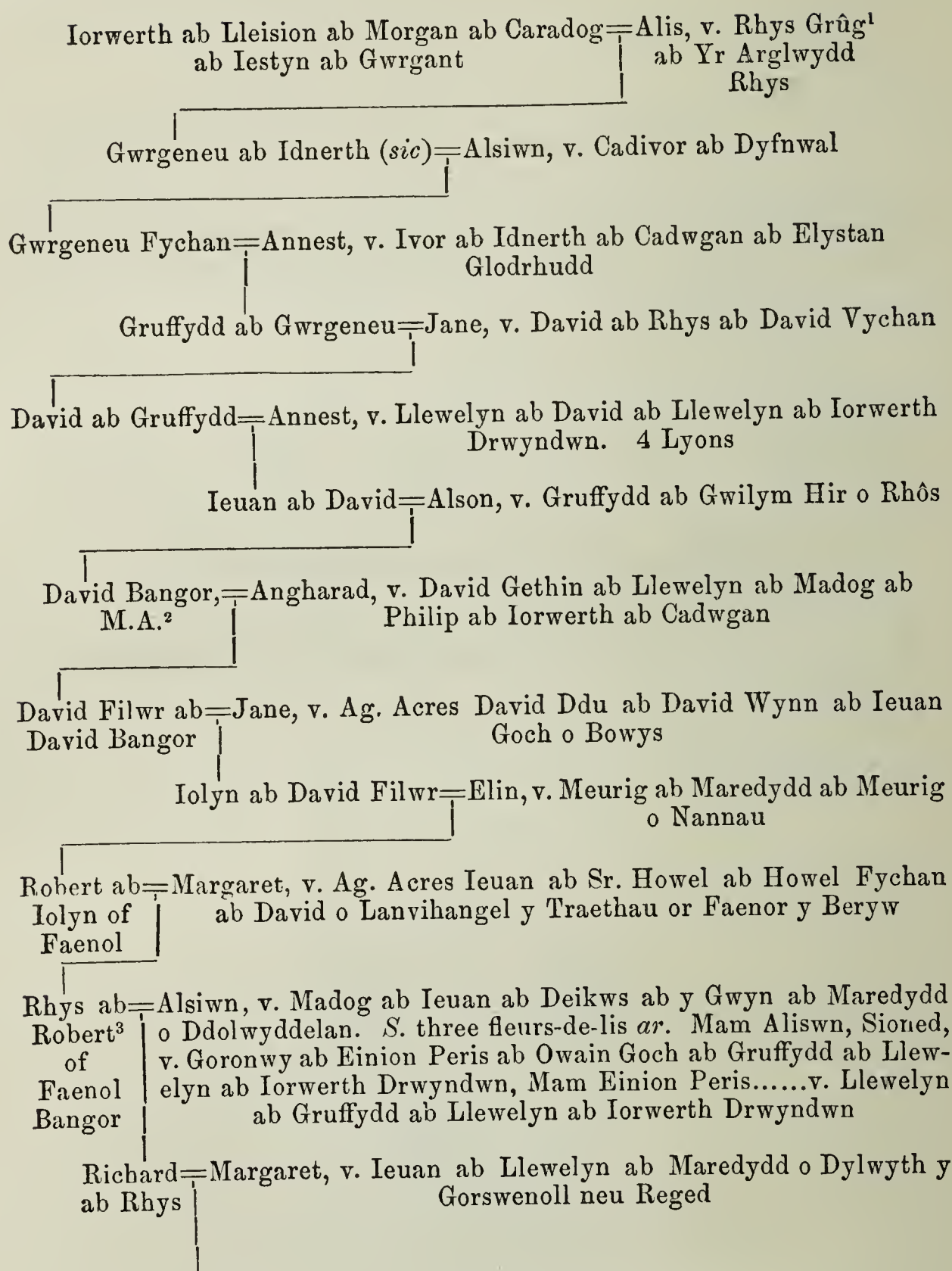
JONES OF PLAS YN DOL EDEYRN.

(*Lewys Dwnn, vol. ii, p. 290.*)

“Morys Johns, Clerk o’r Finzs mewn 4 Sir dan Sr George Bromeley, Marchog ag Ustus Caerlleon. Agnes G. Reginald de Sulby Mr. degwm.”

¹ This is probably the same person as Gruffydd ab John, who in Willis’ *Survey of St. Asaph* appears to have been collated to the vicarage of Gwyddelwern in 1540. (Ed. Lewys Dwnn.)

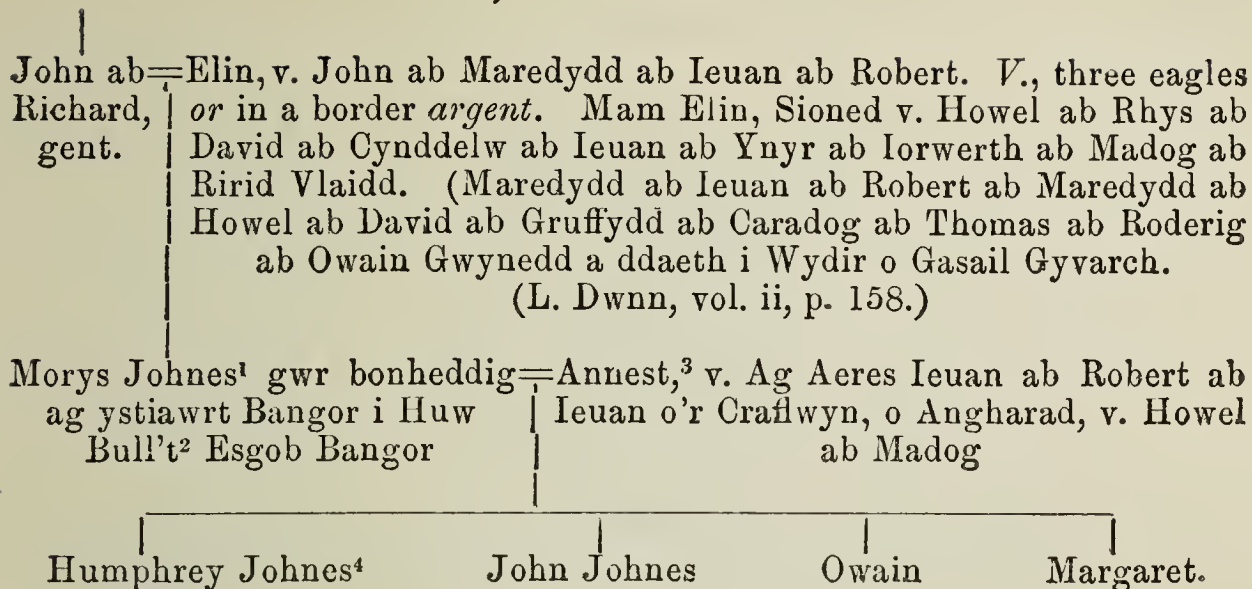
² He was collated to the vicarage of Llandrillo in 1583. (Ed. Lewys Dwnn.)



¹ Rhys Grûg was lord of Llanymddyvri. He bore *argent*, a lion rampant *sable*, armed, langued, and crowned *gules*.

² He is called, in Willis' *Survey of Bangor*, David Daron. He held the deanery in 1399, and was outlawed by King Henry IV in 1406, for taking part with Owain Glyndwr, whose conspiracy against that Prince is said to have been contrived in that person's house. See Willis' *Survey of Bangor*.

³ See *Hist. of Gwydir Family*, p. 83 (1878).



The above named Humphrey Johnes, who was the Receiver of the King's Revenues in North Wales, purchased Plas yn Dôl Edeyrn from Piers Lloyd, who was High Sheriff for co. Meirionedd in 1628. Humphrey Johnes had a son and heir, Maurice Johnes of Plas yn Dol and Craflwyn, who married Margaret, daughter of Edward Thelwall of Plas-y-Ward; which lady married, secondly, John Parry of Pwll Halawg, High Sheriff for co. Flint in 1654, and was his second wife. Humphrey Johnes, the eldest son and heir of Maurice Johnes and Margaret Thelwall, married and had issue, besides a daughter who married John Parry of Pwll Halawg, a son and heir, Maurice Johnes of Ddol Craflwyn, Meillionen, Plas Newydd near Ruthin, and Llanrhaidr Hall in Ceinmeirch, which last place he bought from Sir Evan Lloyd of Bodidris, Bart. He was High Sheriff for co. Denbigh in 1702, in which year he died at Plâs Newydd, near Ruthin, and was buried at Llanrhaidr in Ceinmeirch. He left his estates to his widow, a daughter of Sir Walter Bagot, of Blithfield and Pool Park, Bart.; and at her death, in 1730, the estates passed to his nephew, Humphrey Parry of Pwll Halawg, High Sheriff for co. Flint in 1736. See *Archæologia Cambrensis*, July 1875, Pwll Halawg, p. 240.

¹ He died probably in June 1604. ² Doubtless Hugh Bellot.

³ She died probably in 1619.

⁴ He was Receiver of the King's Revenues in North Wales, and was living upon the 13th of June 1617.



THE BARONS OF LLANGAR.

Elissau, Baron of Llangar, the second son of Iorwerth ab Owain Brogyntyn, had a confirmation of certain privileges in his manor of Llangar, in Edeyrnion, granted to him on the 22nd July, 12th Edward I (1284), by that monarch. He married Margaret, daughter of by whom he had issue two sons:—1, David, Baron of Llangar, whose line ended in coheiresses; and 2, Madog. *Elissau* bore *argent*, a lion rampant *sable* in a border *or*. (Lewys Dwnn, ii, p. 219.)

Madog, of Cryniarth in Edeyrnion, the second son of *Elissau*, was one of the pledges for Howel ab Gruffydd of Maesmor, lord of Rûg, 24 Edward III. He married and had issue, one son and seven daughters, coheirs to their brother:—1, Llewelyn ab Madog, who became Bishop of St. Asaph in 1357, and died in 1375; 1, Gwenhwyfar, ux. Goronwy Llwyd ab Y Penwyn of Melai,—*gules*, three boars' heads erased in pale *argent*; 2, Myfanwy; 3, Mali; 4, Nesta, ux. Ieuan of Caer Einion, who bore *argent*, a lion rampant and canton *sable*; son of Ieuan Foel Frych ab Iorwerth Fychan ab Iorwerth Foel of Mynydd Mawr, ab Madog Fychan ab Madog ab Urian of Maen Gwynedd, ab Eginir ab Lles ab Idnerth Benfras, lord of Maesbrwg; 5, Margaret, ux. Ithel ab Gwrgeneu Fychan ab Gwrgeneu Llwyd ab Madog ab Rhirid Flaidd of Rhiwaedog, lord of Penllyn,—*vert*, a chevron inter three wolves' heads erased *argent*; 6, Eva, ux. Gruffydd ab Llewelyn ab Cynwrig of Cors-y-Gedol,—*ermine*, a saltier *gules*, a crescent *or*

for difference ; 7, Angharad, ux. Madog ab Gruffydd Fyrgoch of Neuadd Wen in the parish of Llanerfyl in Powys Wenwynwyn, ab Einion ab Ednyfed ab Sulien ab Caradog ab Collwyn ab Y Llyr Craff ab Meredydd ab Cynan of Neuadd Wen, lord of Rhiw Hiraeth, Llysyn, and Coed Talog,—quarterly, *gules* and *argent*, four lions passant gardant counterchanged.

NAMES OF THE BARONS OF EDEYRNION WHO DID HOMAGE TO THE ELDEST SON OF EDWARD III, 17 EDWARD III (1343).

Rhys ab Madog.

Gruffydd ab David ab Elissau.

Madog ab Elissau, Baron of Llangar.

Y Teg Fadog. See Faerdref in Llandrillo.

Owain ab David ab Gruffydd, fourth Baron of Cymer.

The Abbots of Valle Crucis, Strata Marcella, Gruffydd de Glyndordo, and the Barons of Aber Tanad, did not come to take the oath of allegiance.¹

J. Y. W. LLOYD, M.A., K.S.G.

(*To be continued.*)

Corrigenda.—The arms of Yr Hendwr, p. 277, Oct. 1878, should have been those of Madog of Yr Hendwr, viz., *argent*, on a chevron *gules*, three fleurs-de-lys *or*.

PREHISTORIC AND OTHER REMAINS IN CYNWIL GAIO.

AT the close of the Lampeter Meeting Mr. Worthington Smith and myself availed ourselves of the invitation of the Rev. Charles Chidlow to go and spend a few days at Caio for the purpose of exploring more carefully some curious remains on Craig Twrch, which had attracted our notice on one of the excursions; and also of examining some cists and barrows on the hills of Mallaen.

Leaving Lampeter by way of Cellan, a slight breakdown involved a short delay near a very primitive smithy. This was utilised by Mr. Smith in examining its contents, and sketching the handle of an iron punch.

¹ *Archæologia Cambrensis*, ii, p. 244.

An ozier rod twisted round its neck, and the limbs kept together by a band, held the object firmly in its place, so that it could be used with the greatest security for its purpose. This object, so familiar, and withal so natural a type and representative of the earliest method of securing the stone or bronze celt, backed up, as we soon discovered, by some of the most primitive instruments of agriculture, which still survive in this district, went a long way to convince us that we must certainly be there on the tracks of the earliest natives.

Leaving Llanfair on the left, and following the Sarn Helen to Pant Teg, we examined carefully the Roman hill-station, which stands unnoticed on the Ordnance Map, within a few yards of the road from Llandoverly and Caio to Llanio (Loventium). In form it is an oblong, 36 yards in length by 28 yards in breadth; and its four entrances are still plainly visible, though the enclosing bank is being gradually tilled away.

From this point we made for the slope of Esgair Fraith, on the northern face of Craig Twrch; and crossed the wet, boggy swamp marked down in the Ordnance Map as "Pwll-baw", but by our guide, who lives close by, pronounced "Pill-bo". In our search for dry stepping ground we noticed a long low line of bank just above the level of the morass; and this, instead of being, as it seemed at first sight, the remains of an old hedge-bank, proved to be an artificial embankment of considerable extent, curving almost all across the swamp. This embankment would appear to have been made in connexion with the remarkable series of stone circles which we discovered soon after on the hill-side. It may have been intended either to dam up the water for the service of the population that once occupied them, or to supply a means of escape in case of a sudden raid by an enemy, who, driving them to this spur of the hill, would here enclose them within the arms of the swamp were it not for such an outlet,—an outlet hard to discover when trees and shrubs still grew there, and hard to follow because of its irregularity. Possibly, too, the



REMAINS ON CRAIG-PILLBO.

W. P. S.

skilled eye of a Phené might detect in its outline an indication of early serpent-worship.

Esgair Fraith, which is a spur, or rather a shoulder, of Craig Twrch, rises from this swamp, and commands a magnificent sweep of the county of Cardigan, stretching from the Prescelly Hills in Pembrokeshire, along the Aberaeron and Llanrhystyd ranges, to Plinlumon on the north-east. The opposite side of the mountain being a steep precipice, and the ridge not well adapted for occupation, this, the north-western, is bright, sunny, and commanding; a very Paradise of the wild and free. Here the face of the slope is covered with stones arranged with unmistakable method; and although quantities lie about in utter confusion, yet the larger stones remain in position, forming the outlines of circles, polygons, and squares. These are most numerous and plain along the lower portion of the slope, where not interfered with for the enclosure-wall, as if the action of weather had been less destructive there than higher up. Along the top two parallel platforms appear to run, and these are covered with the *débris* of huts, and in one or two places, the remains apparently of cromlechs.

Further on again similar outlines are visible on the face of Craig Pillbo, the escarpment of which forms a natural terrace of defence, the weather-eaten rock being split and honeycombed into a kind of impromptu *chevaux de frise*.

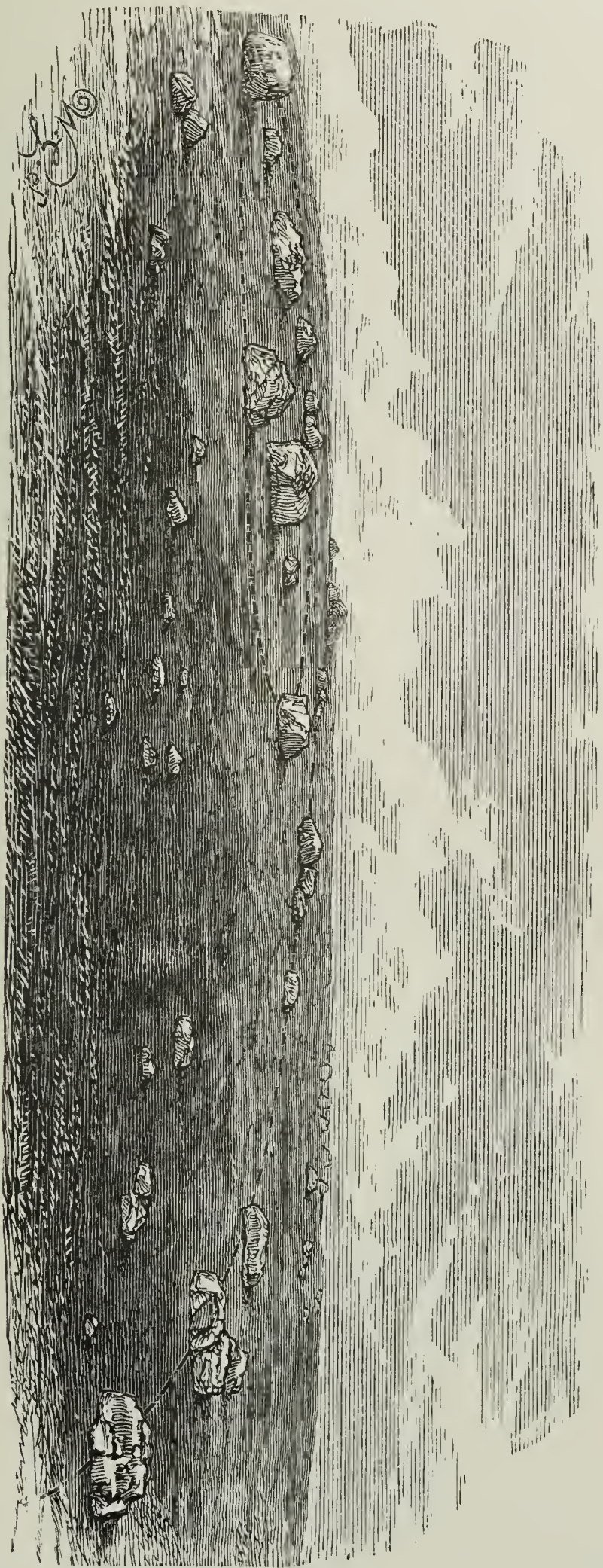
Still further on a curious outcrop of the native rock, a section of old red sandstone, rises up in fissured and furrowed walls, 10 to 15 feet high, and has received the appropriate name of Cerrig Cestyll (Castle Stones). This would be the last and almost impregnable standpoint of the defenders, protected as it is on almost all sides by such natural barriers as precipices, morasses, and rocky terraces. At the base of the rock lie the scattered remains of a cairn. Cairns are very numerous upon the hill; and further west are several conspicuous monoliths, such as the Hirfaen and the Byrfaen.

The largest and most important of the cairns is that

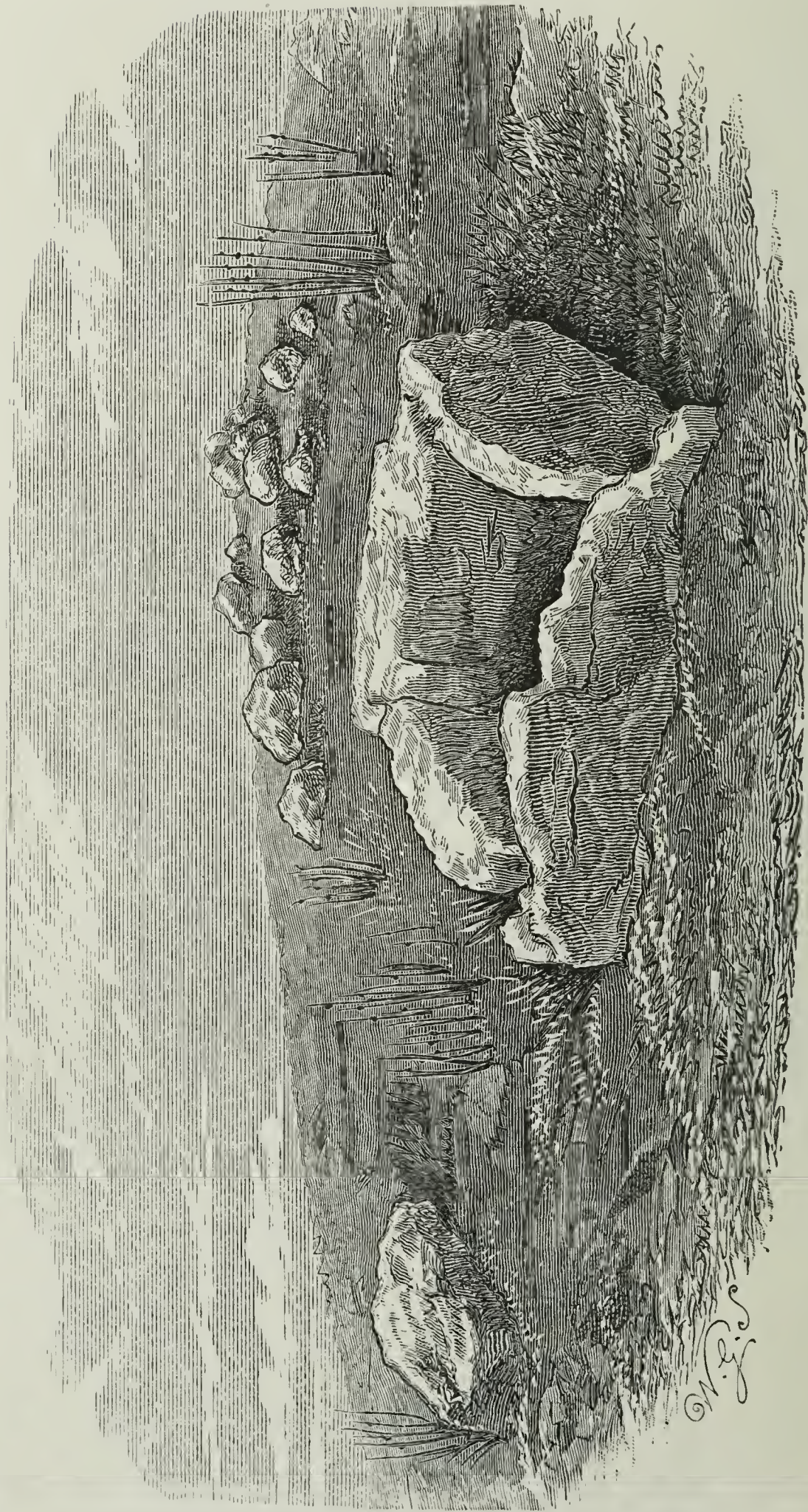
named "Y Garn Fawr", a great stone mound raised on the highest point of Craig Twrch, and commanding a magnificent panorama of the surrounding country for an average radius of thirty miles or more. The base of the cairn appears to have measured 30 feet in diameter, or, including the enclosing dyke, a diameter of 52 feet. Owing, however, to time and man, the upper portion has fallen away, and another part has been employed for the construction of an abutting sheepfold. Besides this a Trig-point has been erected on its platform, but too near the side, so that the wall has been pressed down on the eastern segment by the weight of this additional burden.

At the base of the slope on the western side of Cerrig Cestyll is a group of no less than five cairns, of which only the bases now remain. All of them have been disturbed, and some of them almost entirely removed. They have no surrounding ditch, and their average diameter is about 25 feet. In one only did we find a cist, and in that a double grave with a bottom of prepared clay, but no sepulchral remains of any other kind.

Carreg y Bwgi (the Goblin's Stone), further to the west, and close to the line of Roman Road, we explored very carefully, but with little success as far as regards any clue to its occupants or its constructors. Like the Garn Fawr, it was surrounded by a ditch, within the circumference of which lies the large stone from which it takes its name. This now lies nearly flat; but whether it once stood erect, or was only the large capstone of a cromlech, of which the supporters have been removed, it is impossible to say. Trenches, 3 feet deep, were made within the circle, on its eastern or sunny side, 9 feet in length from west to east; another, 10 feet long, at right angles to the same, from north to south; and a third, 6 feet in length, from east to west. In these were found a layer of brown earth, on the top 1 foot in thickness; under this a thin line, 2 inches thick, of grey earth; and then 1 foot of red earth resting on the natural grey soil. Occasionally pieces of



CRAIG TWROCH, NEAR CERRIG OESTYLL.



TRAWS-NANT CISTVAEN AND RUINED CAIRN.

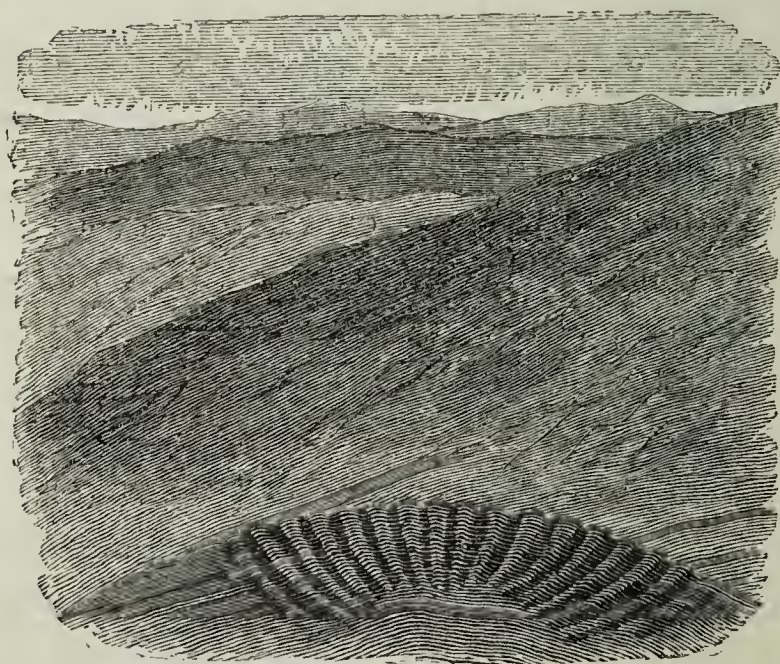
charcoal occurred. But the most curious feature was the position of a series of rough slabs placed edgeways, close together, and pointing towards what was probably the most important portion of the cairn.

The tradition which attributes all kinds of supernatural vengeance upon the rash disturbers of this goblin's precincts, has the merit of the additional confirmation of its accuracy, which can be rendered in this instance by the unfortunate explorers, who carried on their work through a pitiless, drenching storm.

A somewhat similar arrangement of stones, laid to rest on each other in rows, and sloping towards the cist, had existed, we were told, in Carn Trawsnant, on the Mallaen range. They had, however, been removed some fifty years ago, and the cist exposed, and all that now remained of it were the containing slabs of the grave, 2 ft. 9 ins. in length by 2 ft. in breadth. The bed of this grave appeared to have been a yellowish clay, from which all stones had been carefully removed, and this formed a layer upon the natural soil. West of this, at no great distance, is a circular mound of earth 25 ft. in diameter, and, to all appearances, undisturbed, and so presenting a most favourable field for further exploration. A third mound, somewhat smaller, measuring 18 ft. in diameter, lay to the south of this last; but it has been almost entirely cleared off. None of these three are marked down on the Ordnance map. The cairn called Garn Fawr, to the north-west of the farmhouse of Brynaran, is a large stone platform of about 50 ft. diameter, with a raised cairn in the centre, in which it is probable the cist may be found undisturbed, although the surrounding portion has been carted away for walling and road-metal. A smaller one, of 25 ft. diameter, a little to the south, has been almost entirely carried away; and near it is an elliptic circle about 45 ft. by 36 ft. at the greatest length and breadth, formed of a stone rampart 6 ft. in width. Whether this ever formed the outer line of a large cairn, carted away for agricultural purposes, or whether it retains its original

character, cannot be stated ; but it hardly seems likely that all the interior stones should have been carried away and all the outside ones left *in situ*.

One very interesting feature of another kind was seen on the hill of Brynglas, between the ravines of Cwm Pysgottwr Fach and Cwm Pysgottwr Fawr. The hill rises in a portion of its line to a conical form, and here the corona is curiously ridged, and looks as if a furrow had been drawn at right angles across the apex, and then on each side of it other furrows made, broad at the middle and gradually narrowing as they came near the central one, until at last they seemed to join each other, and be carried continuously around the hill top in an enlarging circle. They are considered



to be remains of early ploughing, and Mr. Chidlow has met with other examples of the same kind on this extensive range. In connection with this, it is interesting to compare what Sir John Lubbock has written in his chapter on "North American Archæology", relative to evidences of ancient agriculture in the State of Wisconsin. In many places, he tells us, the ground is covered with small mammillary elevations, which are known as Indian corn hills. They are without order of management, being scattered over the ground with the greatest irregularity. That these hillocks were formed in the manner indicated by their name, is in-

ferred from the present custom of the Indians. The corn is planted in the same spot each successive year, and the soil is gradually brought up to the size of a little hill by the annual additions (*Lupham*, c. i, p. 19). But Mr. Lupham has also found traces of an *earlier and more systematic cultivation*. These consist of low parallel ridges, as if corn had been planted in drills. They average 4 ft. in width, twenty-five of them having been counted in the space of 100 ft., and the depth of the walk between them is about 6 ins. These appearances, which are here denominated "ancient garden beds", indicate an earlier and more perfect system of cultivation than that which now prevails, for the present Indians do not appear to possess the ideas of taste and order necessary to enable them to arrange objects in consecutive rows. Traces of this kind of cultivation, though not very abundant, are found in several other parts of the state. The "garden beds" are of various sizes, covering generally from twenty to one hundred acres. As a general fact, they exist in the richest soil, as it is found in the prairies and the bun-oak plains. In the latter case trees of the largest kind are scattered over them (p. 282).

Arguing from this analogy, we may infer that the remains on Brynglas belong to a very early period, and we are led to ask whether they may not have been the work of the builders of the adjacent cairns, and of the occupants of the hut dwellings on Craig Twrch. The entire absence of metal, and indeed of any implements whatever, removes them at once back beyond the range of history, and we can only assign them to the "stone age". We see indeed that they occupied the hill tops and the mountain plateaus, and they must have subsisted chiefly on hunting the wild animals that roamed the thick forests and the tangled brushwood, the wild boar, the deer, and the *bos longifrons*. They lived in communities, and marked out the outline of their huts with upright stones, within which they built their wigwams, formed of the leafy branches of the trees that grew so plentifully in that age of almost universal

forest. They had an eye to the natural advantages which were here and there offered for defence, but they appear, judging from a comparison of their respective constructions, to have been a less advanced wave than that which erected the elaborate hill-forts on Yr Eifl and Pen-maen-mawr, but of the same family; and the connecting link appears to be supplied by the similar Cyttiau, and the walled circle, that are to be found on the hill a little above Harlech. They buried their dead in stone cists, and are therefore presumably to be assigned to the brachy-cephalic family. These cists are, in some instances at least, surrounded with a wall, and always covered over with either a cairn of stones or a mound of earth. In some cases, too, as we have seen, a series of stone slabs was placed either parallel to and leaning against the sides of the cist, or radiating towards it as a centre. To this same people we may attribute the great monoliths or *meini hirion*, of which so many are found upon the Craig Twrch range, and some of which, like Carreg y Bwgi (the goblin's stone), are enclosed by a ditch.

Again the question recurs, Who were these stone men? Were they a wave of the Iberic race, now more directly represented by the Basques of North Spain, and the far-off ancestors of the Silures, whom Tacitus describes as large of limb and curly haired? Or are they to be accounted among the later bands of early Celtic invaders? Or must we relegate them to a period further back than either, and be content to leave the question still unanswered? To this I can only offer the suggestion that, whereas according to Canon Greenwell's rule, the Iberics, being dolico-cephalic, should be restricted to the long barrows (if such they really be) of Penlanwen, near Dolau Cothi, the round barrows should be the burial places of the brachy-cephalic Celts. The absence of any implements of bronze or iron, or of any indications of their use, incline me to the belief that the problem remains still unsolved, and that they belonged to a period still more remote than either the Celts or the Iberics.

D. R. T.

ON THE SUPPOSED BIRTH OF EDWARD II
IN THE EAGLE TOWER OF CAER-
NARVON CASTLE.

AT the recent meeting of our Association at Caernarvon, the question was again raised as to where Edward II was born. The popular idea that his birth took place in the Eagle Tower was warmly supported, in opposition to the evidence published by the late Mr. Hartshorne (*Archæological Journal*, vii, 237), and derived from the public records, showing that that tower was not built before the tenth year of Edward II. It is probable that the gentlemen who advocated the popular view had not carefully studied the elaborate paper in question, and were not therefore fully acquainted with the very conclusive grounds upon which Mr. Hartshorne founded his opinions. It may therefore be well to give a short abstract of his paper. The number of the *Archæological Journal* in which it appeared was published in September 1850, and may therefore have totally escaped the notice of the Caernarvon gentlemen who have recently considered the subject. But it is very well deserving of their consideration, before committing themselves to the opinion, that the Eagle Tower was the birth place of the first English Prince of Wales. Edward I commenced building the castle within six weeks after the death of Prince David, who was executed at Shrewsbury in 1283, and the work was in progress for many years, and not finished in the reign of its founder. In the fourteenth year of Edward I, Richard de Abyndon, as chamberlain, accounted for the cost of works at Caernarvon, Conway, Criccieth, and Hardelagh, for the half year ending March 25, 1284. The Liberate Roll shows that part of the castle was roofed in the fourteenth year of Edward I, for a payment for lead used in it, is accounted for in that year.

The work seems to have made much progress in the years 1284 and 1285 ; but that the work continued is shown by an entry in the Pipe Roll of 1291, of a very large sum expended upon it. It is clear, therefore, that the Castle cannot have been in a very complete state in 1284, when Queen Eleanor was taken there to give birth to the future Prince of Wales, who was undoubtedly born at Carnarvon on the 25th of April in that year ; but there is no evidence to show in what particular part of the town this event took place. The Castle was in course of erection during the rest of the reign of Edward I, as we learn from the records ; and at his death much remained to be done by his son, Edward II.

In the *Operation Rolls* we have evidence of the time when the Eagle Tower was built. From them it appears that this Tower was roofed in November 1316, and the floors laid down in the course of the succeeding February. We learn that six hundred stones of the unusual size of $2\frac{1}{2}$ feet by $1\frac{1}{2}$, and 1 foot in thickness, were supplied for use in the Eagle Tower between the tenth and twelfth years of Edward II. There is very little doubt that they are the large blocks covering the corridors in this Tower ; and the evidence deduced from their size is confirmed by their geological character, for they come from the quarries of Pont Meney and Mabon. This leaves very slight reason to doubt that the Eagle Tower was built in the tenth, eleventh, and twelfth years of Edward II.

But I will not enter further into the history of the Castle as clearly given in Mr. Hartshorne's paper, for my sole object has been to show that Edward II could not have been born in the Eagle Tower, which did not exist, at least in its upper part, until many years after he became king.

When at Carnarvon recently, I was told by Mr. John Williams, the well known publisher there, that an engraving above one hundred years old had lately passed through his hands, on which the Black Tower, near Queen Eleanor's Gate, was pointed out as the birth-

place of Edward II. It would be interesting to learn, if possible, the authority for the statement on the print, and also when the present tradition sprang up concerning the Eagle Tower.

I must refer those who wish to ascertain the original authorities for Mr. Hartshorne's statements, to his paper in the *Archæological Journal*, where they are fully quoted. See also the *Archæologia Cambrensis*, Third Series, vol. i, p. 242.

C. C. BABINGTON.

CATALOGUE OF THE LOCAL MUSEUM,

EXHIBITED IN THE HALL OF ST. DAVID'S COLLEGE, 1878.

THIS collection contained several objects of interest, and more particularly some fine printed books of the fifteenth and sixteenth centuries, the property of the College. Various other volumes, more or less curious, were largely contributed by the Rev. D. H. Davies, the Curator, and other gentlemen. A more detailed account of the coins could not be procured from some of the exhibitors; but there were no particular numismatic curiosities. The following details, however, it is hoped, will give a fair notion of the collection.

EARLY AND MEDIÆVAL ANTIQUITIES.

- Stone celt from Carnac
 Lamp of earthenware; lachrymatory. Both found in Catacombs in Rome
 Fragment of cinerary urn found in Oxfordshire
 Pottery and tesserae from Wroxeter
 Bronze statuette of Cupid; Egyptian idol. Both from Pompeii
 Glass necklace with pendant, from a mummy
- Professor Davey.
 Rev. D. W. Thomas.
- Bronze paalstab
 Ancient British cup
 Lance-head
 Wooden finial
- J. E. Rogers, Esq.
 Mr. Fulford.
 Mr. Charles.
- All dug up near Abermeurig
 Glass bead found near Llandyssil
 Ditto, found near Caio
- These used to be called Druids' beads or eggs of snakes. They are simple buttons, or beads of a necklace.
- Bronze handle and part of a bronze helmet found in a tumulus near St. David's
- Miss Bowen.

Bronze statuette found in Llanblethian Castle Rev. L. Rowland.
 Roman bronze key found at Penbryn, Cardiganshire
 Roman needle found near Llandilo
 Bronze simpulum found near Aberystwith
 Cinerary urn found in Essex

Rev. D. H. Davies, the Curator.

Fragment of urn found near Pontrhyd Fendigaid
 Three encaustic tiles from Strata Florida

Dr. Rowland.

The Glancych collection of various bronze weapons intentionally broken and twisted; described, with illustrations, in the *Archæologia Cambrensis*, 1864, p. 224, and presented by the late Dr. William Jones to St. David's College. S. D. C.

Matgorn yn Ych Bannog, formerly kept as a relic in Llandewi Brefi Church. Mrs. Parry, Llidiade.

Remains of the Nanteos cup, supposed, to the present time, to possess great curative powers, and traditionally said to have come from Strata Florida. G. Powell, Esq.

Wooden bowl, supposed to possess healing powers.

Mr. Thomas Thomas, Lampeter.

Inscribed stone, *Ennius Primus*, from Loventium.

J. M. Davies, Esq., Antarn.

ARMS.

Two stone axes

Stone and bone clubs

Two clubs of stone and one of bone

Flint spear-head

Stone hammer.

All from South Sea Islands

Four harpoons, bone, and bird-spears (Esquimaux)

A collection of Indian arms, matchlock, etc.

Wooden spears (Australia)

South Sea paddles.

S. D. C.

Small collection of assegais

South Sea war-club edged with sharks' teeth

Indian and Chinese bows, arrows, etc.

Executioner's sword (Indian)

A collection of Indian arms richly ornamented

A claymore from Culloden.

Colonel Evans.

Cross-how, of late date, from Kidwelly.

Mrs. Einon.

Sword from Newcastle Emlyn, said to have belonged to Cromwell

Mrs. Evans.

Sabre dug up near Wellington.

Mrs. Tyler.

Blunderbuss and ancient pistol.

Rev. D. H. Davies.

COINS, MEDALS, ETC.

A large collection of Greek, Roman, and Byzantine coins

A series of English coins (silver) from Edward I downwards

A collection of tradesmen's tokens of the last century.

Rev. D. H. Davies.

A series of Roman brass, from the second Triumvirate to Arcadius
Collection of tradesmen's tokens used during the reign of George III
French assignats of 1790.

Professor Davey.

Five-pound piece of Charles II
Groat of Henry VIII dug up in Llanwenos churchyard
Threepenny piece of William and Mary.

Colonel Evans.

Collection of English coins from Henry III.
A similar collection, but from Edward I. Mr. Jas. Evans, Lampeter.
Specimens of colonial and American money (copper).

Professor Lias.

Professor Edmondson.

Medals, including one of the Spanish Armada, two of the seven
Bishops, one of Mary Queen of Scots.

The Rev. D. H. Davies, Mr. Somerby, and Mrs. Tyler.

MISCELLANEOUS.

Pieces of llithfaen, supposed to cure hydrophobia.

Miss Lloyd and Mr. Edmondson.

Copper-gilt pilgrim's badge (cockleshell), found at Dunwich.

Rev. Dr. Raven.

Ancient clock, formerly the property of the Lloyds of Peterwell.

Mr. Jones, Lampeter.

Gold watch and chain.

Mrs. Jones, Cardigan.

Ancient silver watch

Ditto, buckles.

Rev. D. H. Davies.

Silver stud dug up at Mount Gernos

Stone cannon-ball dug up at Gernos

Chinese ornaments and Japanese gourd.

Mrs. Edwards, Doldornant.

Specimen of *Emplectella speciosa* from Japanese seas

A collection of geological specimens, many of them local.

Professor Davey.

A similar collection.

Mr. Tyler and Mrs. Edmondson.

Tracing of inscription on a tombstone at Newport, Pembrokeshire

Photograph of the cross at Nevern (see *Lapidarium Walliae*.)

Miss Bowen.

Drawings of Meini Hirion in the parish of Llannon, Carmarthen-
shire.

Rev. D. H. Davies.

Sketches and rubbings of incised stones, illustrating Part III of
Lapidarium Walliae.

Professor Westwood.

Casts of Poniatowski gems.

S. D. C.

Wooden article found in turbarry, and thought by Professor West-
wood to have been frame of a musical instrument.

J. M. Davies, Esq., Ffloodvale.

Swansea and Nantgarw china.

Mrs. Price, Mrs. Edmondson, Mr. Somerby, the Curator.

EARLY PRINTED BOOKS AND MSS.—DIVINITY.

- St. Jerome's Commentaries. Rome, 1470
 Lexicon Elucidarius Scrip. Nuremberg, 1476
 Boecius de Consol. Philosoph. Ditto, ditto
 Epistles of Pius II. Milan, 1475
 Pantheologia. Rayner. Pisa, 1477
 Gilbert's Discourses. Florence, 1485
 Eusebius' Ecclesiastical History. Mantua, 1479
 Thesaurus Aldus. Venice, 1495
 Theodorus, ditto. Ditto, ditto
 Duns Scotus. Nuremberg, 1481
 Biblia Græca. Editio Princeps. 1518
 Ditto, Latina. 1474
 Paraphrase of Erasmus. 1549

CLASSICAL.

- Plutarch. 1470
 Appian. Venice, 1477
 Sallust. Florence, 1478
 Horace. Venice, 1490
 Cicero's Letters "Ad Familiares". Venice, 1499
 Diodorus Siculus. Ditto, 1496
 Statius. Ditto, 1490

VARIOUS.

- Euclides. 1509
 Chaucer's Works. 1561
 Golden Legend. Wynkyn de Worde. 1498. Vid. Dibdin, ii, p. 73
 Hugonis Expositio, with Cranmer's autograph. 1508.

The above are only a selection of the earliest specimens of printing in the Library of St. David's College.

MANUSCRIPTS, ETC.

Glosses of the Scriptures, fourteenth century. It is stained with blood, traditionally reputed to be that of the monks slain at Bangor Iscoed!

Latin MS. of Sriptures, illuminated. Written at Fécamp, 1270
 Three illuminated Books of Hours. 1400-1450.

The above are the property of St. David's College.

MS. of Silvanus Jones.	Rev. D. H. Davies.
Lampeter Charters.	Mr. Edmunds.
Collection of pedigrees.	Colonel Evans.
Registers of Trefilan and Ystrad.	Rev. D. Griffiths.
Manuscript list of sheriffs of Carmarthenshire.	Mrs. Price of Talley.

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

ANCIENT BRITISH DESCENT OF THE HERBERTS.

SIR,—I hardly know whether the fact of so much attention having already been drawn to the Herbert genealogy calls for an apology on my part for recurring to the still vexed question, or whether the interest shown therein does not more than excuse my bringing forward what I believe to be fresh points of evidence. At all events I submit to you a few remarks, and some information which may possibly lead to further and more able elucidation.

When the Norman dynasty of Plantagenet was superseded by the Welsh dynasty of Tudor (through which Her present Most Gracious Majesty derives all her heritable rights to the throne of England), that unification of the two countries, which force had done so little to effect, received a very considerable impulse. The statute of Henry VIII, in which the gradual tempering of the harsh and unjust laws against the Welsh culminated, was so well received on both sides, that nothing more ostensibly remained to be done but safely to leave the completion of the union of the two nationalities to the influence of commerce, intermarriage, and time.

Prior to this, however, and stretching back to the reign of the third Henry, a most troublesome and abnormal state of things existed, wherein the necessity of a national union was felt and admitted indeed, but in which so many mutual jealousies and pretensions still had life, that innumerable checks, hindrances, and mistrusts, were perpetually rising. Many of the chief families of Wales and the Marches, with whom, by the way, the successful Normans freely intermarried at a time when a Saxon alliance was deemed a degradation, had in all honesty of purpose seen and assented to the necessity of a national union, and sacrificed many hereditary claims and predilections for its attainment. Among these, few were more distinguished than that which has long been known by its generic name of "Herbert", and as such is familiar to genealogists, though there are many of the same race who have never borne an appellation which, strictly speaking, only became a family surname in the person and descendants of William the first Earl of Pembroke, and his brother Sir Richard of Colebrook, whilst on the other hand there are numbers bearing the same name, but having no connection by race with this particular family.

It is impossible now to trace the steps by which the early progenitors of this family were induced to acquiesce in the new order of things; but being possessed of the advantages of high birth

coupled with great ability, they easily attained positions from which a race still regarded with much jealousy by the ruling powers were remorselessly excluded. Such men were necessarily to be made much of; and since the time had not yet arrived when it was deemed expedient to remove from the Statute Book of the Realm laws which, if strained, might yet be made to reach them, the simple expedient was adopted, instead of the removal of the laws, the removal of the race from the operation of those laws. A royal Norman descent, duly set forth and certified, effected this object. To it a certain accidental coincidence of name and locality of possessions gave colour and seeming consistency; but I am afraid this cannot be set down as more than a blind to that royal British descent, the assertion of which many legal and social reasons combined to render impolitic.

Many authentic pedigrees trace this family up to Gwilym ap Jenkyn, who was the lord of a manor in the vicinity of Abergavenny, and was living in the latter part of the fourteenth century. In the year 1586 the manor alluded to was held by a direct descendant of Gwilym's, viz., William John ap Thomas. It is described as formerly belonging to Gwilym ap Jenkyn; and a still earlier record mentions the same manor as once belonging to Gwilym ap Jenkyn ap Madock, and before him to his brother John ap Jenkyn ap Madock. This removes the paternal honours of Adam, who has hitherto stood as the immediate progenitor of Jenkyn, to a period so remote that we need not trouble ourselves to follow him.

But who was Madoc? A name so peculiarly British as to leave no doubt of the nationality of him who bore it, and so frequently found in the princely line about the period of its historic disappearance, as at once to suggest the probability that a family, many members of which are known to have exhibited a most inordinate pride of ancient British descent, changed but one word when the cloak of a royal Norman parentage was thrown around them.

Who was Madoc?

C. H. W.

RHYS AP GRIFFITH.

SIR,—As it is always desirable to identify the names of places, I send you a probable solution of the word "Nistuinam", which occurs in the grant of 2 Edward II (p. 295, vol. ix), offered by the Rev. B. Williams of Abergwennol, Llandovery, in a letter to me. He writes: "I am now inclined to think that that place must be Ynys Tawy or Ynys Tawi, changed by English transcribers into 'Nistainam'. Ynys Tawi is another name of Gower or Lower Gower. Gower, or Gwyr Uchaf, contained the country about Kidwelly. 'Einion offeinad o Ynys Tawi. Einion, priest of Gower. Ynys Tawi, or Gower, is in the archdeaconry of Carmarthen. Ynys, in Breconshire and some parts of Glamorgan, is applied to land partly surrounded with water; and that is the reason for calling Gower Ynys Tawi."

Ynys Marchog, on the Usk, where Sir David Gam lived, stands on a meadow by that river.

Lampeter.

I remain yours truly, EVAN JONES.

SIR,—In a very interesting paper on records relating to Lampeter and Cardiganshire, which appeared in the *Journal of the Society for October 1878*, mention is made of Rhys ap Griffith; and on p. 299 a suggestion is made that he may be the same person as Sir Rhys ap Griffith who married the heiress of Wichnor in Staffordshire, and whose present representative is Sir Henry Boynton, Bart., of Burton Agnes, co. York.

The above suggestion is countenanced by the fact that Sir Rhys ap Griffith of Wichnor was grandson of Howel; but the ancient pedigree of the family, which is at Burton Agnes (and a copy of a portion of which Lady Boynton kindly made for me as one of the descendants of the family), makes Sir Rhys descend from Ednyfed Vychan (the ancestor also of the Tudors of England), and from the Princes of South Wales only in the female line; and with this also the Griffith pedigree entered at the Herald's Visitation of Staffordshire, which may be seen in the Harleian MSS., No. 6128, agrees. Ednyfed Vychan, who bore as his arms, *gules*, a chevron *or* between three Saxons' heads couped proper, married Gwenllian (living in 1196), daughter of Rhys ap Gruffydd ap Rhys ab Tewdwr Mawr, Prince of South Wales, and had issue, Griffith of Lansadorne says the Wichnor pedigree (Lewis Dwnn says of Hen Glawdd), who married Gwenllian, daughter of Howel ab Trahaiarn ab Gwgan of Brecknock, and had issue, Howel, who married Tanglwystl, daughter of Davydd Goch, a descendant of the lords of Arwystli, by whom he had issue, Griffith, who was the husband of Nest, daughter of Gwrnared ab Gwelim, lord of Cemmaes, and father of Rhys ab Griffith Hên, who, by a daughter of Turberville, had a son, the Sir Rhys ap Griffith, Knight, who married Joan, daughter and heir of Sir Philip Somerville, living in 1377, to whose ancestors John of Gand had given Wichnor, and entailed upon them a custom similar to that at Dunmow in Essex, of presenting a fitch of bacon to married couples who could endure the somewhat rigorous examination and ordeal to which they were subjected. Sir Rhys (by right of his wife of Wichnor), had issue another Sir Rhys, living 1380, who married, firstly, Isabel, daughter of Sir Robert Stackpoole, by whom he had an only child, Joan Griffith, living in 1413, who married Sir Richard Vernon, and from whom all the Vernons are descended. The second wife of this Sir Rhys ap Griffith was Margaret, daughter and heir of Nicholas Zouche of Codnor, by whom he had issue, Thomas Griffith, Esq., who married Anne, daughter of Sir William Blount. (Shaw says daughter of Sir Walter Blount in his *History of Staffordshire*.) They had issue, Sir John Griffith of Wichnor and Burton Agnes, who married Katherine, daughter of Sir Robert Tyrwhitt of Lincolnshire, descended from the ancient

family of Tyrwhitt of Kettleby in that county. Sir Robert Tyrwhitt was Justice of the King's Bench, and died in 1427, according to the pedigree of the Tyrwhitts. Sir John Griffith had issue by his wife Katherine, a son and successor, Sir Walter Griffith, who married Agnes, daughter of Sir Robert Constable of Flamborough, and was succeeded by his son and heir, Sir Walter Griffith of Burton Agnes, living in 1531, who married Jane, daughter of Sir John Ferrers of Tamworth, a descendant and representative of the Marmions, lords of Tamworth. They had issue, a son and successor, Sir George, and a daughter Joan, who married Sir John Egerton of Wrinchill in Staffordshire, afterwards represented, through an heiress, by the Arblasters of Lyswis Hall in Staffordshire, whose heiress, the sister of the last Edward Arblaster, married Henry Turner, son of William Turner and Katherine his wife, daughter of Thomas Jordan of Birmingham, by Catherine his wife, daughter and coheir of William Lea of Hales Owen in Shropshire.

Sir George Griffith married Elizabeth, daughter of Sir John Skeffington of Fisherwick; and their son and heir, Walter, was father, by Catherine Blount his wife, of Henry Griffith, who married Elizabeth Throgmorton; and whose daughter Frances, the wife of Sir Matthew Boynton, finally became heir of the family.

By a reference to Canon Bridgman's *Princes of South Wales* it will be seen that Sir Rhys ab Griffith was distantly related to the Talbots through his ancestress Gwennlian (wife of Ednyfed Vychan), whose brother, Rhys Gryg, was grandfather of Gwennlian, wife of Gilbert Talbot, and on whose account the Talbots changed their old coat of arms, bendy of ten pieces *argent* and *gules*, to that of the South Welsh Princes, *gules*, a lion rampant within a bordure engrailed *or*.

I am very faithfully yours,
30, Edwardes Square, Kensington, W.
Jan. 2nd, 1879.

HY. F. J. VAUGHAN.

SIR,—As few archæologists may be aware of the fact, I may as well mention that Mr. Saunders, alluded to on p. 342 of the last number of the *Archæologia Cambrensis*, five lines from the foot thereof, was, according to the Latin inscription on his tombstone at Shrewsbury, where he was buried, a native of Clydai, Pembroke-shire. Enclosed is a list of the tracts of which he was the author. One or more of his lineal descendants resided, three or four years ago, with their mother in the parish of Bray, Berkshire. The mother, Mrs. Saunders, was a Miss Harrison of Caerhowell, Montgomeryshire, who is in possession of as much of the pedigree of the Saunders family (to use her own words) "as interests her". This may serve as a clue to further inquiries respecting the autograph of Mr. Saunders of Jesus College.

Yours faithfully,
Netherthong Vicarage, Huddersfield.

I. JAMES.

Works by Erasmus Saunders, D.D., Vicar of Blockley, Worcestershire :—

1. Short Illustrations of the Bible.
2. A View of the State of Religion in the Diocese of St. David's about the Beginning of the 18th Century, etc., etc. London. Printed for John Wyat at the Rose in St. Paul's Churchyard. 1721.
3. Household Government. A Sermon on Joshua xxiv, 14. 12mo. 1701.
4. A Visitation Sermon. Matt. x, 16. 8vo, 1708.
5. The Divine Authority and Usefulness of the Pastors of the Christian Church. Act-Sermon. Matt. v, 13. 8vo, 1713.
6. Of Judicial Providence. A Sermon on Psalm lviii, 2. 8vo, 1721.
7. The Dangers of Abusing the Divine Blessings, etc. A Sermon preached before the House of Commons at St. Margaret's, Westminster, on Friday, December the 8th, 1721. Isaiah v, 4, 5. London. Printed for John Wyat at the Rose in St. Paul's Churchyard.

EDWARDIAN CASTLES.

SIR,—Mr. Wyndham, in his *Tour through Wales*, in alluding to Beaumaris Castle, says, “I entirely agree with Mr. Barrington, that the general form and plan of Welsh castles founded by Edward were borrowed from Asiatic fortresses which that Prince had seen in the Holy Land, because they are very similar to many which Le Brun has copied and inserted in his valuable travels”! If such Asiatic castles existed, may they not have been copies of those the earlier Crusaders erected? But whether this is the case or not, I think a more satisfactory explanation of the Edwardian castles in Wales or elsewhere, is that they are simply the results of evolution, occasioned by the increasing wants of kings and great nobles. The primitive moat, dungeon, and even the earlier castles of Henry III, were ill adapted as residences, however strong they may have been as fortresses. The two extremes may be seen at Rhuddlan, where the original mound and later erection of Edward stand almost side by side. This simple explanation of the important changes introduced by Edward seems more probable than that of Mr. Barrington. But I am treading on ground that belongs to great castle authorities, whereas I am only

A HUMBLE INQUIRER.

Miscellaneous Notices.

THE thirty-fourth Annual Meeting of the Association will be held in Welshpool in August next, under the presidency of Mr. CHARLES WILLIAMS WYNN, Member for the county of Montgomery. Further particulars will appear in the next number of the Journal.

“LAPIDARIUM WALLIÆ.”—The concluding Part of this important work will be shortly issued to all subscribers who have paid up for the preceding Parts. The price will be raised to 15s. two months after the issue of the Part. The remaining Parts, after all the subscribers have been supplied, will be bound up in volumes which will be sold at three guineas each. Two hundred and fifty copies only of the Plates have been printed, although five hundred copies of the text have been printed in case the work should be in greater demand than at present. As the price of the work was originally fixed too low, it is not unlikely that the second issue will be charged at a higher rate. At present a serious loss will be incurred unless the work is more extensively supported.

MUSEUM OF ANTIQUITIES FOR WALES.—It is contemplated to bring under the consideration of the Association how far it is possible to establish a national museum of Welsh antiquities, and to find a site which will be most accessible to all. There are small collections in Swansea, Carnarvon, Welshpool; and one at Tenby is being, or has been, established, although this is more devoted to the discovered animal remains of the earliest kind. The Museum at Carnarvon is now within the Castle walls, and somewhat inaccessible. The Museum used to be placed in a house in the town, and under the charge of a keeper. This has long since been removed, the contents distributed among different holders, and articles, we fear, have been lost. Those now in the Castle are few in number, although great in value. They are, no doubt, safe enough; but who is the real owner of them? If they are to be kept where they are, care should be taken to prevent their becoming the property of the Constable of the Castle.

“CWTTA CYFARWYDD”; or the Chronicle of Peter Roberts, embracing the register of births, marriages, burials, and the principal local events in Flintshire and Denbighshire from 1607 to 1646. From the original MS. This interesting work is in progress, and will be supplied to subscribers at 6s. 6d.; to non-subscribers, 8s. A specimen page is here submitted. Address Edward Breese, Esq., F.S.A., Portmadoc; or the Rev. E. L. Barnwell, Melksham, Wilts.

7 FOL.

1607
marraidge
Meriadock.

md' that upon Saturdaye being the xvth daie of August 1607, one ffoulke ap Jemy ap Daudid ap John and Margarett vz' dauid Lewis both of Meriadog in the com' of Denbigh were m'ied by Thomas Panton clerke in his own house in Denbigh being p'sent John ap Rees ap lle'in and humfrey ffoulke both of Meriadog aforesaid and Jane Olyver (the wief of John Olyver the schoolm'r) and Margaret Salusbury daughter of Thomas Salusbury late of Meriadog this is true by common report.

1607
marraidge
Brynpolyn.

md' that upon Friday being the 25th daie of September 1607 John Powell sonne and heire of Thos. Powell late of Brynpolyn decessed and one Anne lloid only daughter of Edward lloid of llanelwey gent begotten of the bodie of Parnell giles his form' wief were married together in the cathedrall church of St. Asaph by John Ireland cl're one of the singing men there and late curate of Rudland being p'sent dowlce lewis (his mother) Jane Conway the said Ireland his wief Jane Brice (sister in lawe to Richard Parrye, Bushop of St. Asaphe) with others.

St. Asaph
1607
marraidge
Edw. Lloyd
dowlce elwys.

md' that upon Saturday the next following being the 26th daie of September aforesaid 1607 the said Edward lloyd and Dowlce lewis were likewise married by the said Mr. Ireland in the cathedrall church early in the morning being p'sent Wm. Holland of Wickwer gent and Thomas Jones al's Smyth with others.

1607
marraidge
llanruth
Goldgreave.

md' that upon Wednesday being the 28th daie of October happening upon the feast of Symon and fides daie one John Thelwall sonne and heire of John Thelwall of llanruth in the com' of Denbigh gent and Jane Morgan one of daughters of Edward morgan of goldgreave in the countie of fflint Esq're learned in the lawes were married in the church of guaynyscor by Owen Jones cl're Parson there by vertue of a licence unto him in that be-

Reviews.

REVUE CELTIQUE. Nos. 3, 4. Vol. iii. By H. GAIDOZ, Directeur-Adjoint de l'École des Hautes Etudes, Professeur à l'École des Sciences Politiques.

THE two last numbers of the *Revue Celtique*, being the concluding ones of the third volume, have come to hand since the issue of the last number of the *Archæologia Cambrensis*. The serious illness of the founder and editor of this valuable periodical, during portions of the two last years, has caused some small delay in the progress of the work; but the appearance of the present numbers is, we hope, satisfactory evidence that M. Gaidoz has been restored to his former health, as the contents (contributed from so many quarters) could hardly have been arranged and commented on by an invalid as they have been done.

These numbers are equal to any preceding numbers of the *Revue*, if not superior to some. Among the contributors we are glad to see our old friend M. Luzel, who continues still to give us *genuine* specimens of Breton poems and narrations. Most who take an interest in such relics of an ancient race, destined before long to be assimilated to, and swallowed up by, their Gallic neighbours, are acquainted with the *Gwerziou Breiz-Izel*, or the *Chantes Populaires de la Basse Bretagne*, which received the prize at the Institute in 1869, or his earlier work of *Bepred Breizad*, or *Toujours Breton*, and will welcome his latest contributions which appear in this volume. A no less distinguished Breton, M. Arbois de Jubainville, in addition to a selection of Breton words from the cartulary of the Abbey of Beauport, near Paimpol, Côtes du Nord, gives a curious account of the sale of women by Irish law, which he states invests the wife with her property as against her husband, contrary to Roman and Germanic law. A list of supposed Gaulish names, taken from inscribed stones by General Creuley, Vice-President of the Commission of Gaulish Topography, will interest those who have given attention to Welsh early inscriptions.

M. Gaidoz also notices the celebrated Killen Cormac Stone, which will be found in Part 4 of *Christian Inscriptions in Ireland*, by Miss Stokes. It is bilingual; but the Oghams do not repeat the Roman characters, as in the SAGRANUS Stone of St. Dogmael's, Pembrokeshire. Mr. Shearman reads the Roman characters as JUVENIS DRUIDIS (the stone of the young Druid); Sir Samuel Ferguson, IV VERE DRUIDES (or four genuine Druids), as if there were sham ones in those days as in later times; and to this reading Mr. Shearman seems to have come round, induced apparently by the mention, in an ancient chronicle, of a Druid and his three sons buried in this place. The Oghams read LAPIS DUBITANI SOPHI SAPIENTIS; that is, (the stone) of Duftan the wise sage. M. Gaidoz

confesses that he doubts the authenticity of the stone, and wisely leaves the Irish antiquaries to settle this question, and its date, which Mr. Shearman puts at about 550. This learned gentleman, it is proper to add, considers *Druid* and *Bard* in this instance the same; for this *young* or these *true Druids* must have been Christians, and therefore very different persons from the genuine Druids of antiquity. In the present instance, however, the badness of the Latin spelling is some indication of the antiquity of the inscription.

There are many other interesting contributions. Among them is the story of our Cinderella, whose glass slipper has lately been discussed in the leading journal of the day, showing that *vair* and *verre* have been probably confounded, and that the slipper was of *fur*, and not glass, which must have been rather inconvenient to the wearer. In a Scotch version given in the *Revue* they are of satin, and the kirk, not the ball-room, is the place where the wearer captivates the young prince. There are two or three variations of the story, in some form or other, in Germany, France, Russia, Servia, Norway, Iceland, and elsewhere. M. Luzel in 1872 published a Breton story, *Le Chat Noir*, which includes the history with the exception that the stepmother kills the cow which loved and protected her stepdaughter, and on opening the body finds two golden slippers of wonderful beauty which she appropriates for her own daughter. She, as in the ordinary story, mutilates her feet to get them within the slippers; but as the Prince is conducting her in his carriage to the church, a bird informs him of the state of her feet, and the marriage does not take place.

We hope to see soon the first number of the fourth volume of this excellent publication.

CHRISTIAN INSCRIPTIONS IN THE IRISH LANGUAGE, CHIEFLY COLLECTED
AND DRAWN BY GEORGE PETRIE, LL.D., and edited by M. STOKES.
Dublin. 1878.

We heartily congratulate Miss Stokes and the Rev. James Graves on the successful completion of their joint labours, nor do we less congratulate the subscribers on their acquisition of two such volumes. As the principal portion of the numerous illustrations are from drawings of the late George Petrie, LL.D., we have ample guarantee for their accuracy of detail. There are a few from successful photographs, the most striking of which is that of the beautiful chalice found at Ardagh, and which, through the influence of the late Lord Dunraven, was exhibited to the members during the Bridgend meeting of the Association. At p. 124 of vol. ii are introduced, for the sake of comparison, two similar shaped chalices; one from Wilter, in the Tyrol; the other is the chalice of Saint Goge of Toul, A.D. 922-962. There are others of similar design in the treasury of St. Mark, but none of them are thought to be equal in beauty or delicacy of detail. The names of the twelve apostles surround it. The peculiar forms of many of the letters are only to be found

in the earliest inscribed manuscripts, some of them being identical with those existing in Irish manuscripts, beginning from the early part of the seventh century. No mere verbal description can convey even a faint idea of the beauty of this vessel, which is certainly the most magnificent specimen of Celtic art in existence. Anyone, however, who wishes to judge for himself may see it in the Museum of the Royal Irish Academy, it having been purchased from the owners by the Government for £500. A notice of it will be found in the *Transactions* of the Royal Society by the late Earl of Dunraven (vol. xxiv, p. 432.) The history of its discovery, however, as given by the late earl, should be here recorded.

In the parish and close to the village of Ardagh, in the county of Limerick, there is a rath of the usual character and dimensions, partly levelled, for the purpose of tillage. The tenant of the farm on which it stands, a widow of the name of Quin, told Lord Dunraven that about twenty years before her conversation a beautiful chalice of gold was turned up about fifty yards west of the rath. Her children took it out to play with, and she never saw it again. Towards the end of September, 1868 (the year before the Bridgend meeting), her son, digging potatoes on the south west side of the fort, and reaching the base of the bank, he found the ground soft close to a thorn-bush, and in digging struck something hard with his spade. On searching further with his hand he laid hold of a long pin of a fibula, and on digging to the depth of about 3 feet, he found this beautiful cup, with a rough flagstone laid on one side of it, and inside it was a smaller cup and three fibulæ. The small cup was the only article broken by the spade. What gives so much additional interest is the fact that three cups are mentioned as stolen from Clonmacnois, the names of the pious donors being recorded. The fibulæ found in the small cup were certainly Scotch rather than Irish, whence Lord Dunraven suggests, with good reason, that these treasures were deposited by Danish rovers, and not by ecclesiastics for security in troubled times. Tradition tells us that the Danes once took refuge in this fort, and connects it with King Brian, the name being Dun Cluain Brian or the fort of Brian's meadow. If these treasures were those carried off by Danish invaders, an additional interest attaches to this chalice. No hopes can be entertained that the other chalice is still in existence.

Interesting, however, as the history of the Ardagh chalice may be, the real value of the work is its being so faithful a record of the earliest Christian memorials in Ireland, not equalled in number and importance by those of England or Scotland. In one respect the Irish stones are distinguished from those of Scotland, presenting one instance only of an animal being represented, namely, the fragment shown in plate xiii, fig. 31, whereas such delineations are rather the rule than the exception in the incised stones of Scotland, as the grand volumes of the late John Stuart inform us. But as these are of somewhat later period, this difference may be partly ex-

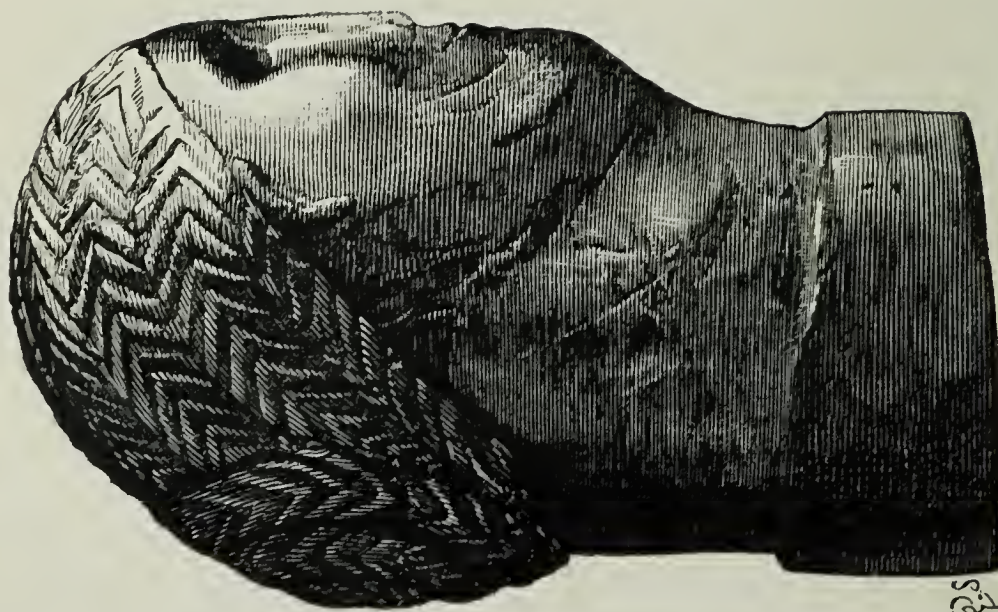
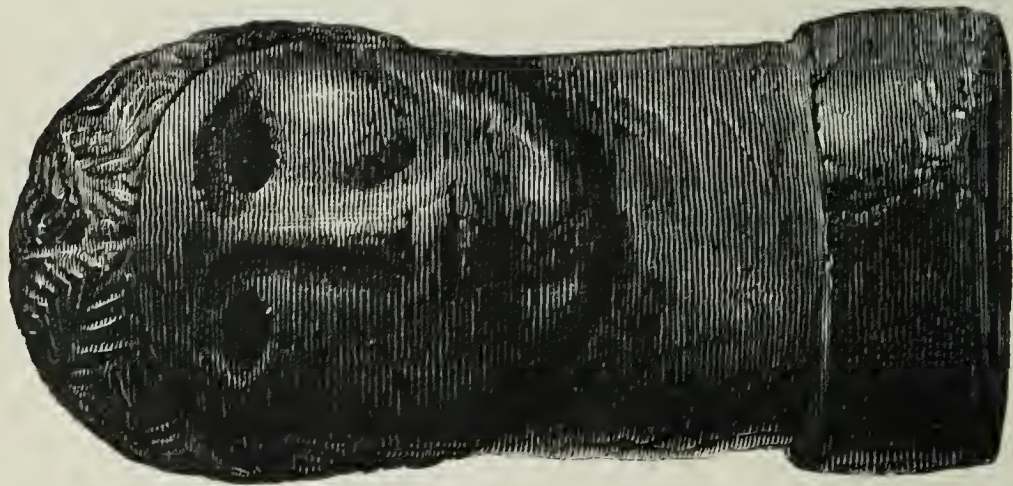
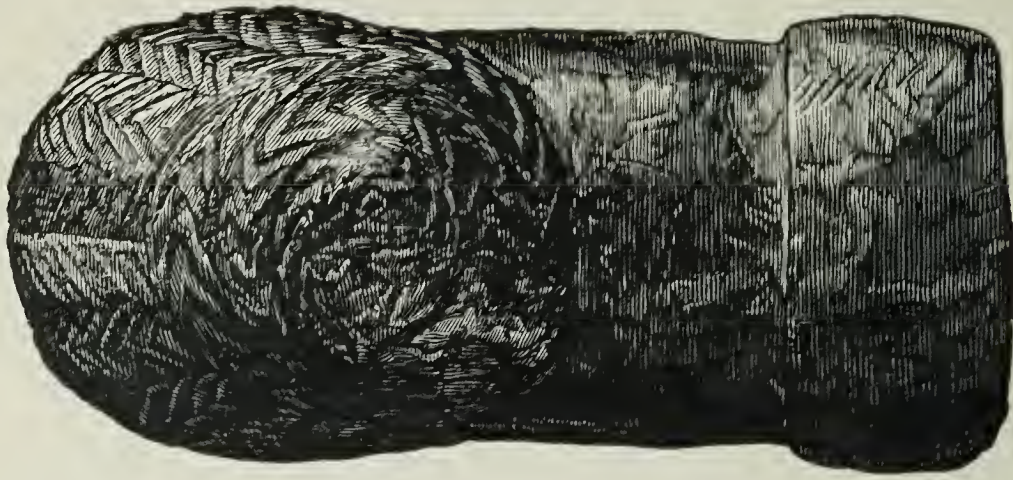
plained. Some of the stones in this work have perished since Petrie made his drawings, nearly sixty years ago, so that their loss is less to be regretted, while at the same time those that appear in these volumes are in one sense independent of destroying hands.

There is no great variety of details, consisting mostly of crosses and circles in different combinations. Almost all these are of simple character. The famous Killeen Cormack Stone is an exception, being a plain monolith, with an inscription in Roman characters and one in Oghams. The learned are not, we believe, agreed on the interpretation thereof. One thinks the Roman inscription read *of the young Druid*, the other, *four true Druids*. The Oghams give the name of *Duftan the wise sage*, who, if the same as recorded in an ancient record, had three sons. So, according to this view, the father and three sons are the four Druids who are described as being buried in that place. This is indeed a very curious stone, and we shall be glad to hear of some satisfactory explanation being arrived at by our learned friends on the other side of St. George's Channel. The total number of inscriptions is two hundred and eighty-seven, but since the publication of the work we hear that additional ones have been discovered. Miss Stokes completes her labours by what she calls concluding notices, which convey much practical information to such as have not given attention to these early inscriptions, the form of ornamental details being traced from the earliest and simplest. Nor is less valuable instruction given as to the forms of letters of various dates. Our limited space, we regret, forbids our extending this brief notice of these volumes, for the completion of which the warmest thanks of all who have any regard for such monuments are most deservedly due to Miss Stokes.

EXCAVATIONS AT CARNACK. By JAMES MILN, Edinburgh. David Douglas, Edinburgh.

Mr. Miln has given us in this well got up volume information of value on Romano-Gallic dwellings. As to arrangement of the apartments he laid bare, these certainly appear to be Roman, without any Gaulish elements. To Mr. Miln, we believe, belongs the chief credit of bringing to light the manner in which the ceilings of houses in this district were decorated with shells set in coloured plaster. The effect of these decorations, if we may judge from the restored patterns in polychrome, given in plates 2, 3, 4, 5, 9, 10, must have been exceedingly rich. It may, however, be a question whether such a use of shells is Roman, although the patterns and arrangement of the compartments are undoubtedly so. Among other articles discovered was a fragment of white marble with red veins. Other marbles were also found, but as no marble exists in the Morbihan it is rather a curious question as to whence they came. Those found at the Bosenno were submitted to the inspection of experts in London and Paris, with a view of ascertaining the locality from which they came. They declined, however, to give a decided opinion, since

they had marbles exactly similar found both in Italy and Africa. Hence it may be inferred that a foreign commerce to some extent existed during the Roman occupation. In one of the rooms were a quantity of rounded pieces of tiles, probably sinkers or pieces for playing some game. In Brittany a game called *palét* is a favourite amusement, and the workmen employed by Mr. Miln, on finding these, exclaimed, "They played at *palét*, then, these ancients, as we do now." Was this a native game or one introduced by the Romans? We are not informed by Mr. Miln what is the nature of the game played by the Bretons of the present day. There is one class of antiquities frequently found here and in France, but unknown in Wales. These are the small statuettes of white clay, not devoid of elegance, although sometimes roughly executed. These are almost always figures of Venus Anadyomene, and of the goddess of maternity. In the third series of the *Archæologia Cambrensis* some are figured, and described in M. Le Men's interesting account of the subterranean chambers of La Tourelle, near Quimper. With the exception of a few remarks, Mr. Miln does not contribute any additional information as to the Carnack megaliths; but as regards the Roman occupation of this remote district his work is a very valuable contribution, and deserving attention.



WOODEN FEMALE HEAD FOUND AT LLANIO.

Archæologia Cambrensis.

FOURTH SERIES.—VOL. X, NO. XXXVIII.

APRIL 1879.

ON A WOODEN FEMALE HEAD FOUND AT LLANIO.

LLANIO has been generally considered, since the days of Camden, to be the probable site of the Roman station Loventium. Situate near the junction of the Roman road from Muridunum (Carmarthen) with the road known as Sarn Helen, which proceeded from the main line at Llanvair Ar-y-bryn by the Gogofau mines, Llanycrws, and Llanvair Clydogan, and onward to the Cardiganshire lead mines, it must have formed an important station to secure the safe transit of the mineral wealth of the district. The subject of the Roman roads in Cardiganshire and Carmarthenshire received much elucidation from the late Mr. Rees¹ of Tonn, but few will concur in the reasons which he assigns for placing Loventium at Llandovery rather than at Llanio.

H. Llwyd, in his additions to Cardiganshire, in Bishop Gibson's edition of *Camden*, after noticing fully the Roman inscriptions which he met with at Llanio Ysaf, proceeds to say: "Besides Roman inscriptions they find here sometimes their coins, and frequently dig up bricks and larger freestones neatly wrought. The place where these antiquities are found is called Kaer Kestilh,

¹ See his paper, "Loventium", *Archæologia Cambrensis*, vol. iv, Fourth Series; and as to the Roman roads in connection, *ibid.*, 287; "Castle Collen", vol. i, p. 58; and "Llangammarch", vol. iii, p. 165, Fourth Series.

which signifies 'castle field'; or to speak more distinctly, 'the field of castles'; though at present there remains not above ground the least sign of any building." He afterwards suggests that Llanio "is the station which Ptolemy places in the country of the Dimetæ, by the name of Lovantinum, or, as Mr. Camden reads it, Lovantium". A systematic excavation of the ground will alone disclose the extent and nature of the station.

At the recent meeting of the Association at Lampeter, Llanio Ysaf was one of the places visited by the members. On entering the farmyard a few of the residents in the neighbourhood met the party, and while some assisted in holding a ladder against the farmhouse, to enable a rubbing to be made of the inscribed stones built in the wall, others produced some of the finds in the immediate locality, before the party went into the adjoining field to see what traces remained of the Roman station. One gentleman produced a silver coin, which proved to be a shilling of Queen Elizabeth; another, Mr. Samuel Evans Jones of Pont Llanio, called attention to a female head carved in wood, which was pronounced at first sight to be nothing more than the handle of an umbrella or a walking-stick,—an observation which a cursory examination of it at once showed to be a mistake. Valuing the head as a family relic, Mr. Jones declined to part with it otherwise than as a loan, in order that it might be sent to the British Museum for examination. The careful and artistic braiding of the hair, from the forehead to the back of the head, with the cavities in the place of eyes, suggested that the head was not of modern workmanship, and led to the inference, when the place of its find was taken into account, that it might be Roman. A socket-hole extends from the collar upwards into the neck, which apparently served to fix the head on the body of the figure or statuette to which it belonged; but there are no rivet-holes or signs of any other mode of attachment. On examination, the right side of the head appeared to be smooth and perfect, while the sur-

face of the left side was slightly abraded. This may be accounted for by the supposition that the left side was that exposed to the atmosphere on its deposit. Mr. Jones said there were "hands with part of an arm" belonging to the head, but they had been lost many years. He is not old enough to recollect its discovery; but he says that it has been in the possession of his family for the last fifty years, and that it was found in digging peat on Caergwirfil, a field of Llanio Fawr, adjoining the field called "Caer Castell", on Llanio Issa.

It is unfortunate that no more precise information can be obtained of the circumstances of the find, and that a portion of the figure which would have thrown more light on the subject has been lost. The accurate drawings of Mr. Worthington Smith, which represent its actual size, dispense with the necessity of any further description of the appearance of the head. Suggestions have been offered that it formed part of a Roman doll¹ constructed after the manner of a lay figure, or was the head of one of the Penates of an occupant of the station; but these suggestions, however ingenious, unfortunately do not now admit of a satisfactory solution.

At the British Museum the head was submitted to the inspection of Mr. A. W. Franks, who, while he declined to commit himself to any positive opinion, thought that it might not improbably be Roman, as the braiding of the hair was after the Roman manner; but he doubted whether it could have been preserved in such generally good condition, even in a peat moss. The head was then taken to the Botanical Department, and examined by Dr. Trimen; but no estimate could be formed of the time it had been in the peat, nor could it be ascertained of what timber it was made, as the texture of the wood was so disintegrated. The wood was supposed, however, to be birch. As all doubt as to the antiquity of the head is thus removed, we shall do much to establish the probability of its Roman origin

¹ See "Pupa", Rich's *Dictionary of Roman and Greek Antiquities*.

if we can show that small objects carved in wood have been preserved in a comparatively perfect state for as long a period.

A few recorded instances will therefore be given of the preservative properties of peat on wood, and objects carved out of it. Trees are found well preserved¹ in the peat bogs in the neighbourhood of Tregaron and other parts of Cardiganshire, and the bog timber, when dry, is still converted into furniture, and for other purposes by the joiner and carpenter; but it may be that these trees have fallen into the morass long since the Roman period, and that decay has not been so rapid on timber in the round as in articles carved out of it.

It appears by Sir W. Wilde's catalogue of the antiquities in the Dublin Museum that wooden bowls and other articles of domestic use have been found in the bogs of Ireland, although we have no exact data as to the age of their deposit. A more certain antiquity may be assigned to the finds in the deposits under the lake dwellings, and several wooden articles in an apparently perfect state occur in the volume of illustrations to Mr. Lee's recent edition of Keller's work on the lake dwellings; but more reliable information, both as to the circumstances of the find and the age of the objects found, may be obtained from Mr. Engelhardt's account of his personal explorations of the peat mosses of South Jutland,² in particular those of Thorsberg and Nydam. In the Thorsberg moss the layer of peat, which became more compressed as the depth increased, was about 11 ft. thick; at the lower part of this layer, some 10 ft. under the present surface, were found "some lighter objects, garments, boards of shields, articles of leather, and basket work. We may safely suppose that these floated on the water at the time when the objects were sunk into what was then a lake bordered with trees. The appearance of the upper sides of the wooden objects which were met

¹ Professor Keeping, *Geol. Mag.*, Dec. 1878.

² *Denmark in the Early Iron Age.*

with at this depth confirms this opinion; they bear traces of long exposure to the air, and have a dark colour. The under side, on the contrary, is quite smooth, and light in colour, as are the wooden objects found in the next layer, which look as if they had been finished yesterday. The next layer contained, with the exception of the few articles mentioned above, all the objects found. It is about 5 feet thick, and consists of the soft and dark, almost black, substance from which peat is cut for fuel." Articles of iron are almost entirely corroded by the water of this peat bog, but the tannic acid of the Nydam moss had not this corrosive action in the same degree as that of the Thorsberg moss.

Engelhardt was able to assign as the age of these deposits a date not earlier than the middle of the third century, from the fact that in Thorsberg thirty-seven silver Roman *denarii*, extending over the period from 69 to 194 A.D., and in Nydam, Roman *denarii*, covering the same period (the latest minted A.D. 217), were discovered among the articles so deposited.

It remains only to mention what small wooden manufactured objects were found in these peat mosses, for the purpose of comparison with the female head found at Llanio. With this view a selection is made of the articles only which are carved and ornamented: fragment of a wooden shaft, with carved ornament and a runic inscription, p. 55; the wooden swords, sword handles, and sheaths, referred to pp. 53-4; wooden bows, with designs on them, and arrow shafts, pl. 12 (Thorsberg); the elaborately decorated wooden quiver (Nydam), pl. xiii, fig. 63, and the wooden vessels, pl. 17.

R. W. B.

TRIBE OF EDNOWAIN BENDEW.

NO. IV.

CYNRIC, third son of Davyd ab Ithel Vychan, married Elen, daughter of Llewellyn ab Hwlkyn, and had issue Hugh, whose sole heir Margaret married Richard ab Lewis ab Madoc ab Llewellyn Vychan of Vamethlog Rodyn (Manachlog Rodyn).

Howel, fourth son of Davyd ab Ithel Vychan, married Elen, daughter of Jenkin Young of Llanerth Bora, and had issue—1, Richard, *ob. s. p.* ; 2, Thomas, *ob. s. p.* ; 3, Sir Richard of Hanmer, vicar of Llaneurgan, in Mawddwy. Cynric Hanmer ab Sir Richard Hanmer married Elizabeth, daughter of Piers Conway, Archdeacon Conway, and had issue Piers Hanmer, who married Angharad, daughter of John Griffith ab Sir Hugh ab Einion of Halkin, descended from Ririd Flaidd. She married, secondly, G'dd (? Griffith ab Davydd) ab Richard Lewis of Gallchog. By her first husband she had issue Kynric Hanmer, who married Mary, daughter of John Brereton of Brereton. She married, secondly, Harry Jones. By Kynric Hanmer she had issue, Piers (?) Hanmer of Caervallwch, who married Catherine, daughter of Arthur Bulkley of Coedan, in Anglesea. Kynric Hanmer had also a natural daughter, Catherine, wife of Ralffe ab Elis of Caervallwch. Piers Hanmer was father of—1st, Edward Hanmer, who by a daughter of John Conway of Sechdon (*i.e.*, Soughton or Sutton) had issue a daughter and heir, Catherine, wife of John Conway of Gochdyn (Sutton ?); 2nd, John Hanmer of Caervallwch, who married Catherine, daughter of Cornelius Manley of Erbistock, and had issue Arthur Hanmer, with Judge Manley in 1677; 3rd, Mary, wife of Thomas Elis ab Peter Elis of Coed y Cra; 4th, Catherine, wife of Cynric Hacknallt.

John, fifth son of Davydd ab Ithel Vychan, married Jonet, daughter of Robert ab Evan Vychan ab Madoc ab Howell, and had issue Howell, who by his wife Jonet, daughter of Harry Salsbry of Llanrhyadr, was father of—1, Harry Vychan ; 2, John Wyn ; 3, William Vychan ; 4, Rees Wyn. The eldest son, Harry Vychan, married Catherine, daughter of Lewis Lloyd ab Tudyr, and had issue Thomas (? of) Llanerch, who married a daughter of Sir Hugh Powell, parson of Eccleston, and had issue John Parry of Bwlch Coed y Mynydd, who was father of three sons—Thomas Parry, Edward Parry, and Harry Parry.

Sir Harry, sixth son of Davydd ab Ithel Vychan, had issue John.

William, seventh son of Davydd ab Ithel Vychan, married Catherine, heir of Rhys ab Gruffudd ab Beli, and had issue—1, John ; 2, Howell, whose daughter and heir Catherine married Piers ab Piers ; 3, Davydd Lloyd ; 4, Evan, B.D., parson of Heligon. The eldest son John married Margaret, daughter of Ffowke Salsbry of Deon, and had issue—1, Margaret, wife of John ab Davydd Lloyd ; 2, John Lloyd, who married Elizabeth, daughter of Robert ab Edward ab Davydd and had issue John Bithell and Mary, wife of Rees Powell ; 3, Jane, wife of Piers Hughs ; 4, William Jones of Esceivog ; 5, Howell ; 6, Rizz ; 7, Elis ; 8, Robert.

Catherine, daughter of Davydd ab Ithel Vychan, married Edward Thelwall of Rhythyn ab Eubl.

Evan, eighth son of Davydd ab Ithel Vychan, married Catherine, daughter of Griffith ab Rhys ab Davydd ab Howell, and had issue—1, Howell, of whom presently ; 2, Catherine, wife of Rhys ab Cunric ab Robert of the Cwm ; 3, Jonet, wife of Llewellyn Vychan of Leweni ; 4, Richard, who married, first, Jane, heir of William Glegge, second, Margaret, heir of William Madoc. By his first wife he had issue Cynric, Lewis, Catherine, and Margaret, finally heir, who married John Brereton of Borasham. Near these last, as though intended for their descendants, and the line of connection omitted

by mistake is placed, Alis,¹ heir, married Griffith Lloyd of Gimmel (Kinmael), and had a daughter and heir, Catherine, wife of Piers Holland. The eldest son of Evan, Howell, married Margaret, daughter of Richard ab Howell ab Evan Vychan of Vortyn (Morton), and had issue—1, Hugh Powel, who by Elizabeth, daughter of Evan ab Lewis, was father of Evan, *ob. s. p.*, Richard, Harry, John, and Thomas; 2, Catherine, wife of Lewis ab Evan ab Davydd; 3, Robert Wyn, who married Annes, daughter of Robert ab Morris, and had issue Elis, Edward, and Thomas; 4, Dows, wife of Davydd ab Evan ab Gruffudd; 5, Elis; 6, Jane, wife of Gruffudd ab Jenkin; 7, John Wyn, who by Ann, daughter of Hugh ab Rhys ab Howel, was father of Lewis, father of Hugh Gwyn Lewis; 8, Thomas Powell, who married, first, Catherine, daughter of Howel ab Evan ab John ab Dicus, and, secondly, Jane Brereton, by whom he had a daughter, Elin Powell. By the first wife he had issue—1, Richard, of whom presently; 2, Cynric ab Thomas ab Howell, who had issue Harry and Richard, who by Jane, daughter of Jenkin ab Jenkin of St. Asaph had issue John Powell of Kelgwyn, who married Magdalen, daughter of Edward Pilston of Trevalen; 3, Thomas ab Thomas ab Howel, who by Margaret, daughter of Morris Pennant of Ysceiviog was father of an heir, Catherine, wife of William Hughes, brother of the mother of Peter Pennant; 4, Rondel Thomas ab Howel; 5, Edward, who married Jane, daughter of William Lodsham of Ewloe, and was father of Thomas of Guchdyn (Halkyn ?), father of John Powel; 6, Margaret, wife of William Wyn of Gellilyfdu; 7, Elizabeth, wife of Rees Hacknallt of Hacknallt; 8, John, who married a wife, Catherine, but died *s. p.* The eldest son Richard was father of John Powell of Gelstrem, who by his first wife Ffrances, heir of John Lloyd of (Wern ?), was father of Jane Powel, wife of Hugh

¹ Harl. MS. 1977 makes this Alis daughter of Griffith Lloyd of Kinmael, and wife of Rhys, a natural son of the above Evan ab Davydd ab Ithel Vychan.

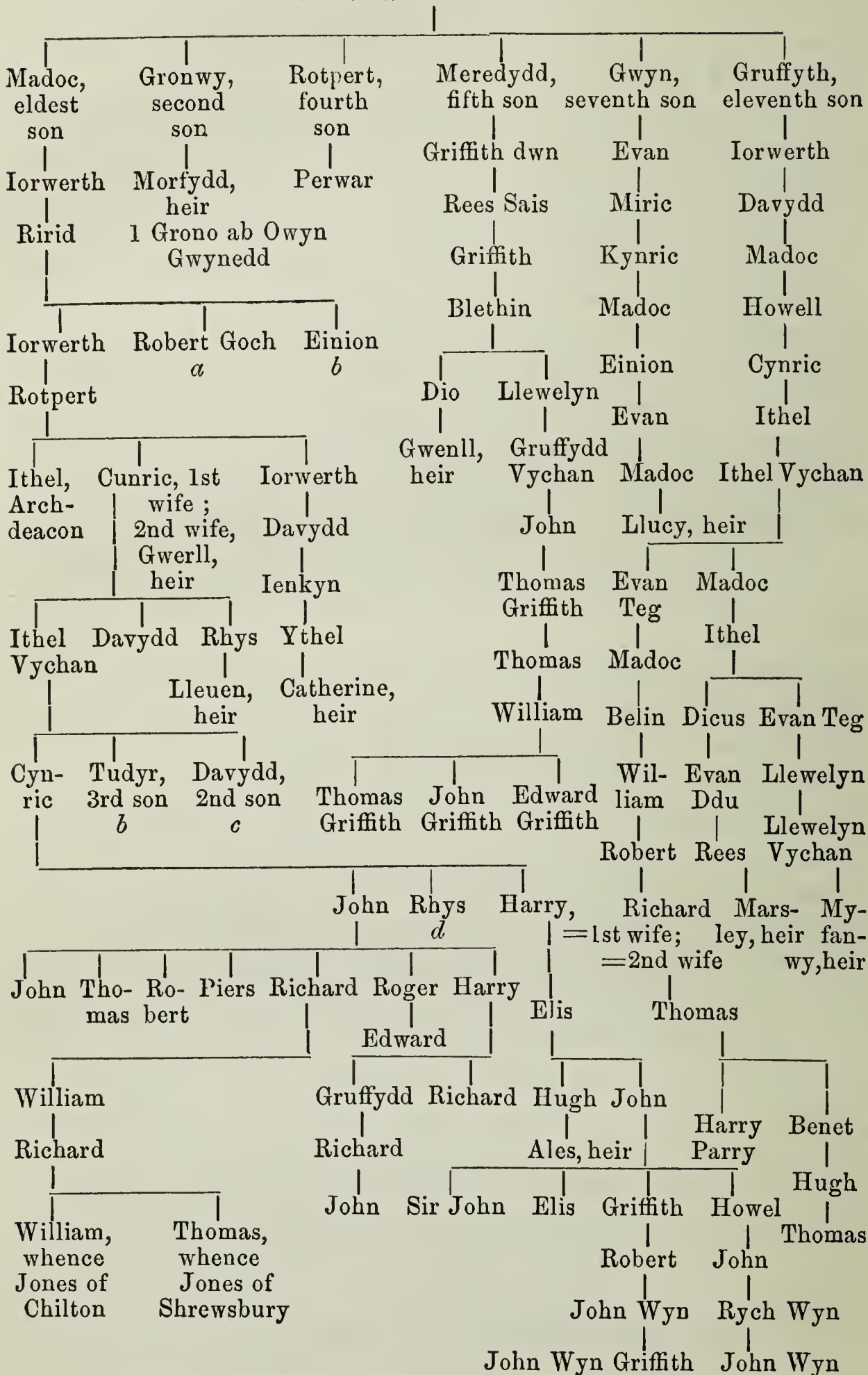
Lodsham and Catherine, and by his second wife, Madalen, daughter of Edward Pilston of Dresalen (Trevalyn), was father of John Powell, Thomas Powell, Margaret, Rose, and Einion.

Besides the above, Davydd ab Ithel Vychan seems to have had a natural son, David Hên ab Davydd ab Ithel Vychan, who married Angharad, daughter of Llewellyn ab Madoc ab William o' Lanyffydd, descended from Marchweithian, and by her was father of Roger David of Fflint, who by Catherine, daughter of Thomas Davydd of Northop, descended from Ithel Vychan, was father of Piers, who married Jane, daughter of Howell ab John Davydd ab Ithel Vychan, and had issue John Piers of Bolls, who by Gwyn Lloyd, heir of Cynric, descended from Richard Lewis of Vanachlog Rodin, had four coheirs—1, Catherine, wife of William Hughes of Diserth ; 2, Alis, wife of John Williams of Mertyn ; 3, Jane, wife of Ffouk Price, servant to Prince Charles ; 4, Lowry.

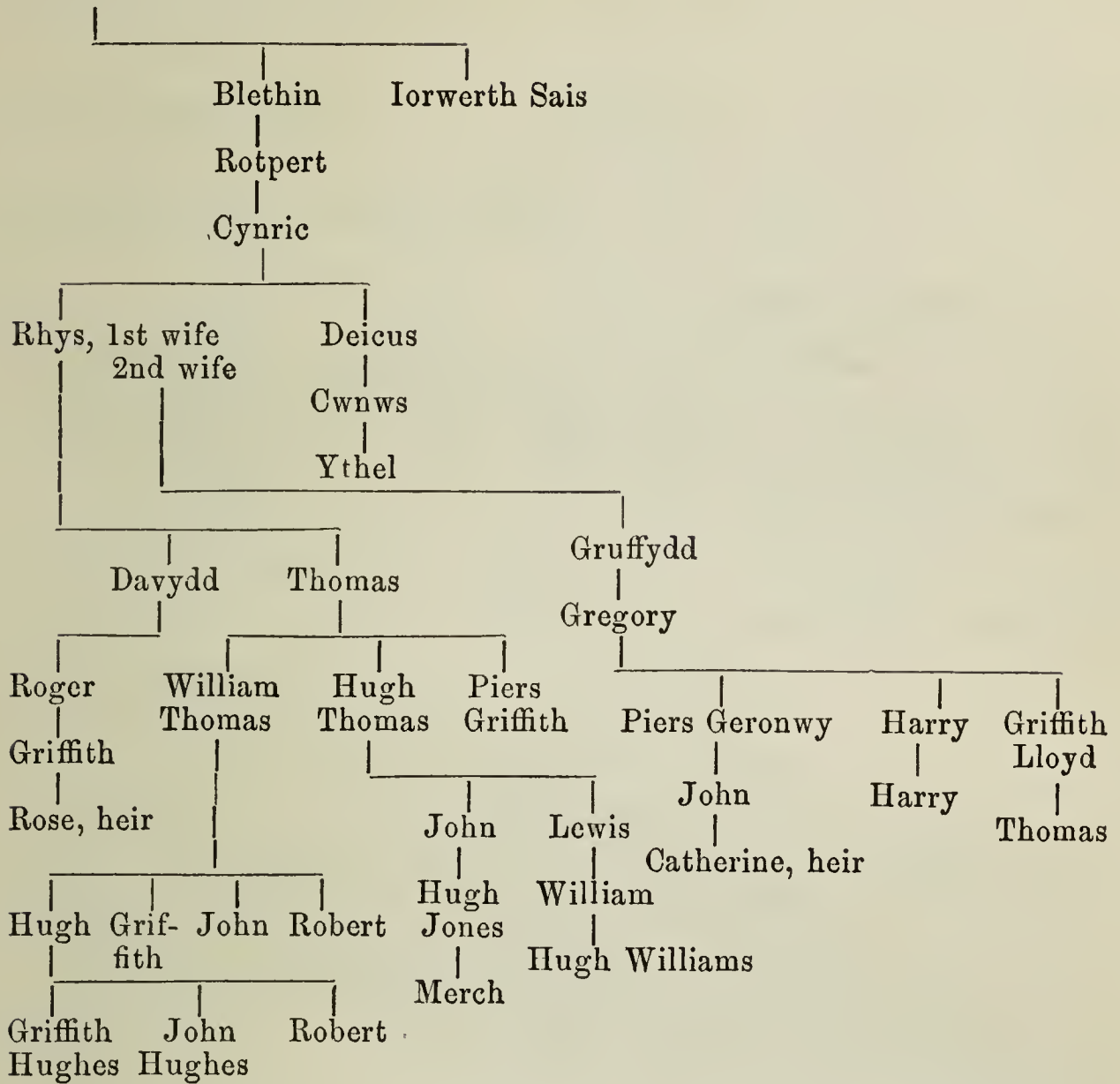
Ithel Vychan ab Cynric had also issue another son, Tudor, father of Davydd Pennant of Ffichdean, whose son Thomas Pennant Abad Dinas Basan, *i.e.*, abbot of Basingwerk, was father of Edward, who married Catherine, daughter of Howell ab John ab Davydd ab Ithel Vychan, and had issue—1, Harry Pennant, of whom presently ; 2, Morris Pennant, whose daughter Ann was wife of Tudyr Wyn ; 3, Nicholas ; 4, Thomas, *ob. s. p.* ; 5, Jane, wife of Thomas Conway. The eldest son, Harry Pennant, married Margaret, daughter of Gruffudd ab John ab Gruffudd Vychan o' Pant y Lloidgu (N.B. In the MS. there is a line drawn here, and at the end is written "Robert Sinuel"), and had issue—1, Nicholas Pennant, who by Jane, daughter of William Mostyn of Maesglas was father of Edward Pennant, father of Edward Pennant of Holywell (which line terminated in an heiress, first wife of Lord Denbigh) ; 2, Peter ; 3, Eleanor ; and 4, Catherine.

The following tabular key to the foregoing may be useful :

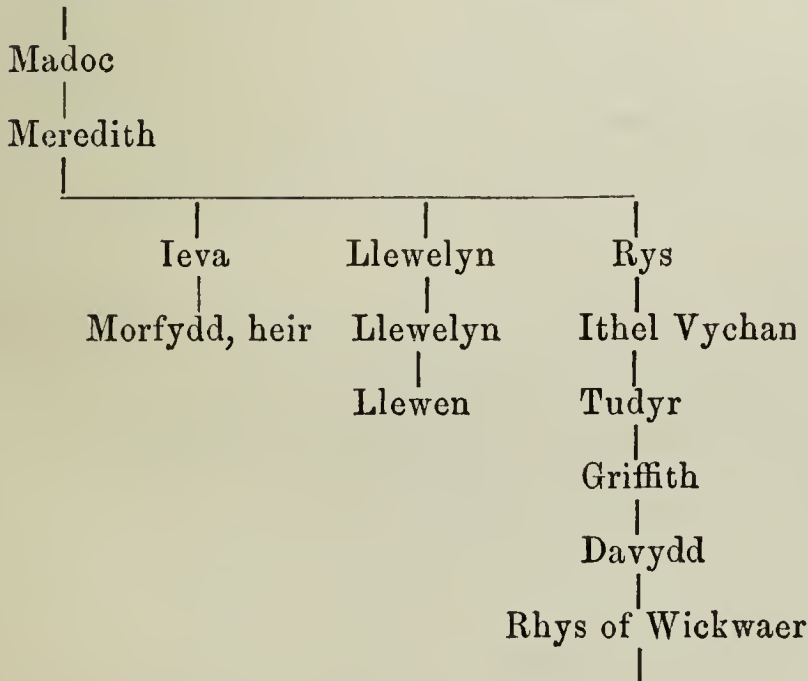
EDNOWEN BENDEW



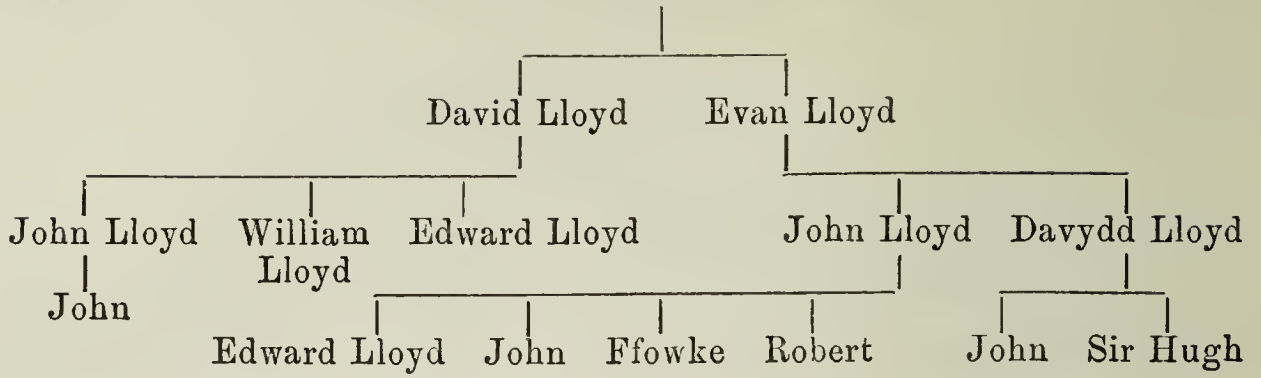
a. Robert Goch ab Ririd



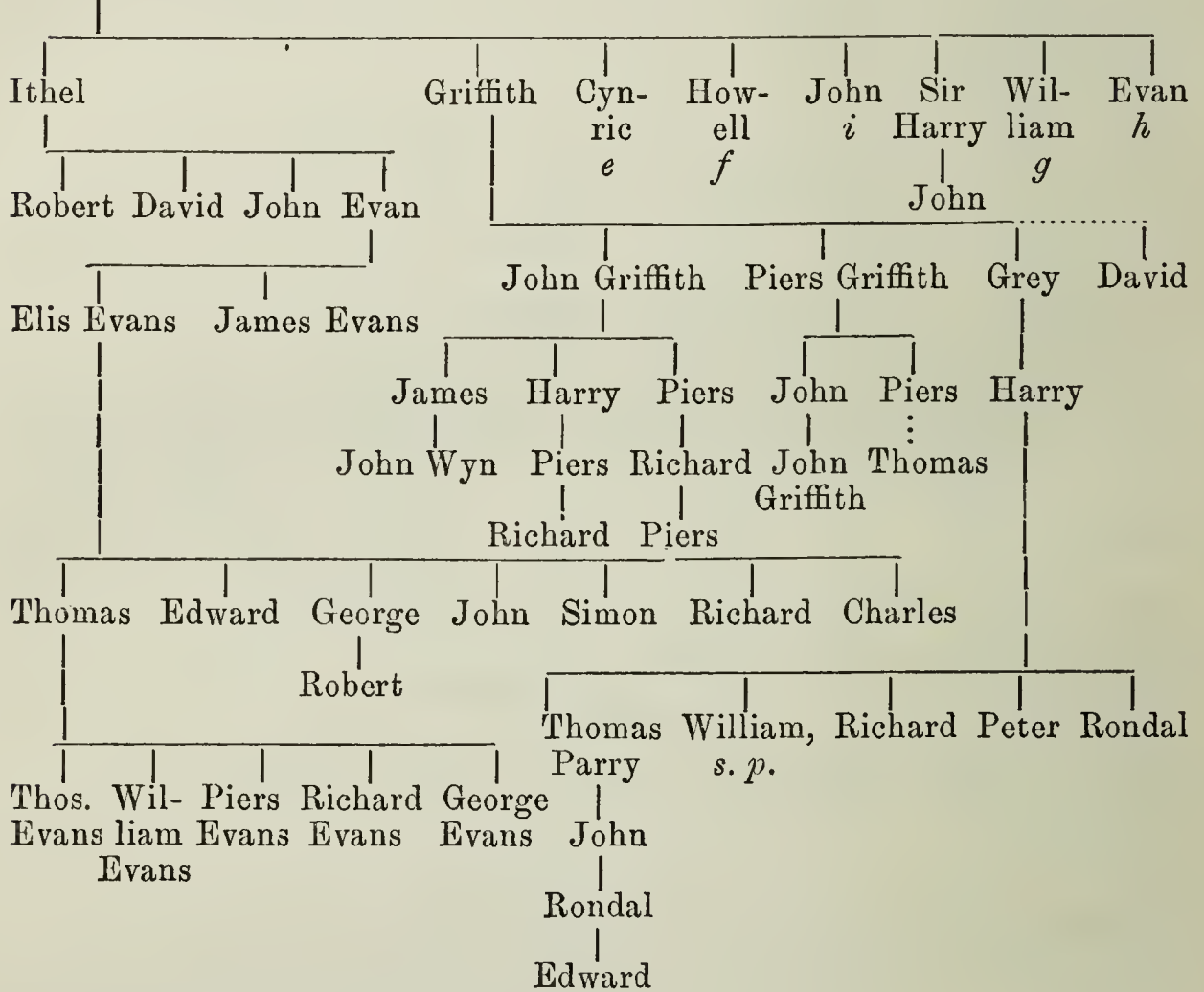
b. Einion ab Ririd



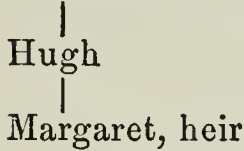
TRIBE OF EDNOWAIN BENDEW.



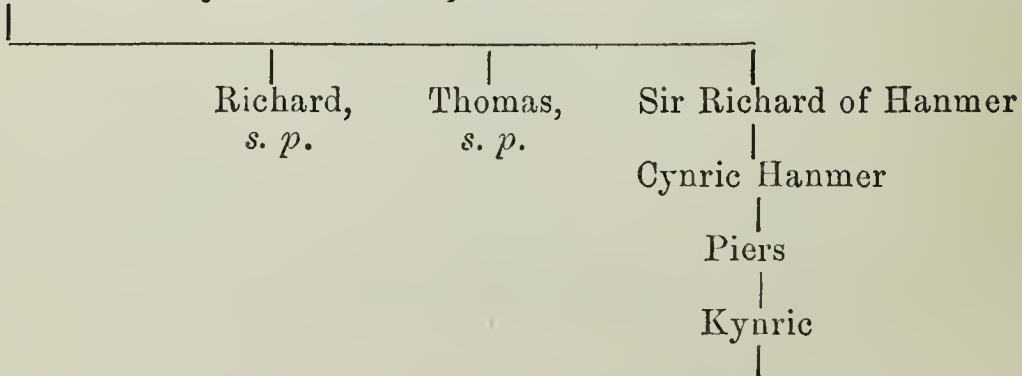
c. Davydd ab Ithel Vychan

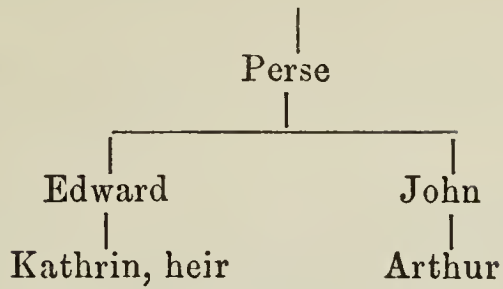


e. Cynric ab Davydd ab Ithel Vychan

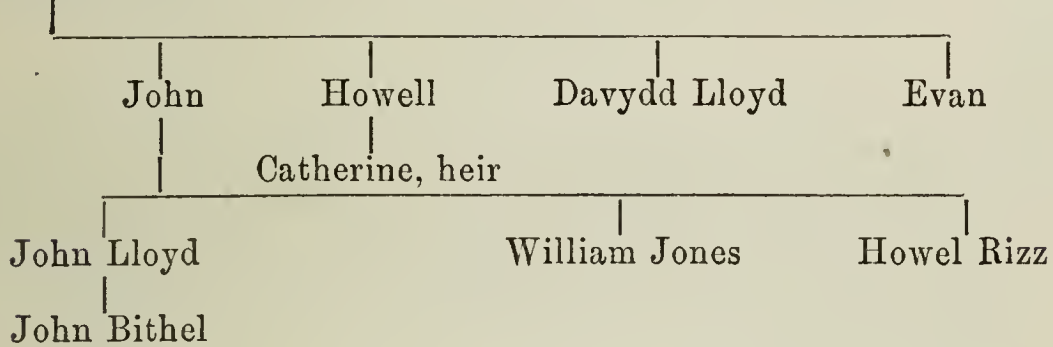


f. Howell ab Davydd ab Ithel Vychan

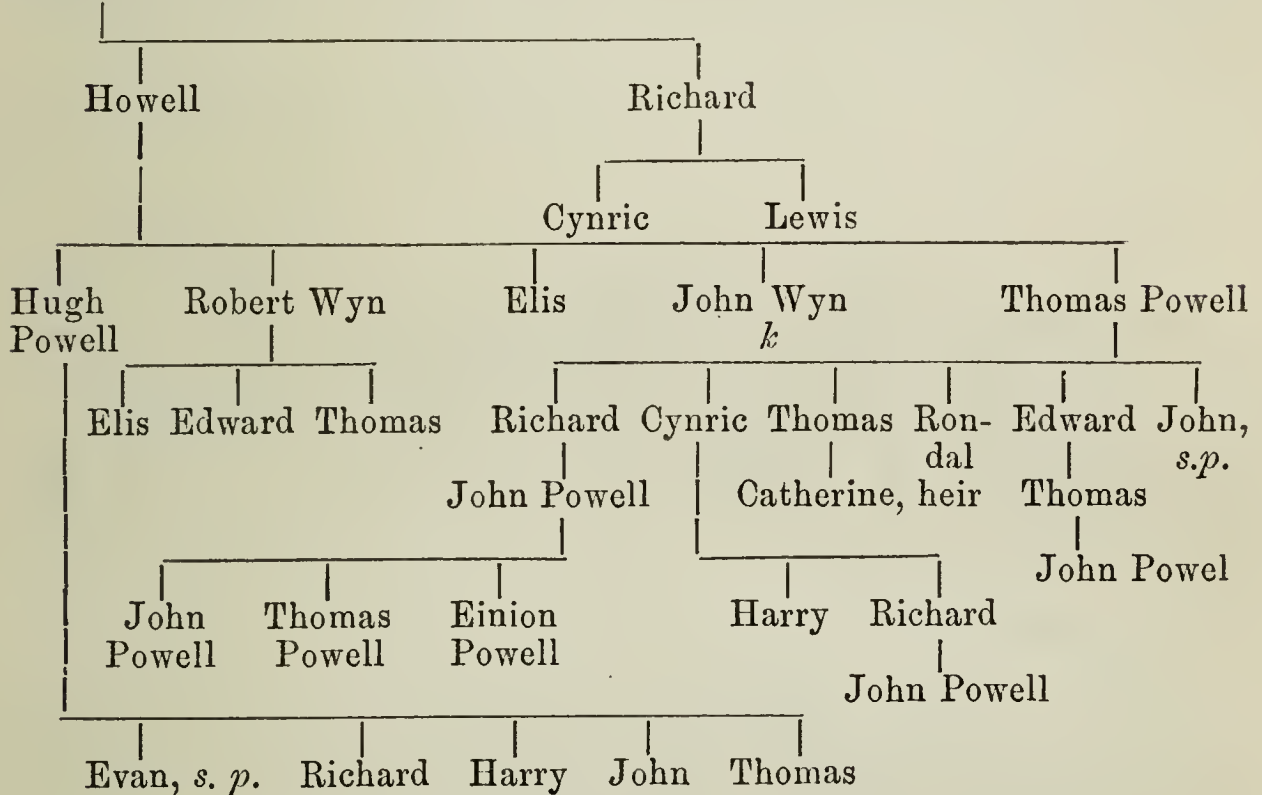




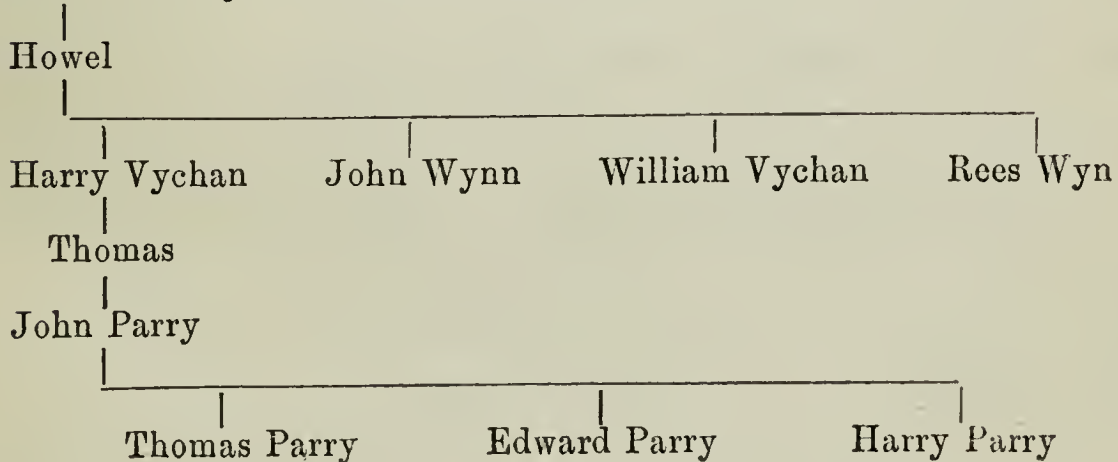
g. William ab Davydd ab Ithel Vychan

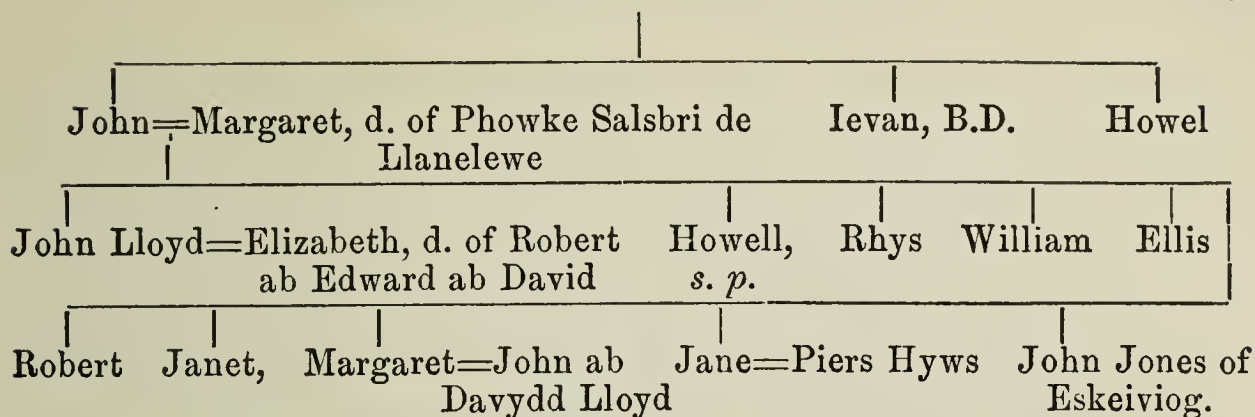


h. Evan ab Davydd ab Ithel Vychan



i. John ab Davydd ab Ithel Vychan





The celebrated collector of MSS. was of this family, whose works are now at Peniarth, the seat of W. W. Wynne, Esq.; and it has been stated that Colonel Jones, the regicide, was also of this family; but of that fact the evidence is somewhat contradictory, and his name does not appear in any extant pedigrees of the family; indeed, the celebrated pedigree of Colonel Jones, drawn up by Vaughan the antiquary, derives him from a branch of the house of Nannau.

ADDENDA.

In reviewing this account of the descendants of one of the noblemen of the principality of North Wales, the following corrections and additions have been either kindly suggested or are the consequences of a still more extended study of the subject. On page 55 *Archæologia Cambrensis*, January 1877, line 9, instead of "1, Jonet, wife of Gordderch Robert ab Meredydd," it should be "1, Jonet, paramour of Robert ab Meredydd," and at page 56 mention is made of the two wives of Cynric ab Rotpert, both of whom bore the name of Angharad. Upon reference to Add. MSS. 9,864, under the pedigree of Tudor Trefor it will be found that Madoc Lloyd of Bryncumallt is said to have married twice, firstly, Margaret, daughter of Llewelyn ab Ieuaf ab Adda ab Awr, and, secondly, Dyddgu, daughter of Llewelyn ab Goronwy Vychan ab Goronwy ab Ednyfed Vychan, by the latter of whom he had two daughters, one of whom, Angharad, married Cynric ab Rotpert ab Iorwerth. If this be correct, then Ithel

Vychan ab Cynric must have been the issue of the marriage of Cynric and Angharad, daughter of Gruffudd Vychan ab Gruffudd ab Davydd Goch, and such is stated to have been the case in Harl. MS. 1,977, and Vincent's *Wales* (Coll. Arm.) 135, page 357. The above-named Dyddgu was a descendant of Ednyfed Vychan, as previously stated, and married twice, one of her husbands being, according to Add. MSS. 9,864, Madoc Lloyd of Bryncumallt, and another husband being Robert ab Howel of Rhiwlwyd, by whom she had a daughter and heiress, Angharad, the wife of Ithel Vychan ab Cynric. If, therefore, Ithel Vychan was the son of Cynric by Angharad, daughter of Madoc Lloyd and Dyddgu, then the grandson of Dyddgu, by one husband, married her daughter, by another husband, *i.e.*, his own aunt, which, if not impossible, is highly improbable. Two explanations of the case then lie before us, either that given above, namely, that Ithel Vychan was not the son of Cynric by Angharad, daughter of Madoc Lloyd of Bryncumallt, but by Angharad, daughter of Gruffudd Vychan, in which many MSS. agree, or Angharad, wife of Cynric, was the daughter of Madoc Lloyd, by his wife Margaret, daughter of Llewelyn ab Ieuan ab Adda ab Awr, which has also MS. authority, though the weight of testimony seems to be in favour of the former explanation. Vincent's *Wales*, in the College of Arms, gives the mother of Madoc Lloyd's daughter as Margaret, daughter of Llewelyn ab Ieuan, but makes Ithel Vychan the son of Cynric, by his other wife, and the Harleian MSS. 1,977, while, in the pedigree of Ednowain's descendants, making Ithel Vychan son of Cynric by Angharad, daughter of Gruffudd Vychan, adds a note under the Tudor Trefor pedigree, saying that most books make his issue by Angharad, daughter of Madoc Lloyd, and it gives her parentage, as stated at page 57 *Archæologia Cambrensis*, January 1877. It is also worthy of remark that, though in Wynn's *History of the House of Gwydir* Angharad, the wife of Ithel Vychan ab

Cynric, is called daughter and heiress of Robin ab Dafydd ab Howel, etc., as on page 57, yet Vincent's *Wales*, Harl. MSS. 1,977, etc., give her full descent, and make her the daughter and heiress of Robert (by Dyddgu, daughter of Llewelyn ab Grono Vychan ab Grono ab Ednyved Vychan), son of Howel (by his wife Efa, daughter and coheiress of Evan ab Howel ab Meredydd of Cefn y fan), son of Davydd ab Gruffudd, etc., descended from Owain Gwynedd, as given at pages 39 and 40 of *Archæologia Cambrensis*, January 1878. On page 40 of the same number mention is made of Margaret, wife of Richard ab John or Jones. She was the daughter of Llewelyn Vychan (by Jonet, daughter of Evan ab Davydd ab Ithel Vychan of Northop), son of Ieuan (by Gwenllian, daughter of Rhys ab Grono ab Owain ab Bleddyn), son of Davydd (by Angharad, daughter of Bleddyn Vychan ab Bleddyn ab Grono, descended from Llywarch Holbwrch), son of Cynric (by Tangwystl, daughter of Rotpert ab Iorwerth), son of Ieuan Vychan of Rhyddlan, son of Gruffudd ab Madoc ab Ririd ab Llewelyn ab Owain ab Edwyn. On page 41 of the same number of the Journal mention is made of Margaret, the daughter and heir or coheir of John Gratwood, and wife of Thomas Jones of Chilton. Harleian MS. 1,241, gives a short pedigree of Gratwood, and makes John Gratwood the husband of Joan, daughter of Thomas Hill, and son of Nicholas Gratwood, son of Robert, son of Thomas Gratwood, by Joan, daughter of Humphrey Hill, and Agnes, daughter and heir of John Bird, and heir also of David de Malpas. On page 49 of the same number of the Journal, line 8-9, Evan, the husband of Margaret, daughter of James Conway, is said to be fifth son of Ithel ab Davydd ab Ithel Vychan, but he is in Harl. MS. 1,977, called son of Davydd ab Ithel Vychan. It is not to be expected that in pedigrees which have so many descents and branches as Welsh pedigrees have there should be a perfect agreement between different versions, made by different persons at different times, etc.; we should

rather, on the contrary, expect greater difficulties and variations to have arisen than have actually taken place, through the mistakes of copyists, etc., but, on the whole, the agreement of the different pedigrees with each other, and of the different copies of the same pedigree, serves to show that they have been drawn up with care, and are probably well worthy of credit.

ERRATA.

- Arch. Camb.*, Ser. IV, No. 29, p. 55, line 9, instead of "Ionet, wife of Gordderch Robert", read "Ionet, mistress of Robert ab Meredydd."
- „ p. 61, line 4. The Chilton property came into the family from the Conways, through the wife of John ab Cynric.
- „ line 5. Alice Brereton was daughter of Richard (called in some MSS. Ralph), second son of William Brereton of Brereton, by Alice, sister and heir of Richard Corbet of Leighton. William was son of Sir Wm. Brereton by Arnylla, daughter of Hugh Venables, and grandson of Sir Wm. Brereton by Ellen, daughter and heir of Philip Egerton of Egerton.
- „ No. 33, p. 41, line 6. William Jones is stated to have also had by his wife, Joan Blakeway, a younger son, Richard, living in 1634, father of John, father of another John, father of Richard, father of Thomas Jones of Llanerchrugog Hall by the will of his cousin. This property came into that family through Mary, daughter and heir of John Payne of Llanerchrugog. The second wife of the eighth Lord Arundell of Wardour claimed to belong to the Chilton family.
- „ 42, line 21, for "Crippen" read "Kyffin of Oswestry."
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THE CARNARVON TALISMAN.

THE members who attended the Carnarvon Meeting of the Association in 1877 will remember the curious gold tablet in the museum within the Castle, with certain mysterious characters and figures which cover its entire surface. When the Society in 1848 met in the same place, Professor Westwood drew attention to it. In the Report of that Meeting he is represented as saying that this curiosity had been discovered since the visit of the members to the town. As this was the first time that the Association met there, and as Mr. Westwood spoke on the third day of the Meeting, namely, the 15th of September, the Report must be evidently incorrect, since it was found near the station of Segontium shortly before 1828, as is clear from a communication made to Mr. Westwood in that year, but which does not appear to have been communicated until the Meeting of 1848. As some of the members may not have the volume of the *Archæologia Cambrensis* for 1848 (p. 363) it may be as well to reproduce it here :

“1, Dorset Street, Manchester Square.
“20th June 1828.

“My dear Sir,—After showing your inscription to various persons who could not make any sense of it, and consequently called it nonsense, and voted it a charm, I have at length showed it to Mr. Palgrave, who was writing an article in the *Quarterly Review*, who, finding it to his purpose, has thought fit to add a note respecting it, and of which he promised me a copy. That copy he neglected to send me, and it was not till very lately that I discovered the article, and extracted the following note from p. 408 :

““Whilst these sheets are passing through the press a singular article has been put into my hands. It is a very attenuated plate of gold measuring about 4 inches by 1 inch, lately discovered at Llanbeblig (Carnarvon), near the Roman station of Segontium. The characters with which it is covered are for the most part Greek ; and as Cæsar stated that Greek letters were known to the Druids, it might at first be supposed that we pos-

sess a genuine remain of the Celtic age; but on examining the text this pleasing vision is dispelled. The first word, ΑΛΩΝΑΙ, and other Hebrew names and epithets, such as ΕΛΑΙΩΝ, ΕΛΩΑΙ, ΤΑΩ, which can be distinguished, show that it is a Basilidian talisman.'

"After the inscription in Greek letters, another follows in astral or magical characters. Though not British, this relic of antiquity is extremely curious. According to Irenæus, the Basilidian doctrines prevailed in Gaul immediately after the apostolic age; and the talisman, which, from the shape of its characters, appears to be of the second century, affords an important proof of the rapid extension of the heresy to the remotest provinces of the world.

"Ever truly yours, E. H. WOLLASTON."

Mr. Westwood proceeded to read the Greek marks of the talisman, adverting to the heresy under which it had been supposed to possess supernatural properties, and to show the close resemblance that its literal forms bore to the Catamanus inscription taken from the lintel-stone at the church of Llangadwaladr, Anglesey, and to other early monumental carvings and inscriptions made use of by the British Christians. This is all that is known of this valuable relic. A label states that it is noticed in the *Gentleman's Magazine*, but this does not appear to be correct, as, after careful search through the whole series, no such notice has been found.

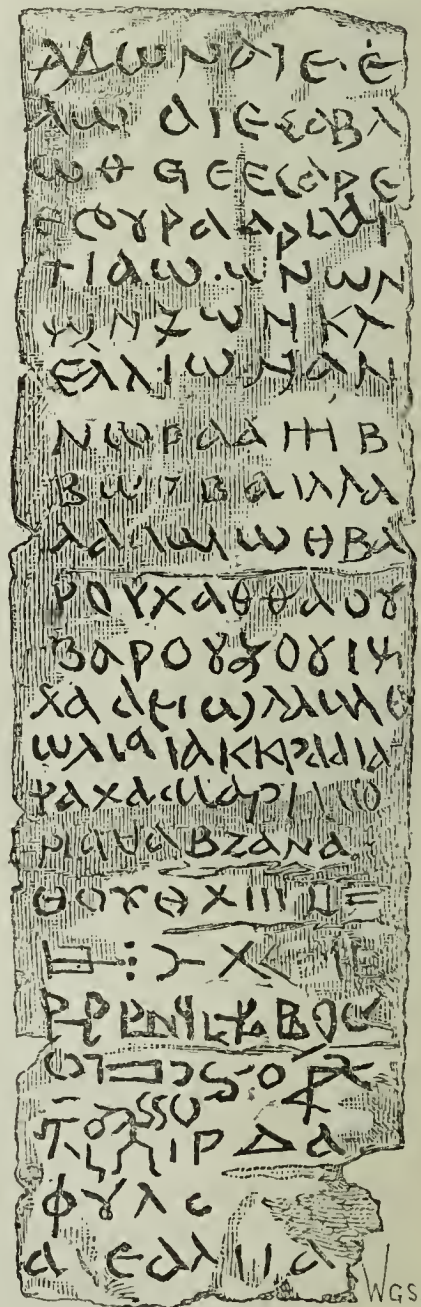
The name "Basilidian talisman" is generally used, as if Basilides was the first inventor of Gnosticism, that strange *mélange* of Christian, Platonic, and Magian teaching, generally acknowledged to have been first invented and taught in Alexandria even before the Christian era. In Alexandria the philosophy of Plato was, perhaps, the most popular of the various schools; and as, since the foundation of the city, the Jews had been settled in considerable numbers, their language soon became Greek,—a circumstance which produced an important effect on the philosophy of the one party and the religion of the other. Thus the Jews, on their part, wished to show that their peculiar creed harmonised with many of the speculations of Plato, who

they said had borrowed from the writings of Moses ; a charge answered by the Platonists referring them to writers not only older than Plato, but even, as they contended, than Moses ; whence, as suggested by some, the forgeries under the names of Orpheus, Musæus, and other poets of the heroic ages, may be traced to Alexandrians as their source. Their intercourse with the Jews will also account for many expressions in the spurious oracles ascribed to the Sibyls and the Magi, which were probably written with a view to conciliate the creeds of Moses and of Plato. In addition to this, the Jewish doctrines were already debased with a considerable alloy from Babylon and Persia ; so that from these three sources, namely, the philosophy of Plato, the religion of Moses, and the theology of the Magi, a new and heterogeneous system sprang up, which led to the ill-digested but not irrational eclectic philosophy on the one hand, and the ravings of Gnosticism on the other.

When this development first commenced, and how far it extended, is uncertain. Simon Magus, however, a Samaritan by birth, but who is thought, on good grounds, to have partly received his education in Alexandria, is generally called the founder of Gnosticism in Judæa. Menander, also a Samaritan, followed him, and had many believers in Antioch. Basilides and Saturnius followed next. The former distinguished himself in Alexandria, the latter in Antioch. In consequence of the bloody contests between Jews and heathens, Basilides retired to some safer residence ; and to this time, namely, about A.D. 114, is assigned the Basilidian teaching, although the teacher may have been arranging his system some years before. Hence the numerous charms and talismans of later date are generally known as Basilidian, although not always connected with his peculiar tenets. About fifty years later, other celebrated leaders, among them Marcion, to whom may be principally attributed the extension of these extravagant opinions from the East into Europe. In 167, availing

themselves of the pretext of persecutions going on, numbers found their way to Rome, and intruded themselves among the Christians. The heathen could hardly distinguish the orthodox and these new comers, whence the facility with which these gnostic superstitions spread in all directions. Thus they became mixed up more or less with Christian teaching, and hence the immense number and variety of these talismans found in so many places far removed from each other; for not only are they discovered in great numbers in the East, but have frequently been dug up on the banks of the Rhine and the Garonne. They have been found in Spain and Italy and other western countries, and England among them.

These Gnostic charms are, as a general rule, found engraved on gems. The Carnarvon one is an exception, being a very thin gold tablet on which certain letters and unknown figures are scratched. It is here represented from an extremely accurate drawing by Mr. Worthington Smith, taken during the Meeting. Prof. Westwood, some years ago, submitted a fac-simile to the Rev. John Wordsworth, who could make nothing of it, and subsequently to the present Dean of Chichester, J. W. Burgon, who was not more successful. It was also communicated to Mr. King, the acknowledged authority on ancient gems. That gentleman thought the inscription was a repetition of certain Hebrew or Chaldaic names, and repetition of the seven vowels. It is noticed in the March number of the *Quarterly Review* (p. 488), by Mr. Palgrave, and in Haddon and Stubbs' *Councils*,



W.G.S.S.

etc., in the Appendix, p. 40. Some of the names and expressions are easily made out. The first is ΑΛΩΝΑΙ, the second ΕΛΩΑΙ. Lower down occurs ΙΑΩ, a word so constantly found on Gnostic amulets or talismans. The final word appears to be ΑΙΕΛΛΗΙΑ, which looks something like the Hebrew Hallelujah. If this is the case, it is an appropriate conclusion to the charm. Several mystic signs in the body of the inscriptions will be found, one of which bears a faint resemblance to the Z-shaped figure frequently recurring on the incised stones peculiar to Scotland, or rather to the eastern part of it.

The letters ΙΑΩ have been variously explained; but whatever may be their meaning, this word and *Abbrasax* seem to have been the most portentous and mysterious of all the Gnostic symbols. Some have thought them a corruption of the Hebrew tetragrammaton for Jehovah, to which the Jews attached so awful an importance.

Irenæus gives the form of initiation into Gnostic mysteries, to which the initiated replies, "I have been confirmed, and I redeem my soul from this Æon, and from all that shall proceed from it, in the name of ΙΑΩ." This certainly appears to be an allusion to the Alpha and Omega of the Revelations, the initial letter I standing for Jesus. This interpretation, however, is rejected by some of the early fathers and later ecclesiastical writers; but, on the other hand, it is to some extent confirmed by the fact that soon after we find Α and Ω on Roman brass; of the real meaning of which there can be no doubt, as they are placed on each side of the monogram of Christ, composed of X and P.

The Carnarvon talisman is not, however, the only one, for in the Museum of Antiquities in York is another, but smaller. It was found in digging the excavations for the railway station, and consists of two lines only. The upper one is in unknown characters; the lower in Greek letters, perhaps Coptic, and meaning "lord of the gods". It is mentioned in the *Proceedings of the Yorkshire Philosophical Society* (i, p. 100), and is repre-

sented in Wellbeloved's *Eburacum* (Pl. xvii, fig. 15). That these two talismans are of the same character, and intended for the same purposes, may be taken for granted. It is, moreover, somewhat curious that they were found, one in the east, the other the west, of this island, both being connected with important Roman stations. Thus they prove how early these Gnostic mysteries had penetrated to our remoter shores.

It will be noticed that the Carnarvon amulet contains repetitions of the seven vowels. That the vowels played an important part in the system is shown by their frequent recurrence on gems. The same may be said of other letters. Serenus Samonicus, who was tutor to the younger Gordian, constructed his celebrated amulet of "Abracadabra" against tertian ague, and gives directions for forming it by abstracting a letter from every line until the last line of the triangle so formed is reduced to a single A. In other cases, the vowels, with H, similarly arranged, form a smaller triangle. Thus, on a gem we have the vowels arranged in the following manner :

AEHIOYW
EHOYWHIO
YWIOYOY
WYWW

This arrangement of the letters has proceeded from the want of space ; but when placed in the proper form they stand thus—

AEHIOYW
EHIOYW
HIOYW
IOYW
OYW
YW
W

The other face of the gem is said to represent the God of the Christians, being a man with the head of a cock, and legs formed of twisted serpents, between which is the IAΩ.

The gem above mentioned is in the Strangford collection. Another gem in the same collection has a vertical straight line crossed by three waving ones, the meaning of which, according to the Rev. R. Walsh, who wrote an *Essay on Coins, Medals, and Gems, as illustrating the Progress of Christianity in Early Days*, has not been explained. If the doctrine of the Trinity were admitted into the Gnostic systems, this figure might have been taken as representing, in a kind of way, that doctrine. Above this figure is ABPACAΞ or Abrasax; sometimes, by a slight change, spelt Abraxas. Below it is the ΙΑΩ. Abrasax denoted the greatest mystery of this strange system, and has been noticed and commented on by Christian writers of the period. It represented the supreme deity and omnipotent god of the Gnostics, containing within it the mystic number of 365, according to the Greek notation. He it was that created the *Nous* (*Nous*), from whence proceeded the *Logos*. From the *Logos* emanated *Providence*, and from *Providence*, *Virtue*, and *Wisdom*, proceeded principalities, powers, and angels, who finally created the 365 heavens. The least of all these was Jehovah, the God of the Jews, whom they rejected as a supreme divinity, though they admitted him as a creating angel. This Abrasax was the same as Meithras, the sun of the Gentiles, both names representing the same number, 365, the solar cycle, and the deity of the sun.

Mixed up, however, with these Gnostic absurdities were Christian rites, for the novice was initiated by baptism and the sign in the forehead, after which he partook of the Eucharistic bread and wine. Thus ignoring, as it were, the Father, they adored Christ under the form of the Sun, which Meithras means, and considered that the visible and material luminary was Himself. On this particular gem the sun is figured as a serpent with a lion's head, from which proceed rays, indicating his divinity. The serpent is repeatedly introduced in various forms and additions. Sometimes it was placed by itself, and is then represented as holding

its tail in its mouth, and thus forming a circle. This not only denotes eternity, but is the Egyptian representation of the solar circle resolving into itself. Another form of representing the Deity was a human body surmounted by a cock's head, that bird, both in Greek and Roman mythology, being sacred to the sun and moon. In others, the head of a hawk or dog occurs. All, together with the serpent, were imported from Egypt; and all, or nearly all, accompanied with the mystic $\text{IA}\Omega$. The crocodile also represented the sun, from some fanciful notion that the number of its teeth was the same as the number of days in the year. Hence it was counted among the sacred animals of Egypt.

Such is a brief and imperfect outline of Gnostic amulets. In the Carnarvon one, as well as in that of York, the material does not allow of any of the various devices which are found on gems; but the identity of the mystic letters and signs shows that both these tablets and the gems are the same in character and object. Whether the numerous strange devices of the gems are later than our gold tablets,—and if so, how much later,—is left for others of greater experience in such matters to inform us.

There is one other relic, however, which should be recorded, as it may be a kind of charm. This curiosity is a small square tile dug up, not many years ago, within the walls of Corinium (Cirencester). On it have been impressed, when the clay was soft, in good Roman letters, the following, thus arranged:

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

which read the same up and down, backwards and forwards. The words themselves have no meaning, although some have tried to extract something from them; but a glance at them shows that *arepo* is the reverse spelling of *opera*, as *sator* is of *rotas*, and *rotas* of

sator. At first sight this might appear a simple, childish playing with words; but the finding them impressed on a Roman tile shows that some importance was attached to them when thus arranged. As we find charms or amulets in Segontium and Eburacum, why may we not expect something of the same nature in Corinium, although it may not have a trace of Gnosticism about it? But whatever be the true explanation of the relic, it is genuine Roman work, and found in a Roman station. It most probably was thought to possess some charm, otherwise one cannot imagine why it was made.

But there is one further observation necessary, namely, that the form was known years before this particular tile was found. It was not unknown among schoolboys more than half a century ago, and perhaps some of the older members of the Association may be able to confirm this assertion. But whether they can or not, it is a fact that it was so known. Other tiles may have been found with the same impression. If this is the case, it would show that the Romans did attach some value. Or an account of it may be found in some book, for it is more than improbable that it has been handed down through a succession of schoolboys. It would be curious to know if it were still known among the rising generation. On the whole, it may possibly be connected with Gnostic talismans, if not actually one of them.

It has been sometimes asked who is the legitimate owner of this invaluable Carnarvon talisman? No answer has been obtained. It used to be kept in a small museum in the town, and easily accessible to the public. The expense of maintaining the museum probably exceeded receipts, either of subscriptions or admission-money, for of late years it was broken up, and the contents dispersed under the care of private individuals. A museum has since been provided within the Castle, and here some, *but not all*, of the contents of the former collection are placed. The amulet and one or two other objects of considerable value are among them, and no doubt they are safe from accident or dis-

honesty ; but the museum is situated in an upper story difficult of access, and requires a person's presence when strangers are admitted. This is a subject that may be thought worth the consideration of the owner of these treasures, that is, if he can be found.

E. L. BARNWELL.

ON THE ANCIENT MONUMENTAL REMAINS IN THE CATHEDRALS OF BANGOR AND ST. ASAPH, NORTH WALES.

BANGOR CATHEDRAL.

THERE are but few ancient monuments in Bangor Cathedral, and amongst them there is not now a single recumbent effigy. What those mutilated sepulchral effigies may be that lie buried, as I have been informed, within the rails of the Communion table in the choir, whether of some of the ancient bishops or of other persons, I know not. I am told they were thus deposited between fifty and sixty years ago. Should the restoration of the cathedral be extended thus far, I trust they may be exhumed, and not the less cared for because in a mutilated condition. They may turn out to be those of benefactors whose names ought to be had in remembrance.

The most ancient monument, a sepulchral slab, was found in the restoration going on in 1870, forming the base of an Early English buttress. Taken from its original position in the thirteenth century, it was then thus used. An old church is in these days rarely pulled down for reconstruction, but fragments of an older building or of ancient sepulchral slabs are found worked up in the walls. This ancient stone has an incised cross of the St. Cuthbert fashion, resembling in outline that pectoral cross of Anglo-Saxon workmanship, found with the remains of St. Cuthbert in Durham Cathedral.

This is, I think, certainly not later than the twelfth century; it may be of the eleventh century. The cross is within a circle, and the spandrels are ornamented with a rude resemblance of a *fleur de lys*. This stone is uninscribed.

In the south wall of the aisle, eastward of the north transept, is a sepulchral arch of the fourteenth century. Of this, however, little is at present visible. In the south wall of the choir, near the west end, is a sepulchral arch, moulded and pointed. This is of the fourteenth century. Beneath it is a stone coffin of the same period, the space hollowed for the head is not, however, round but pointed.

The best preserved ancient monument is within the south wall of the south transept. Here, beneath a plain sepulchral moulded arch of the fourteenth century, on a high tomb, is a coffin-shaped slab, wider at the head than at the foot. On this, sculptured in relief, is a rich floriated cross. There is no inscription on this tomb. Eastward of this monument, in the south wall, near the east end of the transept, is a piscina or water drain, indicative of a chantry chapel here placed, and the tomb is in all probability that of the founder. The episcopal registers or archives of the cathedral would, I think, furnish a clue as to the worthy of the fourteenth century of whom this tomb was commemorative. I do not think he was of episcopal rank. Had he been, the *baculus pastoralis*, the emblem or symbol of that office, would probably have been sculptured upon it. Buried outside of the cathedral, and discovered during the progress of the restoration, taking place in 1870, was the mutilated busto of a bishop of the early part of the seventeenth century. When I examined it in 1870 it was placed temporarily in the choir. The head and arms were gone. This fragment represented a bishop of the Reformed Church, in the episcopalian vestments then in use, the rochet and chimere, with the academical tippet worn over the shoulders, and hanging down scarf-like in front. This busto is rudely sculptured, in

what appears to be a kind of clunch. It is, however, even as a mutilated fragment, and record of the past, deserving of being carefully preserved.

Browne Willis, in his *Survey* of this cathedral, published A.D. 1721, treating of the choir, says: "On the north side are the effigies (or rather busts) of two bishops, viz., Bishop Vaughan and Bishop Rowland, which are put close to the wall, though they seem to be on a niche. The effigies are of alabaster, with a sweep of the same materials from the waste (waist) upwards, in their habits, each upon a cushion, the hands of one in a praying posture, the other with one hand a-kimbo, and the other resting on a Bible. Their heads were beaten off in the time of the Rebellion, but the inscription, which is on black marble, and was put up by Bishop Rowland a little before his death, is still remaining." He then gives the inscription, a lengthy Latin epithet, commencing with "*Piæ memoriæ duorum episcoporum in hac ecclesia proxime succedentium, etc.*" Bishop Vaughan died A.D. 1607, Bishop Rowland A.D. 1616, in which latter year the monumental busts were set up. Of which of these two worthies this mutilated bust may be commemorative it is difficult to say. It is of a class of monuments introduced early in the seventeenth century, and of which that of Shakespeare, in the church of Stratford-upon-Avon, has been considered an early example. Shakespeare died in 1616, the very year these busts were placed in the cathedral of Bangor.

In making my notes of the above-described relics in August 1870, I felt bound to express my deep acknowledgments to the then Very Reverend the Dean of Bangor for his kind and courteous assistance, nor did I omit my thanks to one whom I had previously known, the very intelligent clerk of the works, Mr. Morgan. Whether since 1870 any other monumental remains have been brought to light I cannot say, possibly they may, and in such case I hope they will be taken notice of by some antiquary of the principality of Wales.

Though we find in this cathedral no recumbent effigy of a bishop, there are elsewhere two recumbent episcopal effigies of those formerly of the See of Bangor, but subsequently translated. In St. Margaret's Church, Leicester, is the sepulchral effigy in alabaster of John Penny, Bishop of Bangor from 1504 to 1509, when he was translated to the bishopric of Carlisle, and died A.D. 1520. He is represented in the usual eucharistic vestments of a bishop, as worn prior to the reign of Edward VI, with this exception, that the dalmatic, worn over the tunic, is not apparent.

The recumbent effigy of Hugh Bellot, Bishop of Bangor from 1585 to 1595, when he was translated to Chester, is in the chancel of Wrexham Church. He died shortly after his translation, in 1596. His effigy is much abraded, yet it is a very peculiar one, bearing, I think, on the vestiarian controversy, which commenced in 1564, and is not yet concluded. He is represented in the post-Reformation vestments, the rochet, and chimere; over these, however, he wears the academical habit, a close scarlet gown of a Doctor of Divinity of Cambridge; round his neck is a short ruff, and a fur or ermine tippet falling down behind the shoulders. I have only met with two episcopal effigies similarly vested and habited, the one, that in Croydon Church, of Archbishop Grindal, destroyed by fire not many years ago; the other, that of Bishop Carew, in Exeter Cathedral. Amongst the illustrations in Speed's *Counties of England* a Cambridge Doctor of Divinity is depicted in a similar academical habit, the gown opening in front, at the breast.

CATHEDRAL OF ST. ASAPH.

In the south transept of this cathedral, not in its original position, but placed upright against a wall, is the recumbent sepulchral effigy of a bishop, the only recumbent effigy this cathedral contains. In Murray's

Handbook of North Wales this effigy is said to be *temp.* Edward I, A.D. 1272-1307. In the *Cambrian Traveller's Guide*, published in 1813, it is ascribed to Bishop Dafydd ap Owen, who died A.D. 1512, and it is there stated to have been on an altar tomb. It is, however, clearly of an intermediate period, and I would rather ascribe it to the bishop during whose episcopacy the nave, aisles, central tower, and transepts of the cathedral appear to have been rebuilt, about the middle of the fourteenth century, as the architectural features are those of the plain but beautiful "Decorated style" of that period. Perhaps it is commemorative of Leoline or Llewelyn ab Madog, Bishop of St. Asaph from A.D. 1357 to A.D. 1375, with which period this effigy would agree. The effigy represents the bishop as attired in the *toga talaris*, the ancient cassock, and vested as follows:—On his head is worn the *mitre*, the face is close shaven—a fact indicative that this effigy is not earlier than the middle of the fourteenth century, up to which period the short crisp beard was worn. Round the neck is the *amice*, over the cassock is worn the *alb*, over which is the *stole*, the pendant extremities of which are visible. Over the stole is worn the *tunic* or *dalmatic*, which of the two is not very plainly apparent. Both were vestments worn by bishops when fully vested, the tunic being worn beneath the dalmatic; but in some cases, as on the effigy of Penny, Bishop of Bangor, who died A.D. 1520, and whose sepulchral effigy is preserved in St. Margaret's Church, Leicester, and on the effigy of Veasey, Bishop of Exeter, who died about the middle of the sixteenth century, and was buried in Sutton Coldfield Church, Warwickshire, only one of these vestments is apparent. Over, then, the tunic or dalmatic, whichever it may be, is the *chesible*, the most important of all the vestments, and without which the most sacred office of the church could not be performed. It was also of itself sometimes specially designated "the vestment", though as a generic term the word "vestment" was used to designate a

suit of vestments as the *principale vestimentum* of Lyndwood. The feet of the effigy rest against a dog, the hands and portions of the arms are gone, as is also the head of the *pastoral staff*. The shaft of the pastoral staff is covered with the veil, and it appears to have been held in the left hand. The *maniple* descends from the left arm. The right hand appears to have been upheld in act of benediction. Above the head is an ogee-shaped canopy, trefoiled within, and crocketed externally, and on either side is an angel, holding a censor or thurible.

In the edition of Willis' *Survey of St. Asaph* published in 1801, by the Rev. Edward Edwards, this effigy is thus noticed. "All the gravestones were taken away when the choir was improved in 1780, and the figure of a bishop in his episcopal habit on the south side of the high altar is removed and placed against one of the pillars in the broad aisle. It is presumed it was erected in memory of Bishop David Owen." This presumption I have shown to have been entirely incorrect. It is most conclusively of the latter half of the fourteenth century. Sculptured in high relief, it ought to be placed on a raised slab flatways, and carefully preserved. This may possibly have been done, as my notes were taken in August 1870.

MATTHEW HOLBECHE BLOXAM.

HISTORY OF THE PARISH OF LLAN- EGRYN.

HISTORIES of detached parishes are, perhaps, of little interest but to those connected with such districts, and to the county historian, to whom they are essential. I hope that such a writer may some day spring up for Merionethshire. In the following paper I fear that it may be thought that I have dwelt too much upon the property and descent of my ancestors; but in a place where I am the principal landowner, I hope it may be considered that this could not well have been avoided, and that I have dwelt equally, as far as I could, upon the history of the other landowners who still are, or formerly were, connected with this parish.

It would be an interesting inquiry, when parishes were first established in Wales. Some districts were probably erected into parishes at a very early date; it may be during the lives of the saints to whom their churches are dedicated. In this county I should place amongst the earliest, Towyn and Llanaber. These, again, no doubt, had afterwards various chapelries annexed to them, commemorative by their dedications, of saints who had long before passed away. Such chapelries appear to have become in time distinct parishes. Here, at Llanegryn, the church is dedicated to St. Mary, and the old dedication festival was upon that of the Assumption of the Blessed Virgin. In no calendar, however ancient, do I find the festival of St. Egryn, and there can be little doubt that he never had one dedicated to him.

In this history of the parish I will begin with the church. It is a plain, unpretending building, 60 ft. in length by 21 ft. in width. Prior to some restorations, more than thirty years since, it had a *debased* east window of miserable design, and two windows

perhaps of the fifteenth century, one of which has been removed from the chancel to the north side of the nave. The east window has been replaced by one, fairly good, of a type very common in Anglesey, no doubt of Perpendicular date, and which, if found in France, would perhaps be pronounced as Flamboyant. On the south side are two modern windows, tolerable imitations of the remaining old one. On the north side of the church has recently been erected a vestry and organ chamber, and these are well done. But the interesting features of Llanegryn are its "glorious"¹ old rood loft and curious though rude Norman font. The church within the last two years has been very well renovated, under the designs of E. B. Ferrey, Esq., junior, a worthy son of his talented father. A painted east window to the memory of the late Mrs. Wynne of Peniarth, has within these few years been erected by her son. The designers were Messrs. Ward and Hughes. The roof, though somewhat rudely worked, is a good one, perhaps of the fourteenth century, and of a type very common in North Wales, having foliated braces, crossing diagonally from the principals to the purlins. Over the sacrarium is a handsome barrel-formed canopy, which was replaced and restored several years since. Outside the south wall, built into it, is a stone upon which is an incised Maltese cross, pronounced, by no less authority than Professor Westwood of Oxford, to be long prior to the age of Gothic architecture. It has been suggested that it is a consecration one.

Within the chancel are several monuments, which, though handsome, are most of them out of character with the architecture of the church. They are, nearly all, to the memory of the Owens and Wynnes of Peniarth. The following are copies of the inscriptions upon them :

"Underneath lies interred
Richard Owen, of Peniarth, Esq.,
Whose judgment, knowledge, and other accomplishments,

¹ *Hierologus*, p. 180.

Were often eclipsed by his modesty,
 Yet always approved when he discharg'd the Duty of a Magistrate,
 And gain'd the greater Respect,
 Because his clemency the less demanded it.
 Prosperity and Power, that allure most
 To Excess, Pride, and Oppression,
 Render'd him the more admired
 For his Frugality and great Condescension,
 Justice, Charity, and Devotion.
 Though he minded his own affairs and never pry'd into the concerns
 of others,

However in an honest way
 He readily served his Friends,
 And so as to deserve no Enemies,
 Being easy of access and affable,
 Sincere, inoffensive, and hospitable.
 Thus while he lived he was justly well beloved,
 And since his death is very much bemoaned.
 He married Mrs. Elizabeth Pughe,
 Eldest daughter and Heir
 Of Humphrey Pughe, of Aberffrydlan, Esq.,
 By whom he had issue his only son,
 Lewis Owen, now of Peniarth, Esq.,
 And departed this life March 24, 171 $\frac{4}{3}$, Aged 56.
 Out of a pious esteem to his memory this monument was erected
 By his above mentioned mournful relict, who dy'd
 9^{br} 1st, 1738, aged 77—a Lady eminent for her piety,
 Abstinence, and Charity, whose conduct in every scene of
 Life, from the first of her days to y^e last, was consistent with
 Y^e strictest honour and virtue."

" Sacred to the Memory
 Of Lewis Owen, of Peniarth, Esq.,
 A Gentleman no less worthy than Great,
 Orthodox in his principles and moral in his practices,
 Actuated by the spirit of meekness,
 Temperance, charity, and hospitality ;
 Merciful without affectation,
 And free from pride and ambition ;
 A good patron,
 A sincere friend,
 A dutiful son, and a tender Father.
 In a word he inherited
 The virtues of his Ancestors.
 Like them, while he lived he was much respected,
 And his Death is as much lamented.
 He marry'd Margaret, eldest daughter
 Of S^r William Williams, of Llanvorda,

In y^e county of Salop, Bart.,
 By whom he had Issue
 One son and three daughters,
 Two of whom survived him (viz.) Jane and Elizabeth.
 The former and sole heir
 Marry'd to the R^t Hon^{ble} Richard, L^d Viscount Bulkeley.
 He dy'd Dec. 31, 1729, Aged 43.
 His mournful mother, who survives him,
 And her only grandson,
 In an old age of inexpressible sorrow, has caused
 This Monument
 To be erected."

"Underneath are deposited the Remains
 Of Edward Williams, Esq.
 (Son of John Williams of Bodelwyddan, Esq.) and
 Lady Bulkeley, his Widow, Relict of Lord Viscount Bulkeley,
 Of Baron Hill, and sole Heiress of Lewis Owen, of Peniarth, Esq.
 They left three daughters to lament the loss of the best
 And most affectionate of Parents.
 Jane, their Heiress, relict of William Wynne, of Wern, Esq.,
 By whom she has four children,
 Jane, William, Elizabeth, and Richard Owen,
 In gratitude to the Memory of her dear Father and Mother hath
 Caused this Monument to be erected,
 As an humble tribute to their virtues,
 Recording to posterity their exemplary lives,
 Which were uniformly spent in doing good.
 They were zealous in their duty to God, liberal to the poor,
 Warm and sincere in their friendship, and true and honourable in
 all their actions.
 He died February 10, 1762, aged 52; she died March 7, 1765,
 aged 53."

"To the memory of
 William Wynne,
 Of Peniarth, Esquire,
 Son of William Wynne, Esquire, of Wern,
 In the County of Carnarvon,
 By Jane, his wife, eldest daughter
 And sole heiress of Edward Williams, Esquire,
 And of Jane, Viscountess Bulkeley, his wife,
 Whose names are recorded on an adjacent monument.
 He was born at Peniarth
 On the 19th of September, 1774.
 Died there on the 8th of February, 1834,
 And lies buried beneath the altar of this church;
 And of Elizabeth, his wife,
 Youngest daughter and coheiress of

The Rev. Philip Puleston, D.D.,
 Of Pickhill Hall, in the County of Denbigh,
 Who was born at Pickhill 27th July, 1780,
 Died at Bath on the 16th January, 1822,
 And is buried within the church of Woolley,
 In the County of Somerset ;
 This tablet is dedicated
 As a small tribute of affection,
 By their surviving issue,
 Who have also caused to be inscribed hereon
 The names of
 Richard Owen, third son of the above mentioned
 William and Elizabeth Wynne,
 Who was born 5th March, 1804,
 Died 1st of January, 1832, and is buried here ;
 Of Elizabeth Annabella, their eldest daughter,
 Who was born 30th March, 1805,
 Married in 1823
 To William Pierrepont Gardiner, Esquire,
 And died on the 3rd of September, 1826,
 Leaving no issue ;
 Of Emma Charlotte, their third daughter,
 Who was born 17th of August, 1807,
 Died the 13th of September, 1819, and is buried here ;
 And of Thomas Arthur,
 Their fourth and youngest son,
 Who was born 16th March, 1812,
 Died 21st of June, 1821,
 And is buried here.”

On the north side of the chancel is a beautiful brass cross, inserted into a slab of Penmachno slate, with armorial bearings on each side, and under it the following inscription, in old English letters :—

“Mary, wife of W. W. E. Wynne, of Peniarth, Esq.,
 Born March 4, 1817, deceased May 17, 1866.
 The Lord grant unto her that she may find mercy of the Lord in
 that day.”

In the church are also inscriptions to the memory of

“John Lloyd, of Gwyddfrynian,
 Died 14th Jan., 1806, aged 47.
 Jane, his widow, dau. of David
 And Catharine Jones, of Crynllwyn,
 Died 30th April, 1841, aged 84.”

“Harriet Sydney,
 Daughter of

Richard Owen and
Harriet Anne Powell,
Born the 25th of July,
Died the 8th Sept., 1836."

And in the churchyard are the following memorials :—

"HUGO : OWEN : DE : TALYBONT : GEN : OBIT : XI : CAL : APRIL : AN : DNI :
M : DC : L :"

He was founder of the free school in this parish, and a younger brother of Lewis Owen of Peniarth.

"Francis Williams, of Peniarth Uchaf, son of Wm. Williams, Esq., died 12th June 1732, æt. 35.

Jane, wife of the said Francis, second daughter of John Nanney, of Maes-y-pandy, Esq., died 16th Aug. 1732, aged 60.

Wm. Williams, Esq., died 12th July 1783, æt. 60.

S[usannah], his wife, died 29th May 1784, aged 60."

"Hugh Owen o Fron y clydwr,
Pregethwr yr Eefengyl yn ol ei lafur sydd yma
Yn gorphwys. Oed. 60 ml. a hanner.
Bu farw y 15 o Fawrth 1699.

"Y Cymmro anwyl, edrych yma
Ar fy medd, a dwys ystyria
Fel yr wyt ti y bum innuau
Fel yr wyf fi y byddi dithau :
Gan nad wyf mwy i bregethu,
O'm bedd mynnwn wneuthur hynny ;
O ! cred yn Nghrist a bydd gefyddol,
Casâ bob drwg, a bydd fyw'n dduwiol."

This Hugh Owen was one of the celebrated Puritan ministers of his day.

"Jane Owen, 17 Oed fu farw Gorphen 13, 1696."

There are three stones lying together, with "Bron y clydwr" cut upon them, on two of which are the above inscriptions to the memory of Hugh and Jane Owen.

"Rev. Andrew Edwards, Rector of
Aber and Llan Llechid, co. of Carnarvon,
Died 5 Sept. 1763, in his 49th year.

"Catherine Owen, buried Jan. 27, 1744,
Aged 56."

And on the same stone—

"Evan Jenkin died 15 Dec. 1779,
In the 91st year of his age."

They were husband and wife. She was a daughter of the family of Owen of Waenfach, and he was of Tymawr, Towyn, probably tenant there.

“ Elizabeth, daughter of Thomas Jones,
Clerk, and Mary, his wife, died
8 June 1767. The said Mary was
Buried 14 Aug. 1772.”

There is also in the churchyard a tombstone of singular design, to the memory of Thomas Jones, A.B., for forty years incumbent of the parish, who died 28th of April 1857, aged 87, and of Mary, his wife, née Hartley, who died 31st of May 1847, aged 64, also of their second and third daughters, Ellen and Ann. The former died 23rd of May 1878, aged 73, the latter died 7th of August 1869, aged 56. Another tombstone is to the memory of the Rev. Wm. Jones, “minister” (curate) of the parish, who died 9th April 1830, aged 90. He was uncle to Thomas Jones above. Against the north wall of the church, inside, was, some years back, a coffin plate of “Hugh Owen Kenricke, Esq. (of Bron y clydwr) who died 16th August 1821, aged 36.”

The old bell, being cracked, was taken down from the belfry on the 19th November 1874. Upon it was the following inscription: “L : O : G : I : D : and I : D : C : W : R : P : 1701.” A new bell was put up, which is thus inscribed: “Mears and Stainbank, founders, London. The gift of W. R. M. Wynne of Peniarth, Esq., June 9, 1874.”

The tithes of the parish formerly belonged to the monastery of Kymmer. In the sixteenth century they were owned by a family of the name of Powis, who were also owners or lessees of the dissolved monastery above named. In the seventeenth century they were in the possession of the Herberts of Dolgeog. In the century following they were owned by “S. Davies,” who in June 1760 or 1761 conveyed them to the Rev. John Tamberlain, rector of Dolgelly. He held them in May 1784. They were sold by him or his family to the Titleys of Llanrwst, by whom till recently they were held in undivided parts, but about half of them

have been sold, by one branch of the Titley family, to Griffith Williams, Esq., of Dolgelly, the remainder continues vested in the Titleys, who also retain the patronage of the living.

The following are the estates in the parish, either vested in the descendants of their old proprietors, or which have been alienated at various times.

Peniarth.—This place, formerly called Maes Peniarth and Plas Peniarth, was obtained in pledge or mortgage (“in pridâ”) by Griffith ap Aron (a lineal descendant from Ednowain ap Bradwen, called Lord of Merioneth) in the fifth year of Henry V. It continued for many generations in his direct descendants, till, in the reign of Elizabeth, it passed by settlement from William David Lloyd, Esq., to his nephew, Lewis Owen, grandson of Lewis Owen, Esq., Baron of the Exchequer of Carnarvon, Custos Rotulorum and M.P. for Merionethshire, who was murdered near Dinas mawddwy in October 1555. From these Owens it passed by marriage to another family of the same name, of Morben, near Machynlleth, and from them, through the Williamses, a branch of the Wynnstay and Bodelwyddan families, to the Wynnes, its present owners.

Griffith ap Aron ¹ held in mortgage, “in prida”, Peniarth and a large extent of lands in the neighbourhood, 5th Henry V. There is an elegy upon him in the works of Lewis Glyn Cothi, p. 434	=	Gwenhwyvar, dau. of Howel ap Ievan Vychan ap Ievan ap Gwyn Wyddel
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Rhys ap Griffith ap Aron of Peniarth. Will dated in May 1476	=	Catherine, dau. of Howel ap Tudor, of Penllyn, ap Grono of Llanddervel
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John ap Rhys, living 2 Hen. VII	=	Angharad, dau. of David ap Meuric Vychan of Nanney. She was living, and unmarried, upon 17 Sept. 1494 or 1495
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¹ Griffith ap Aron, as above stated, was lineally descended from Ednowain ap Bradwen, styled “Lord of Merioneth”, chief of the fifteenth tribe of North Wales, who lived about the year 1194. The arms attributed to Ednowain were, *gules*, three snakes nowed in a triangular knot *argent*.

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David, probably living, and party to a deed relating to property in Llwyngwrl, upon the next Thursday after the Feast of St. Edmund, 2 Hen. VIII	William ap John ap Rhys of Peniarth, party to deeds, 9, 22, and 25 Hen. VIII, and 4-5 Philip and Mary. There is an elegy upon him by Rees ap Ievan ap Meredith, in Hengwrt MS. 454. He was living 26 June 1566	Elizabeth, dau. of Howel ap Jenkin ap Iorwerth of Ynysymaengwyn, by Mary his wife, dau. of Sir Roger Kynaston of Hordley, co. Salop, Knt., by the Lady Elizabeth Grey, his wife, dau. of Henry Earl of Tankerville, Lord Powis and Tilley
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John, mar. Gwenllian, d. of Rd. Palgus	Henry	Owen	Catherine Margaret
David Lloyd ap William, of Peniarth, died in 1570	Agnes, dau. of Griffith John Griffith of Cefnamwlch, co. Carn. She was living 14 Oct. 1587	Margaret, wife of Lewis Gethin. "Dominus Ludovicus Gethin" is witness to a deed, 27 Sept. 17 Hen. VIII Anne, wife of Rhys Lloyd ap Rhys Vychan. He died at St. Quintin's probably about the time of the battle there in 1557	Elliw, wife of Thos. ap Oliver ap Thomas ap Rhys ap David Lloyd of Neuaddwen in Powysland Lowry, wife of Ievan Llwyd ap Rhys Vychan

Wm. David Lloyd of Peniarth, party to a deed, 20 Eliz., married Margaret, daughter of Hugh ap John ap Hoel of Llanvendiged, and died <i>s. p.</i>	John, living 2 Feb., 15 Eliz.	Catherine, ¹ 1560, married to Ellis ap Hugh ap David Lloyd
Thomas, married Catherine, dau. of John Morgan Hughes of Anglesey, and was living in 1603	Margaret, wife of John ap Griffith ap Harry of Llangelynin. He was living 1570	Lowry, 1560

Elizabeth, ¹ unmarried in 1560, living a widow in 1624	Griffith Owen of Talybont, fourth son of Lewis Owen of Plas yn dre in Dolgelley, Custos Rotulorum and M.P. for the co. of Merioneth, Vice-Chamberlain, and Baron of the Exchequer of North Wales, who was murdered near Dinasawddwy in Oct. 1555. Griffith Owen was living in 12 James I, but dead on 29 Jan., 15 James I
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Lewis Owen of Peniarth. Will proved 22 March 163 $\frac{3}{2}$ William, mar. Ellin, dau. of Wm. Lewis Gethin of Rhydygar-nedd John, <i>o. s. p.</i> Edwd., <i>o. s. p.</i>	Lowry, dau. of Robert Edwards of Llwyn du, parish of Llanaber, survived her husband	Hugh of Talybont, founder of the Free School at Llanegryn, born about 1579, died in 1650 Harry, in holy orders, born about 1586; married ... and was father, amongst other children, of Dr. John Owen, the Puritan Dean of Ch. Ch. Harry Owen was rector of Harpsden, co. of Oxford, died 18 Sept. 1689, and was buried there	Margaret, wife of Wm. David ap William of Rhydcriw, living a widow, in 1650 Ursula, wife of Owen Griffith ap John ap Ievan of Peniarth Ucha. He was living 10 Dec. 1625
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¹ It is uncertain how these daughters stood in seniority to each other.

<i>a</i>	<i>b</i>
Anne, wife, first of the Rev. ... of Llanvair Vechan, and secondly of John Anwyl, rector of Llandanwg, to which living he was inducted 2nd June 1627. He was also a Canon of Bangor	Mary, wife of David ap Ievan ap Grifith of Llanelltyd

Richard Owen of Morben, co. Montgomery, died about 1627	= Margaret Owen, heiress of Peniarth, ob. 4 Oct. 1667	= Samuel Herbert, cousin-german to the celebrated Lord Herbert of Cherbury. Died 26 Feb., 11 Charles I. Second husband	Susan, to whom her father bequeathed Bronyclydwr, wife of Humffrey Owen, son of John, second son of John Lewis Owen, eldest son of Baron Owen, above
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Lewis Owen of Peniarth, born about 1626; Sheriff of Merionethshire, 1647; elected M.P. for that county in 1658. Died 22nd January 1691-2. He was one of those named for the proposed order of the "Royal Oak" John, o. s. p.	= Jane, eldest dau. of Sir Richd. Lloyd of Esclys & Dulassey in the counties of Denbigh and Carnarvon, Governor of Holt Castle, and Chief Justice of North Wales. Died in March 167 $\frac{1}{8}$	Elizabeth, wife of John Lloyd of Gwyddvrynne, co. of Merioneth; living in Sept. 1667 Susannah, wife of John Owen of Caerberllan. He was living 17 May 1675; she was living in 1687 Katherine living 4 Jan. 166 $\frac{2}{7}$
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Bridget, wife of Roger Davies of Dungrey, co. Flint, living in Sept. 1667
Anne, wife of Richard Nanney of Cefnddw, co. Merioneth, living in Sept. 1667

Richard Owen of Peniarth, Sheriff of Montgomeryshire in 1694, of Merionethshire in 1695, of Carnarvonshire in 1696. Died 24 March 171 $\frac{4}{5}$ Lewis, o. s. p. Hugh ¹ died, 1675 Robert ¹	= Elizabeth, eldest dau. and heiress of Humphrey Pughe of Aberffrydlan, co. of Montgomery. Born about 1662. Covenants prior to marriage dated 30 Nov., 26 Charles II. Died 1 Nov. 1738	Margaret, wife, first, of Thomas Pryse of Ynysgrygog, co. Cardigan, and secondly, of David Lloyd of Crynvryn in the same county, Sheriff of Cardiganshire in 1694. Covenants prior to her first marriage dated 25 June 1673. She died in 1746, aged 91 Jane, living 22nd Jan. 169 $\frac{2}{1}$
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Felice, married to Thos. Lloyd of Dolgelynin, co. of Merioneth, and o. s. p. Catharine Susannah	Anne, wife of Timothy Edwards of Nanhoron, co. of Carnarvon, and died 8 Sept. 1734, in her sixty-fifth year
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Lewis Owen of Peniarth, only child, Custos Rotulorum for Merionethshire, Sheriff for that county in 1715, and for Carnarvonshire in 1716. Died 31 Dec. 1729, aged 43; buried at Llanegryn	= Margaret, eldest dau. of Sir Wm. Williams, of Llanvorda, Bart., and sister of Sir Watkin Williams Wynn, of Wynnstay, Bart. Died in 1719
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¹ It is uncertain how these children stood in seniority to each other.

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Richard, only son, died 29 Sept. 1729, aged 13	Richard, 5th Viscount Bulkeley, born in 1708; married, 12 Jan., 173 $\frac{2}{1}$; died <i>s. p.</i> in 1739	Jane Owen, heiress of Peniarth, born about 1711; died 7 March 1765; buried at Llanegryn	Edward Williams, a younger son of John Williams of Chester and Bodelwyddan, who was a younger son of the Right Hon. Sir Wm. Williams, Bart., Speaker of the House of Commons in the reign of Charles II. Died 10 Feb. 1762, aged 52	Elizabeth, born 1719, died 1741, married
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Jane Williams, heiress of Peniarth, bapt. at Llanegryn, 8 June 1740; died at Bath, 8 April 1811; buried at Woolley, co. of Somerset	Wm. Wynne of Wern, co. of Carnarvon, and of Peniarth; Sheriff of Merionethshire in 1772, and of Montgomeryshire in 1773; died 20 July 1796; buried at Hampstead, co. Middlesex	Elizabeth, of Morben Lodge, co. of Montgomery, born in 1741; died 5 May 1830; buried at Machynlleth	Margaret, of Morben Lodge, died 7 May 1836, in her 90th year; buried at Machynlleth
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Wm. Wynne of Peniarth, Esq., born 19 Sept. 1774, Sheriff of Merionethshire, 1812; died 15 Feb. 1834; buried at Llanegryn	Elizabeth, youngest dau. and coheir of the Rev. Philip Puleston, D.D., of Pickhill Hall, co. Denb., rector of Worthenbury, and vicar of Rhuabon, by Annabella his wife, dau. and eventually heiress of Rd. Williams, Esq., M.P. for Flint, youngest brother of Sir Watkin Williams Wynn, Bart. Died at Bath, 16 Jan. 1822; buried at Woolley, co. Somerset	Richd. Owen, born in 1779, in the Civil Service of the East India Company, Judge of Dacca, Bengal; married Miss Sarah Pearce, and died in India in 1821. Their only child, Sarah Jane, or Jane Sarah, died young	Jane, wife of Jno. Hornby, Esq., of the Hook, co. Hants, and of Portland Place, London; she was born 13 April 1773; died in London, 2 Nov. 1846, and was buried at Titchfield
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Elizabeth, born in 1777, married to Charles James Apperley, Esq. (the well known sporting writer, "Nimrod"), of an old Gloucestershire family. She died 4 May 1834, and was buried at Hampton, co. Middlesex

Wm. Watkin Edw. Wynne, now of Peniarth, Esq., born 23 Dec. 1801, at Pickhill Hall, co. Denb.; elected M.P. for the co. of Merioneth in July 1852, April 1857, and May 1859; Sheriff for ditto in 1867	Mary, 2nd dau. and coheiress of Robt. Aglionby Slaney, Esq., of Walford Manor and Hatton Grange, co. Salop, M.P. for Shrewsbury; born 17 March 1817, married 8 May 1839, died 17 May 1866, buried at Llanegryn	Thos. Arthur, born 16 March 1812, died 21 June 1821, buried at Llanegryn	Elizabeth Annabella, born 30 March 1805; married in 1823 to Wm. Pierrepont Gardiner, Esq., son of the Rev. Fredk. Gardiner of Combe Hay, co. Somerset, and died, <i>s. p.</i> , 3 Sept. 1826
Phil. Puleston, Commander R.N., born 25 March 1803; died 5 Aug. 1838, unmarried; buried at Llanegryn	Richard Owen, born 5 Mar. 1804; died, unmarried, 1 Jan. 1832, buried at Llanegryn	Ellinor, born 2 August 1806; married, in 1823, to Rd. Burton Phillipson, Esq. (second son of the Rev. R. B. Burton Phillipson, formerly of Herringwell, co. Suffolk); he died 6 Jan. 1864, and she died 13 Feb. 1869	

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a	b
Emma Charlotte, born 17 Aug. 1807, died 13 Sept. 1819, buried at Llanegryn	Harriet Anne, born 13 Nov. 1809; married, 21 March 1828, to Rd. Owen Powell, Esq., only brother of William Edw. Powell, Esq., Lieutenant and M.P. for the co. of Cardigan. She died Oct. 5, 1853
Jane Sydney, born 17 Aug. 1807; married, 3 Nov. 1840, to Joseph Gill, Esq., of Baildon, co. York, afterwards of Trewern, co. Salop. She is now living	Augusta Frances, born 11 Aug. 1813; married, 28 April 1840, to Geo. Jonathan Scott, Esq., of Betton Strange, co. Salop, and of Peniarth Ucha, co. Merioneth. He died 13 Aug. 1875, and is buried in the chapel at Betton. She is now living
Wm. Robt. Maurice Wynne, Esq., born 15 Feb. 1840, late Ensign and Lieutenant in the Scots Fusilier Guards; M.P. for the co. of Merioneth from July 1865 to the dissolution in 1868. Now living	Owen Slaney, = Mary, 2nd dau. of Edw. born 17 Oct. 1842, late of Owen, Esq., of Garth-angharad, co. Merioneth, and widow of Ch.Ch., Oxford, F. P. Davies, Esq., of A.M. Now living Barmouth. Now living.

Talybont.—This place, which gives its name to the extensive commot of Talybont, extending to the parishes of Trawsfynydd, Llanelltyd, Llanuwchllyn, and Mallwyd, was an inheritance of the native princes of North Wales. In October 1275 Prince Llewelyn ap Griffith dates a letter to the Archbishops of Canterbury and York, and their suffragans, assembled in council in London, from Talybont. In an *Extent* of Merionethshire of the last year of Edward I or first of Edward II, is an *Extent* of the manor of Talybont. There were then two villeins within the manor, one of whom paid a given sum for permission to reside at Towyn. In 1295 King Edward I dates a charter from this place.

The manor continued in the Crown, though leased from time to time to various persons, till the reign of James I. It was then sold to two persons of the name of Wotton and Bingley, and was by them again sold to Griffith Owen, one of the sons of the baron above mentioned. Griffith Owen settled it upon his younger son, Hugh, who died without issue in 1650, and it has ever since followed the descent of the Peniarth estate, Lewis Owen, the owner of Peniarth, being the elder brother of Hugh. Though there are no remains of a residence of the Welsh princes at Talybont, it would appear that it was one of their homes. There is, upon

the banks of the river Dysynni, within a short distance of the farmhouse, a large artificial mound. At Cynval, on the opposite side of the vale, is one of the same sort, and, besides many others, there is a like mound at Tavalwern, close to Llanbryn-mair. I mention these two latter because there is evidence to show when they were occupied, though the mounds themselves may have been of earlier date. The mound or Castle of Cynvel, as it is called, was besieged by Howel and Conan, sons of Prince Owen Gwynedd, and taken from their uncle Cadwalader in 1146, and in 1200 Gwen-unwen, Lord of Powis, dates a charter from Tavalwern. These defences certainly never could have held a considerable body of soldiery, and were probably merely citadels, with wooden stockades at the summit. The residences of the lords were doubtless at the feet of them, and probably being of wood, have disappeared. The body of soldiery would have been encamped around.

Peniarth ucha.—This place was formerly called Pen glassan and Bryn glassan. An old building to the east of the present mansion, now bears the latter name. It was, in the seventeenth century, the property of one Owen Griffith ap John ap Jevan. He was father of Griffith Owen, who, as will be seen under the notice of the Free School, was a great benefactor to that foundation. The family, first by mortgage, then by sale—a course too common with landowners in Wales—incumbered, then alienated, their property. This place, early in the seventeenth century, was purchased by David ap William Reynald, who is stated to have been a descendant from Griffith Derwas, a cadet of the great house of Nanney. William David, son of David ap William Reynald, was of the age of 44 years in 1650. This family subsequently adopted the surname of Williams, and were owners of the place till the earlier part of the present century, when it was sold, after the death of John Williams, Esq., by trustees, to pay his younger children's fortunes, to Richard Scott, Esq.,

a wealthy merchant of Shrewsbury, and a branch of the ancient family of Scott, of Scott's Hall, in Kent. He bequeathed it to his grand-nephew, the late George Jonathan Scott, Esq., of Betton Strange, in Shropshire, to whose widow, Augusta Frances, youngest daughter of the late Wm. Wynne, of Peniarth, Esq., it now belongs. The house, a comfortable, moderate-sized one, suitable for a summer residence, was erected before the sale, by the Williams family, but was added to, and has been much improved by the two last proprietors.

David ap Wm. Reynald, according to Lewis Dwnn's *Heraldic Visitation*, vol. ii, p. 240, fifth in descent from Griffith Derwas, a branch of the house of Nanney, and Esquire of the Body to King Henry VI.
Living 7 Aug., 4 Charles I

William David, born about 1606, living in 1668

David William, or Williams, son and heir, party to a deed of
4 Feb., 25 Charles II

Wm. Williams of Penglassan,
party to deeds in 1696 and
14 Sept. 1717

Lewis Williams, living 14 Sept., 1717;
called brother of William Williams in
a deed of that date. Said to have been
twice married

Francis Williams, son and heir,
died 12 June 1732, æt. 35

Jane, 2nd dau. of John Nanney of Maes-
y-pandy, Esq., died 16 Aug. 1732, æt. 35

William Williams of Peniarth-
Ucha, died 12 July 1783,
aged 60

Susannah, dau. and heiress of John Freke,
F.R.S., Senior Surgeon of St. Bartholomew's
Hospital; died in 1784, æt. 60

John Williams of Peniarth
Ucha

Gaynor, 5th dau. of Rice Thomas
of Coedhelen, co. Carnarvon

Freke... dau. of ...
Maxwell

Wm. Williams, Barrister at
Law, of Shrewsbury; bapt.
at Llanegryn in 1785
John

Elizabeth, 2nd dau. of
Rev. John Kyffin, one
of the vicars of Bangor
Cathedral, and rector
of Trefdraeth

Gay
Susannah Do-
rothy, bapt.
9 April
1787

Sidney,
bapt.
6 Jan.
1790

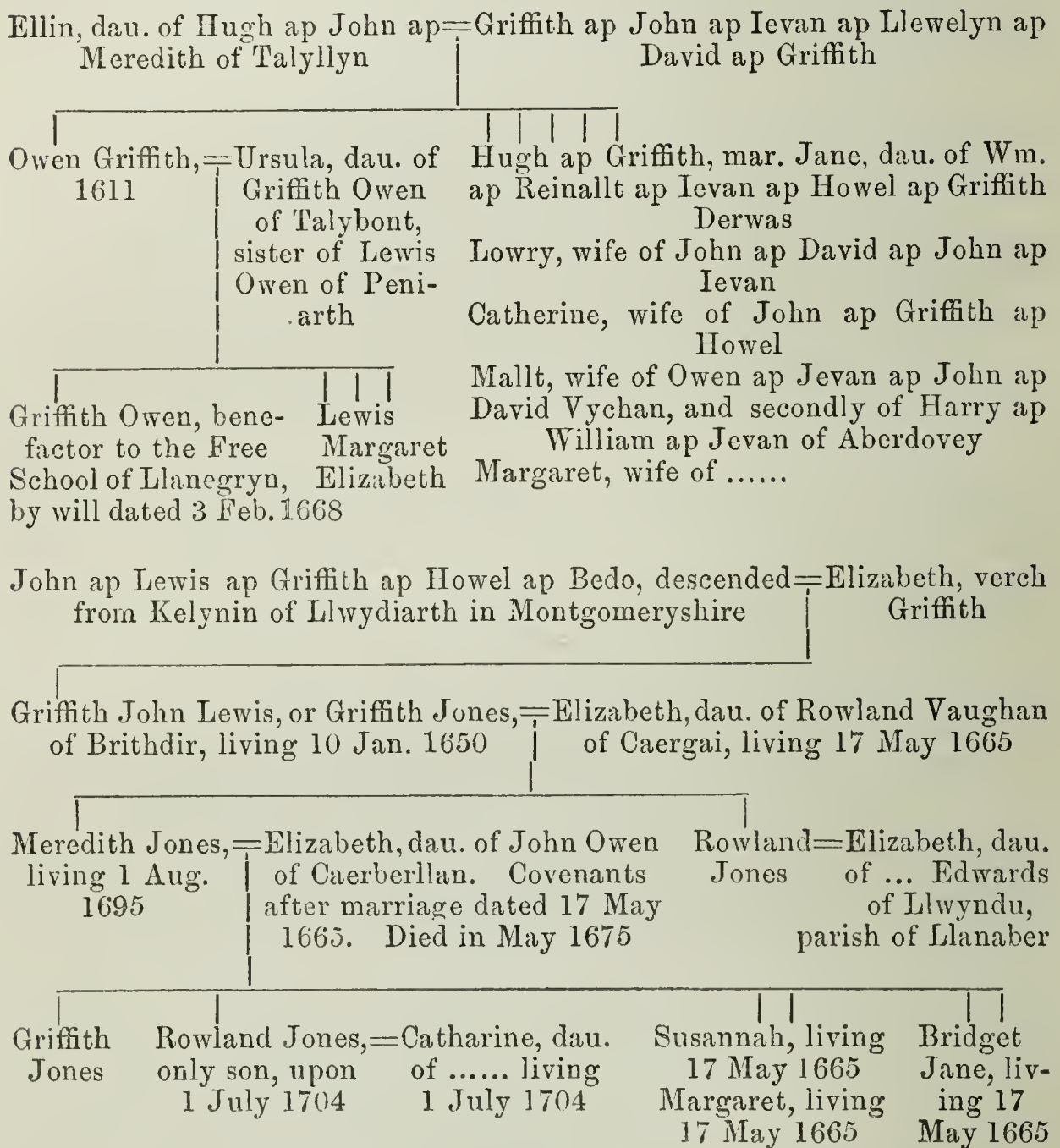
Robert Vaughan Wynne,
married, 2ndly, Rebecca
Dalglish, and left issue by her

Mary Ann Akred,
first wife

Eliza Lucy, Marga-
bapt. 26 Oct. ret
1788

Peniarth Ganol.—This place was formerly known as Peniarth ucha, and it was the residence of the owners

of that estate, of which it formed part, as did the adjoining farm of Tir Gawen. In the third year of Charles I, Owen Griffith, the same person whose name occurs under Peniarth ucha, mortgages Peniarth Ganol and other lands to Griffith John Lewis of Brithdir, gent. In the year 1703 Rowland Jones, of Plas canol, co. of Merioneth, gent., sold this place to Richard Owen of Peniarth, Esq.



A considerable portion of the old residence at Peniarth ganol remained till within these few years, when it was rebuilt by myself, the original arched doorway being preserved.

Cemmes.—This small property in 1717, and perhaps some time earlier, belonged to a family of small gentry or freeholders of the name of Davies. It continued in their possession till about the commencement of the present century, when it was sold to Mr. Davies, a timber merchant of Machynlleth. From him it descended to his grandson, Robert Davies Pryce, Esq., of Cyfronydd, and by him was sold to the late Mr. Griffith Griffiths, tenant at Caerberllan, who transferred his purchase to myself.

Nant or Nant Madyn.—I find no notice of this place before the time of Charles II. It then belonged to a family of the name of Morris. Upon the 5th of September 1684, Wm. Morris, gent., reserving a life interest for himself and Elizabeth, his wife, conveyed it by sale to Lewis Owen of Peniarth, Esq. It has ever since formed part of the Peniarth estate. The old house at Nant is probably not much altered from that which it was in the time of its former proprietors.

Waen fach.—This is one of the old properties in the parish. It belonged for many generations to a branch of the Owen family, and from them has descended to Evan Garnons Lloyd, Esq., the present proprietor.

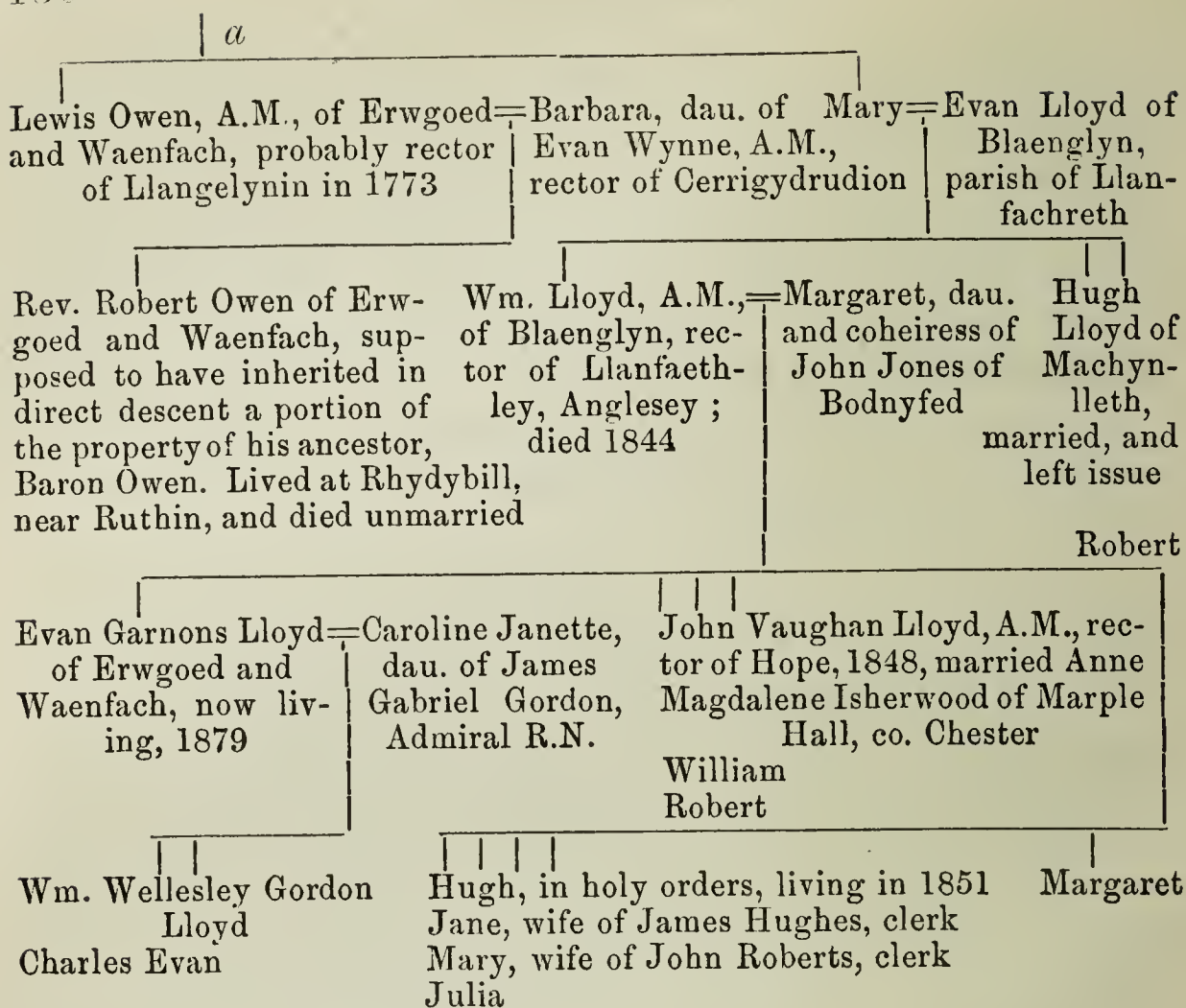
John Owen, second in descent from	=	Ursula, dau. of Wm. David of Pen-
John Owen, second son of John		iarth Ucha, now Peniarth Ganol.
Lewis Owen, eldest son of Lewis		Covenants prior to marriage dated
Owen the Baron, above mentioned		14 Oct. 1659 ; ob. 1720

Lewis Owen of Waenfach ¹ and	=	Jane, dau. of Griffith Vaughan, a younger
Erwgoed, party to a deed,		son of Robert Vaughan of Hengwrt, the
14 Sept. 1717		antiquary

John Owen, son and heir, party to a deed, 14 Sept. 1717, <i>ob. s. p.</i>	Robert Owen of Waenfach and Erwgoed Griffith	= Jane, dau. of Piers Lloyd of Gelli in the parish of Llanrûg
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Ursula, wife, first, of Thos. Jones of Cyfan- edd ; secondly, of Nicodemus Jones of a Dolgelley	Catherine, wife of Evan Jenkin	Elizabeth, wife of Evan Williams of Havodlas Margaret, wife of Llewelyn David of Llangelynin Elinor, wife of Griffith Owen
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¹ He is the first whom I find as styled of Waenfach ; but it is not improbable that his family owned it a generation earlier.



Bronyclydwr.—This place was bequeathed, together with another tenement called Moelmon, purchased and restored to the Peniarth estate by the late W. Wynne, Esq., by Lewis Owen of Peniarth, in his will, dated 12th January 1632, to his younger daughter Susannah. She was married to Humffrey Owen, second son of John, second son of John Lewis Owen, mentioned under Waen fach. From the Owens it passed to the Kenricks, a Montgomeryshire family, and in the present century was left by Hugh Owen Kenrick, who died 16th August 1821, aged 36, to his female servant, of the name of Vaughan, lately deceased.

Humffrey Owen of Bronyclydwr. = Susannah, second dau. of Lewis Owen of Peniarth
Will dated or proved in 1646

Hugh Owen of Bronyclydwr, a Puritan minister. Will dated in 1678, proved in 1700; died 15 March 1699	=	Lewis Owen of Lincoln's Inn, living 3 Feb. 1668
		A daughter

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| a

John Owen of Bron- yclydwr, living 14 Sept. 1717	... dau.= and co- heir	Edw. Kenrick of the co. Montgomery; of Brony Clydwr, 1728; buried at Llanegryn, 6 May 1741
John Kenrick, churchwarden, 5 Nov. 1757, and in 1761		

Abigail, second dau. and coheir=Thomas Owen of Llynllo, co. of Mont-
gomery
..... dau. and coheir=William Farmer, of Whitley, co. Salop

Pant and Gwyddfrynne.—Probably both of these tenements, certainly the last, have been long in the possession of the ancestors of the present owner, though with regard to Pant, not in the direct male line. In the reign of Charles I, Gwyddfrynne belonged to Wm. Lloyd, gent., and has continued in his family to the present time. Pant belonged to a family of the name of Davies, and from them passed by marriage to the grandfather of the present Mr. David Lloyd.

Wm. Lloyd of Gwyddfrynne, party to a deed of 10 Sept. 1637	=	Katherine, dau. of John clerk, living 3 Jan. 1648
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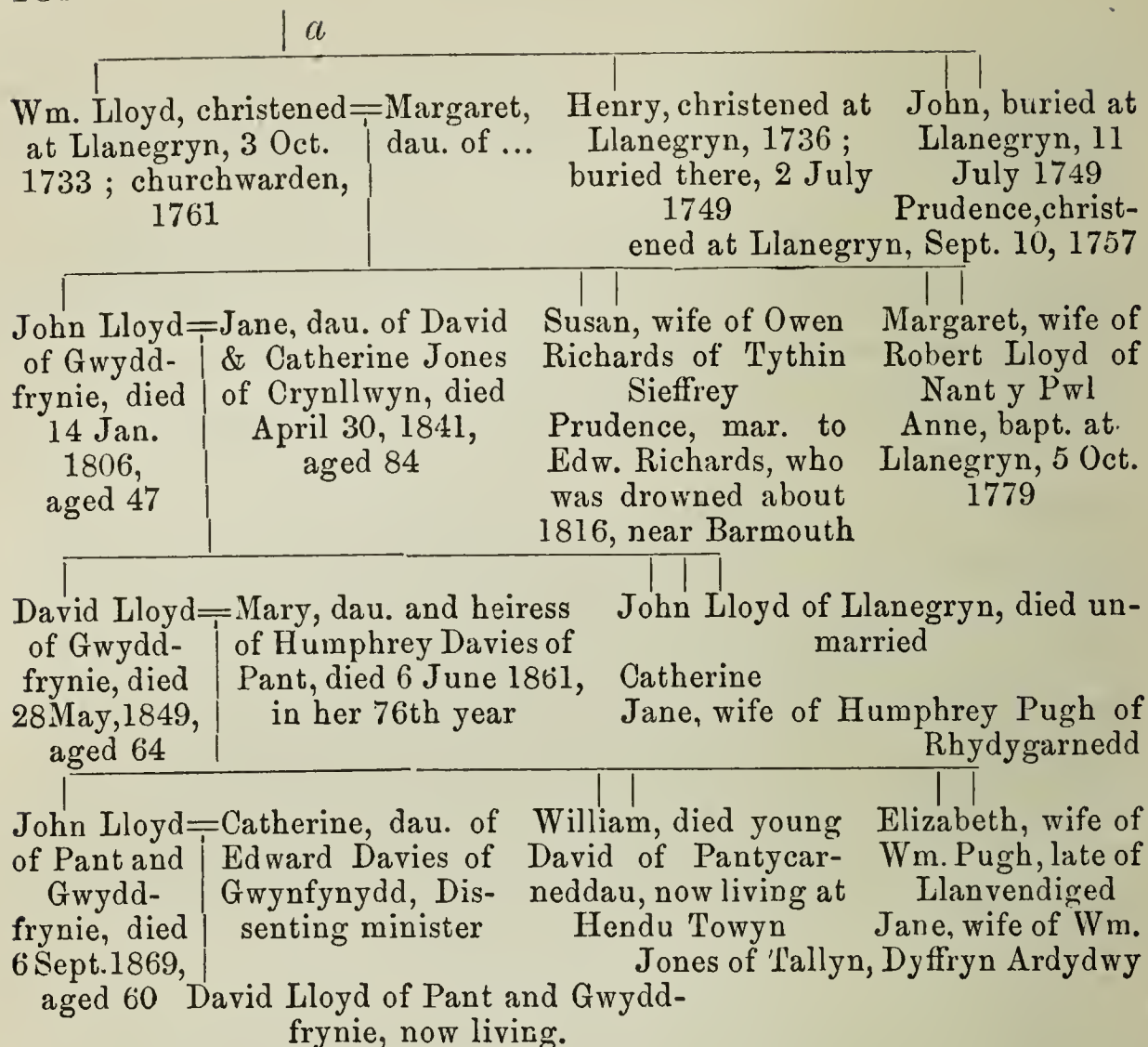
John Lloyd of Gwyddfrynne. Covenants after marriage, when he was above the age of twenty- one, dated 3 Jan. 23 Charles I, 1648; probably assessed to the subsidy, 15 Charles II	=	Elizabeth, dau. of Richard Owen of Morben, co. of Montgomery, sister of Lewis Owen of Peniarth
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Wm. Lloyd of Gwyddfrynne, born before 3 Jan. 1648, liv- ing 24 March 1710	=	Abigail, dau. of..... living 24 March 1710	Matthew, born before 3 Jan. 1648	Katherine, born before 3 Jan. 1648
Thomas, born before 3 Jan. 1648				Penelope, born before 3 Jan. 1648

John, son and heir, mar. before 24 March 1710; party to deed of recovery dated 2 Aug. 1732	=	Elinor, dau. of.....mar. before 24 Mar. 1710	Thomas,= second son	Abigail Mary
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John Lloyd of Gwydd- frynne, mar. at Llan- egryn, 22 Oct. 1754	=	Susannah, dau. of..... buried at Llanegryn, 8 Feb. 1776	Griffith Lloyd of Brynadda, party to a deed of 2 Aug. 1732	Thos. Lloyd, D.D., Dean of Bangor, <i>ob. s. p.</i> 1794 Lewis, Collector of Customs at Holy-
		head; party to a deed of 2 Aug. 1732; <i>ob. s. p.</i> 1794		

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Rhydygarnedd.—This place belonged to Lewis Gethin, fourth in descent from Griffith Derwas, who was a branch of the great house of Nanney (now Nannau), and Esquire of the body to King Henry VI. Lewis Gethin was living 18th July 1559. His son, “Wm. ap Lewis Gethin of Llanegryn, gent.,” is party to a deed dated 6th June 1586. His son, Lewis Gwyn ap William ap Lewis Gethin, is party to a bond dated 26th August 1607. Rhydygarnedd became afterwards, by sale, I think, united to the Dolaugwyn estate, and followed the descent of that estate in the Nanneys and Vaughans, till, in the present century, it was sold by the last Sir Robert Williames Vaughan, Bart., to the late Mr. David Jones of Crynllwyn, in the parish of Towyn, in whose representative it is now vested.

Cyfanedd Vawr, early in the eighteenth century, belonged probably to a Thomas Jones. On the old house there is the following inscription, under a fleur de lys :—

M.

J. E.

1748.

In the present century this tenement belonged to an Humphrey Owen, of the Dolserrey family, one of the many descendants of "Baron Owen". Humphrey Owen's daughter and heiress became the wife of a young gentleman of the name of Stephens.

Prehistoric and other Antiquities in the Parish.—In a manuscript by the eminent Welsh poet and genealogist Griffith Hiraethog, amongst the Hengwrt MSS., and written in 1560, are described some very remarkable remains then existing in the parish, and not far from the mansion of Peniarth. I subjoin a translation of his description of them, by the late eminent scholar "ab Ithel". "Merionethshire, commote of Talybont, township of Peniarth, parish of Llanegryn. In this township, at a place called Llwyn-y-gardd, near Maes-y-neuadd, between the hill Gwelysarph and the south-west, the spot where stood a large brick edifice is still to be seen. Its windows are in the ground, and its floor was paved with square flat stones, in the shape of dice, and, descending, a layer of clay, a layer of sand next, and then a layer of mortar, and in that were placed the square stones." This certainly seems like Roman work. On the rock to the south-east of Peniarth ucha is a strong British encampment. At Castell, in the township of Rhydcriw, is also a British encampment. There are several Carneddau in the parish, particularly on the north side, at Goleuwern, another to the south-east of that, at Cwm Llwyd, and two to the south again, one of them near to Allt Lwyd, and a very large one on the summit of that height. Some of these were opened many years since by my friend, Mr. Wynne Ffoulkes and myself. In that at Cwm Llwyd, we found a cist about two feet in length, containing burnt bones, and covered with a great stone, the length of which was five feet. At Allt Lwyd we also found a cist containing burnt bones, and in the

same carn was found, some two years afterwards, one of the usual flint flakes. There are no flints in the geological formation of this neighbourhood. An account of some of these discoveries will be found in the *Archæologia Cambrensis* for 1852. In a hedge at Kelmi, two or three years since, was discovered a large and beautifully formed stone celt. Croes Egryn, to the north east of the church, has long borne that name, certainly as far back as the reign of Elizabeth. It is now but the crossing of two highways, yet perhaps a stone or wooden cross may have stood there. The mound at Talybont has been referred to above.

Acreage, Soil, and Population of the Parish.—The parish of Llanegryn contains two townships, Peniarth and Rhyderiw, all within the ancient manor of Talybont. The acreage is about 7,396. The north side of the parish contains a wide extent of unenclosed sheepwalks, with no cultivated ground, excepting, and but little there, facing to the north, and sloping to the estuary of the Mawddach, at Cyvanedd and Goleuwern. To the south of these wastes, and sloping to the valley of the Dysynni, is a large extent of productive, in many respects good, land. The extreme south side of Llanegryn parish, bordering upon the Dysynni, consists of many acres of what was formerly peat moss. This, with a large district in the adjoining parish of Towyn, has been drained under an Act of Parliament, and under the management of Mr. Bailey Denton, a professional land drainer. It were to be wished that the drainage had given as much satisfaction as was expected, but we are still liable to be flooded by the frequent breaking of the embankments, close at the foot of which, for miles, is a line of deep drains.

The population at the census of 1871 amounted to, males, 343; females, 375,—total, 718.

Vicars or Incumbents.—*Valor Ecclesiasticus*, vol. iv, page 427. “Vicaria de Llan Egryn. Valet clare communibus annis per Scrutin. & examinationem commissionariorum cum xxvis. viiid. pro annuali pensione

vicario ibidem per Abbatem de Kymmer solut., etc.,
 cvis. viiid. Decima inde xs. viiid. Rectoria de Llan
 Egryn et Llan Ultid una cum Ecclesia parochiale de
 Llan Vachraith appropriatur monasterio de Kymmer
 superius specificat. prout ibidem plenius patet.”

Upon the 6th January, 7 Edward IV, “Dominus
 John ap Llewelyn” witnesses a deed dated at Maes pen-
 niarth, relating to Bryn y Vroches. He was unques-
 tionably a priest, and as it is unlikely that there were
 two priests in the parish at the same time, it may be
 presumed that he was the vicar.

20th January 1520, Sir Thomas ap Robert was vicar.

Thomas Lloyd, clerk, was certainly vicar upon 7th
 June, 6 Elizabeth, and probably so upon 18th Novem-
 ber, 8 Elizabeth.

John Thomas, clerk, witnesses the will of Rees ap
 Griffith ap Rees, of the parish of Llanegryn, upon 25th
 February 1573-4; is a witness to a deed relating to
 property in the parish, dated 31st May, 20 Elizabeth,
 and witnesses the will of David ap John, of the parish
 of Llanegryn, dated 20th July 1580. He was doubtless
 vicar.

20th January, 10 Charles I, Lewis Evans, clerk, was
 vicar. He was then of the age of fourscore years. He
 continued vicar in 1637, and was inducted probably
 about 1608.

Evan Jones, clerk, is a witness to the will of Hugh
 Owen of Talybont, upon 18th July 1650. He was
 probably the vicar or officiating minister.

17th March 1651-2, and 1653, Thomas Vaughan,
 clerk, was probably vicar.

17th August 1658, Wm. Bayley, clerk, was probably
 vicar.

Henry Lloyd, clerk, is witness to a deed relating to
 property in the township of Ryteriw upon 9th May,
 22 Charles II, and witnesses a deed of Lewis Owen of
 Peniarth, Esq., upon 20th March 1693. He was doubt-
 less vicar.

Wm. Davies was licensed as “curate” (vicar ?) about
 12th May 1712.

November 23, 1726, and 6th April 1732, Owen Owens was vicar.

In 1732 Vincent Humphreys was vicar, and died so upon 26th November 1783.

8th March and 12th September 1785, Griffith Owen, clerk, was vicar. He was probably the same person who was afterwards rector of Llanenddwyn.

June 5, 1786, and July 8, 1812, Richard Pughe, clerk, occurs as vicar.

June 9, 1813, Thomas Jones, clerk, A.B., was vicar. He died at a great age in the spring of 1857. He was a younger son of the family of Jones of Escair Evan, in the parish of Llanbrynmair.

In June 1858 Griffith Arthur Jones, A.M., was vicar. He succeeded Thomas Jones, and held the incumbency till 1872. He is son of the late Rev. John Jones, rector of Llangwm.

In the spring of 1872 Wm. Owen, clerk, was instituted to the vicarage.

3rd January 1873, Griffith Roberts, clerk, A.B., was instituted to the vicarage upon the death of Wm. Owen, and he now holds it.

For a long period the vicars of Llanegryn were styled *curates*, "perpetual curates," but they were always, properly speaking, vicars, and I have consequently so described them. The patronage of the living, as long as anything is known of it, till lately, has been vested in the owner of the great tithes, and still belongs to the proprietors of the larger portion of them.

The Free School was founded by Hugh Owen of Talybont, a younger brother of Lewis Owen of Peniarth, by his will dated 18th July 1650. He left £400 for the purpose, which, by a decree dated June 4, 1652, of commissioners for charitable uses, appointed under the Act 43 Queen Elizabeth, Lewis Owen of Peniarth, grand-nephew of the founder, was required, eventually, to take to his own use, and to charge his lands in the parish of Llanegryn with £20 a year for the benefit of the school. The income of this bequest, with the exception of a small

accumulation during the vacancy of a mastership, remains the same to the present day. Upon the 3rd February 1668, Griffith Owen, late citizen and grocer of London, a son of Owen Griffith of Peniarth Ganol, by his will, left the same sum (£400) to be laid out in the purchase of lands, the rents to be applied in paying a writing master and catechist, and supporting an apprentice fund, all to be attached to the same school. The lands purchased produce now £105 per annum.

Masters of the Free School.---January 17, 1659 (1659-60). "Wm. Baylie," clerk, was probably elected the first master, about this time. He witnesses a deed relating to property in the township of Peniarth upon 17th August 1658. It may be presumed that he was then vicar.

May 22, 1671. A master was appointed about this time, but I am unable to find out his name.

4th November 1680, Owen Jones, A.B., of St. John's College, Cambridge, was appointed to the mastership by Lewis Owen of Peniarth, Esq.

March 27, 1698, Nathaniel Humphreys, A.M., was appointed master by Richard Owen of Peniarth, Esq. Mr. Humphreys was instituted to the rectory of Llanvair Vechan upon 26th July 1712, and was also a canon of Bangor Cathedral.

12th May 1712, Wm. Davies was appointed by Richard Owen of Peniarth, Esq.

1723 John Edwards, clerk, was master.

About the year 1733, Owen Owen, clerk, afterwards rector of Llaniestyn, in Carnarvonshire, resigned the mastership of the school, and before 16th October 1738 Ellis Hughes, clerk, was master. He was succeeded about July 1, 1755, by Thomas Jones, clerk, who continued master till towards the end of 1774, and probably later.

16th January 1782. About this time Richard Pughe, clerk, was appointed master by Wm. Wynne of Peniarth, Esq. Mr. Pughe was afterwards vicar of the parish.

1798 David Jones, clerk, brother of the late Hugh

Jones of Hengwrt ucha, Esq., died at Llanegryn, master of the school, and was buried at Llanvachreth.

October 30, 1805, John Owen, clerk, was master, and resigned the office in 1812. Afterwards, the mastership of the Free School became in abeyance, and Mr. John Evans was appointed Writing Master under the will of Griffith Owen.

1846...Phillips, A.B., of Trinity College, Dublin, was appointed master by myself. He died in a short time, when Mr. Owen Lloyd Griffith was appointed temporarily Writing Master.

August 24, 1857, Griffith Arthur Jones, clerk, A.M., was appointed master, and was also for many years vicar of the parish. He is only son of the late Rev. John Jones, rector of Llangwm, and is now (1879) vicar of St. Mary's, Cardiff.

1872. In the spring of this year Wm. Owen, clerk, was appointed master, and was instituted vicar. He died, and in January 1873, Griffith Roberts, clerk, was appointed master, and upon the 3rd of that month and year was instituted vicar. He now (1879) holds both.

Heraldry of Llanegryn, containing the arms of the landowners, past and present.

Lloyd of Peniarth.—*Gules*, three snakes nowed in a triangular knot *argent*.

Owen of Peniarth, of the earlier line, quarterly, first and fourth, *azure*, a chevron between three cocks *argent*, crested and jowllopped *or*.

Owen of Peniarth, of the later line, *gules*, a lion rampant regardant *or*.

Bulkeley.—*Sable*, a chevron between three bulls' heads caboshed *argent*, armed and unguled *or*.

Williams of Peniarth.—*Argent*, two foxes counter saliant, in saltier, the dexter surmounted of the sinister, *gules*.

Wynne of Peniarth.—*Ermine* on a saltier *gules*, a crescent *or*.

Williams of Peniarth ucha.—This family have borne for several generations as their first quartering, party

per chevron, *argent* and *gules*, a crescent *or*, and in the second, *or*, a lion rampant *azure*, but if their line, as given in Lewis Dwnn's *Heraldic Visitation*, vol. ii, page 240, be correct, the second quartering should be the first or principal one.

Scott of Peniarth ucha.—*Argent*, three Catherine wheels, two and one, *sable*, within a bordure engrailed *gules*.

Jones of Peniarth ganol.—*Sable*, a he-goat *argent*, armed, unguled, and bearded *or*.

Owen of Waen fach.—The same as Owen of Peniarth, of the earlier line.

Dissenting Congregations.—There are places of worship for the Wesleyans, Independents, and Calvinistic Methodists in the village. Of the architectural features of these buildings the less said the better.

ADDENDA.

I find that I have omitted to notice tombstones in the churchyard, with inscriptions to the memory of—

Humphrey David, of Pant Cynverch, who died March 12, 1782, aged 63; of

Catherine Oliver, his wife, who died 7 July 1782, aged 51; of

David Davies, of Pant, who died 18 May 1786, in his 28th year; of

David Lloyd, of Pant, who died 28 May 1849, aged 64; of

Mary, widow of David Lloyd, of Pant; she died 6 June 1861, in her 76th year; and of

John Lloyd, of Pant, who died Sept. 6, 1869, aged 60.

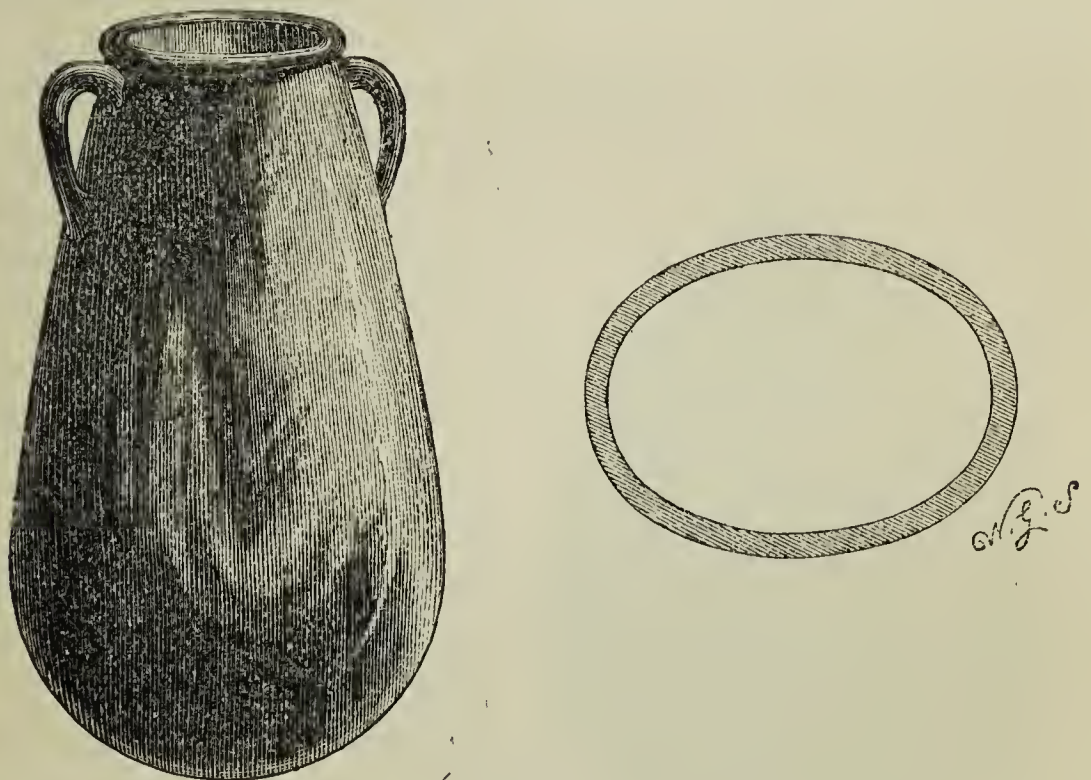
W. W. E. WYNNE.

1879.

BRONZE VESSEL.

THIS little bronze vessel, the property of the Rev. D. H. Davies, now vicar of Kenarth, was found by some miners at Goginan lead mines, near Aberystwith, a few years ago, and luckily secured by him. Other Roman remains, such as a bronze bowl, copper pieces, etc., were also found with it; but the finders had disposed of them before Mr. Davies was made aware of it. He was, however, very fortunate in finding that this article had not disappeared also, for it is not only of great interest, as found with Roman relics on Welsh ground, but from its form and material. It is described in the catalogue of the Lampeter Temporary Museum as a *simpulum*, and, as is understood, on the authority of a member of the Association, who has followed his antiquarian pursuits through a considerable portion of Europe, and extended them as far as Syria and Egypt. An authority of this kind is not to be lightly set aside. A *simpulum*, however, is a small vessel used in sacrifices, by which libations of wine were offered to the gods. It not unfrequently appears on Roman coins, among others those of the Sestia Gens. Vaillant gives representations of two, in one of which a *simpulum* is placed to the right of a tripod, an axe being on the left. In another the *simpulum* is on the right side and the cap of the flamen to the left. In both instances the *simpulum* has more the appearance of a common ladle, with a bent handle, and is well adapted for pouring out a small quantity of wine, as an ordinary libation, whereas this vessel is particularly ill adapted for such a purpose. The form of it is not unlike the ordinary Roman lacrymatory; but we are not aware that such were ever made of metal. They are almost always of glass; and although those of fine pottery are not unknown, by far the greatest part are of glass.

Nor is the form the ordinary one of the lacrymatory, which has a longer and more narrow neck, and, having a flat bottom, was intended to stand upright in tombs or other recesses. On referring to the cut, it is clear that this vessel was never intended to be so placed, unless a hollow was made especially to fit it. Instances, however, are known where glass vessels of the same character must have been always suspended. One such is given in plate 76 of vol. vi of *Recueil des Antiquités* by Caylus. When these vessels are made of so thin and delicate glass they would be less liable to accidents when hung up. They were evidently not intended to be carried about, but were probably meant to remain where once suspended. The same motive would not apply in this case, there being no danger of its being damaged by ordinary treatment. The fact, then, of its being bronze, as well as its form and proportions, would show that it was not a lacrymatory. Its shape is so



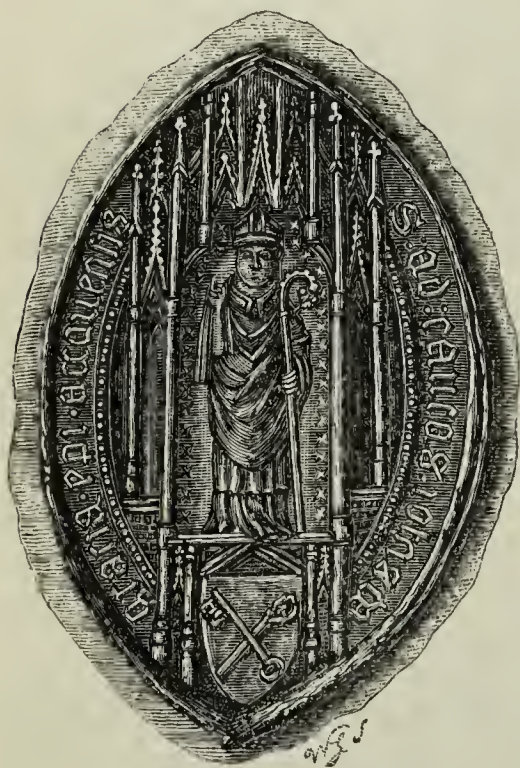
entirely different from a *simpulum* that it is clear it was not intended for pouring out libations, the handles being evidently not intended to be used for inclining the vessel but for suspending it. It might have been useful for holding some preparation as an unguent. A bronze

vessel somewhat of the same form is given in Pl. 4, vol. vi of the work of Caylus, elaborately adorned with various Egyptian figures and symbols. This had brass hooks, which were inserted in the handles, and M. Caylus thinks it may have been intended for the service of a temple, and perhaps reserved for some particular ceremony. The elaborate ornamentation, however, seems to show it was not intended for ordinary purposes, domestic or otherwise. Mr. Davies' vessel, being perfectly plain, was probably not intended for such use, nor have we any evidence that an article of such a form or size was ever used in any religious service of the Romans. The vessel is represented full size by Mr. G. Worthington Smith, in the cut from his very accurate drawing.

E. L. BARNWELL.

THE ARMS OF THE SEE OF ST. ASAPH.

FOR the seal here engraved I am indebted to the kindness of Mr. Spencer G. Percival of Lynwood, near Weston-super-Mare, who forwarded along with it this account of its discovery. "Found, according to Mrs. Philip Hancock of Seaton, Devon, in her presence, by her father-in-law, Mr. Philip Hancock, amongst some rubbish in the abbot's kitchen at Glastonbury, on the occasion of her visiting the ruins with him when a girl. The seal is at present (1878) in Mr. Hancock's possession, and consists of a magnificent bronze matrix in excellent condition, with a perforated handle on the



back." The legend upon it runs: "SIGILL. AD CAVSAS JOHIS DEI GRATIA EPI ASSAVENSIS IN CAMPO"; and having submitted it to Mr. M. H. Bloxam, I have to thank him for the accompanying description. "I find from Dugdale's *Monasticon* that there were five bishops of St. Asaph of the name of John. John, 1183-1186; John II, 1267; John Trevaour, 1352-1357; John Trevaour II, 1395-1402; John Lowe, 1433-1444. It is to John Lowe I would attribute this seal. It is, I think, evidently a seal of the fifteenth century; the tabernacle work, or architectural design, is of that period. Had it been of the fourteenth century, the architectural detail and the pose and relief of the figure would have been different. The figure is represented as vested in the alb, dalmatic, chesible, and amice. The mitre is worn on the head, and the crook of the pastoral staff is more elaborately ornamented than it would have been at an earlier period. As to the inscription, the AD CAVSAS, I do not remember to have met with before, and cannot give you an explanation by a reference to other episcopal seals. I can only give a conjecture. May it have been the seal of the Ecclesiastical Court, in which suits were pending? The DEI GRATIA appears on early episcopal seals of the See of Durham, as for instance on that of Galfrid Rufus, Bishop A.D. 1133, and of Hugh Pudsey, Bishop A.D. 1163-1195, and of some subsequent bishops; and this is all I can say respecting this seal."

From this it appears that we cannot, from internal evidence, positively identify it, and there is no external record that I am aware of to connect this see during any portion of this period with Glastonbury. Mr. Bloxam's authority, however, favours the later rather than the earlier date for the workmanship and design. It may possibly be, however, that the seal belonged to none of the preceding Johns, but to a later suffragan bishop, John Bradley, a Benedictine and abbot of Middleton, or Milton, in Dorset, who was consecrated, on the 23rd March 1538, suffragan Bishop of Shaftesbury;

but, as the Rev. R. Roberts, vicar of Milton Abbas, informs me, it appears from Gibson's *Codex* that his work lay elsewhere, namely, *in the diocese of St. Asaph*. It would appear that the reason of this appointment was the circumstance that Bishop Wharton or Parfew had been consecrated to the see "under the schism" (as the Reformation movement was styled), from which he was absolved in 1554, on his appointment to Hereford. Brady's *Episcopal Succession*, 1, 54.) In this case, indeed, the AD CAVSAS would have a special appropriateness, but the title EPISCOPVS ASSAVENSIS would perhaps not be admissible.

The main interest, however, of the seal depends not so much on its identification as on the light it throws upon the long disputed question of the arms of the See, and on the fact that, assuming it to be that of Bishop Lowe, and therefore one of the earliest known impressions, it demonstrates the incorrectness of the shield which has been for more than a hundred years adopted, so that henceforth the "key on Crozier" in saltire, and not the "cross keys" must be regarded as the proper arms of the See of St. Asaph.

Since the above was written I have received the following communication from Mr. Beamont of Warrington, which, as being the description of a still earlier seal, may be said to completely settle the question:—
 "I have a gutta percha impression of the seal of Robert de Lancaster (1411-1433), which is a well designed and beautiful work. Two full-length figures—one of the Virgin and the infant Saviour, the other of a bishop with a pastoral crook (the upper end turned from him)—stand under two elaborate canopies, one over each figure. Below the two standing figures is a figure of the Bishop himself, holding his pastoral staff, with two shields of arms, one on each side; that on his right being the arms of the see, which, as far as I can make them out (for they are rather worn), appear to be a *crozier and a key*."

The following list, marked down as opportunity

offered, will show the great fluctuation and uncertainty that has hitherto existed on the subject :—

1433-44. *Key on Crozier* in saltire. Bishop Lowe.

1536. *Duas claves aureas* in figura saltatoria collocatas...re Bishop Wharton in Wharton's *Episcopi Assavenses*. The same occurs on tablet in Mold Church.

1610. *Key on Crozier*. Speed's map of Flintshire.

1666. *Key on Crozier*. Bishop Griffiths' tomb in the cathedral.

1675. *Cross Keys* on plate of arms prefixed to "a collection of articles, injunctions, and canons. London, 1675.

1680. *Key on Crozier*. Bishop Barrow's almhouses.

1697. "*Sable*, a key in bend (the bow downwards) or, surmounted by a crozier in bend sinister *argent*, according to constant usage. But the arms of the See have generally been accounted *sable*, two keys endorsed (the bows downwards) in saltire *argent*." Dale's *Peerage*.

1754-8. *Key on Crozier* in bend sinister. Bishop Beveridge's portrait.

1720. Ditto, ditto. Bishop Wynne's arms in Browne Willis's *St. Asaph*.

1742. Ditto, ditto. Buck's *View of St. Asaph*.

1743. Ditto, ditto. Seal of Sir Thomas Salisbury, LL.D., Chancellor.

1773. *Key on Crozier* in bend *dexter*. Seal of W. D. Shipley, M.A., Chancellor.

1826. *Cross keys*. Seal of C. S. Luxmore, M.A., Chancellor.

1854. Ditto, ditto. Charles Butler Clough, M.A., Chancellor.

1859. Ditto, ditto. Seal of R. B. M. Bonnor, M.A., Chancellor.

1870. "*Sable*, two keys in saltier endorsed *argent*." Burke's *Peerage*. *Sub* Bishop Short.

1870. Do. Seal of Bishop Hughes.

D. R. T.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

PROGRAMME of the Annual Meeting to be held at Welshpool on Monday, August 25th, and following days, under the presidency of Mr. C. W. WILLIAMS WYNN, M.P.:

MONDAY. Meeting of Committee at 8.15 P.M.—Public Meeting at 9 P.M.—Inaugural Address by President.

TUESDAY. Buttington (Danish battle-ground).—Breidden (site of Caractacus' last battle).—Cefn Castell Camp.—Wattlesborough and Cause Castle.—Public Meeting at 8.30 P.M.

WEDNESDAY. Camp at Bwlch Aeddau, Clawdd Llesg, and Bron-iarth.—Cobham's Garden.—Meifod Church.—Allt yr Ancr.—Site of Mathraual Castle.—Penycastell.—Llanfair Church and Effigy.—Cyfronydd Camp.—Penyfoel Camp.—Meeting of Committee and Members at 9 P.M.

THURSDAY. Welshpool Church and Mound.—Powis Castle.—Guilsfield Church.—Gaervawr.—Powysland Museum at 8.30 P.M. Mr. Morris C. Jones, Hon. Sec. of the Powysland Club, will draw attention to the principal objects illustrative of local history.

FRIDAY. Oswestry Church and Castle.—Old Oswestry.—Park Domestic Chapel.—Whittington Castle.—Halston Chapel, once belonging to the Knights Hospitallers of Jerusalem.—Public Meeting at 9 P.M.

Members from a distance may be glad to know that the following places are within reach of Welshpool:—Ruins of Montgomery and Dolforwyn Castles; the churches of Kerry, Montgomery, Chirbury, Llanidloes, and Alberbury; sites of Roman stations at Caersws and Clawdd Côch; inscribed stone at Llanerfyl and Maen Beuno, near Berriew; the Beacon Ring and Offa's Dyke; site of Strata Marcella.

The public meetings will be held at the Town Hall, which the Mayor and Corporation have courteously placed at the service of the Association.

acquisition of the thirty volumes of the *Archæologia Cambrensis*, and no less a sum is necessary for that purpose.

It appears to many that the time has arrived when an effort may with advantage be originated for digesting the information thus collected during the thirty years of the Cambrian Archæological Association's existence, and systematically arranging and analysing it; rejecting what little may be found to be chaff, but utilising the bulk, which is most valuable, and not obtainable elsewhere, and supplementing it where deficient.

To enter somewhat more into details, it is suggested that it would be desirable to initiate, in connection with the Cambrian Archæological Association, a movement in every county in Wales,—a work such as that which a daughter Society has done and is doing for one of the Welsh counties. That Society freely acknowledges the great obligations it is under to the Cambrian Archæological Association. The mere collection and reprinting, with such modifications and additions as may be practicable, of all articles in the *Archæologia Cambrensis*, respecting any particular parish, would soon form a large addition to the parochial histories of each county in the Principality.

The information from the *Arch. Camb.*, with such additions as could readily be made by a resident on the spot, could easily be classified under general heads, such as the following, which were formerly suggested in the *Arch. Camb.*:—1, Physical feature and description; 2, Population; 3, Archæological—(a) British, (b) Roman, (c) Saxon, (d) Mediæval and modern, periods; 4, Ecclesiastical establishment; 5, Folk-lore; 6, Biographical; 7, Linguistical and typographical; 8, Nonconformity; 9, Education. Under each of these nine heads it would be easy to amplify and subdivide on a fixed plan. If no one individual may be able to complete a parochial history, possibly many would be able and willing to undertake some one or more particular section or sections.

Our observations hitherto relate only to parochial histories; but other subjects readily suggest themselves. A collection of the information which the *Arch. Camb.* affords on the following subjects may be advantageously made:—the cromlech, the cinerary urns found in different parts of the Principality, the Roman roads, the moated mounds, the tumuli, the maenau-hirion. These are given as examples which could easily be multiplied.

This condensation and weeding and classification would, it is submitted, augment the value of the *Arch. Camb.* If the scheme be entertained, it may, perhaps, be expedient to begin a fresh series; but it is not contemplated that the ordinary work of the *Arch. Camb.* should be interfered with, but only that the classified work should be added, and form a part of each number, and perhaps be separately paged, in the same way as *Original Documents* are now printed.

The advantages anticipated would be, that new members taking the new series would have the benefit of all the past valuable work of this time-honoured institution; whilst it is conceived the Cam-

brian Archæological Association itself would be greatly benefited by the large addition of members it would be likely to have, and would, moreover, receive a great literary impetus which would probably render it the most influential and extensive literary society in the provinces.

Yours, etc.,

F.S.A.

EDWARDIAN CASTLES IN WALES.

SIR,—I am not able to satisfy “HUMBLE ENQUIRER” (see p. 73) as to the correctness of Mr. Barrington’s theory, that Edward took the hint from what he saw of Asiatic castles during his crusade; but I hardly think that gentleman’s authority on such a matter is worth much. He broached this opinion in a notice read before the Society of Antiquaries in 1768, in which he endeavours to show that Welshmen at that period could not square and tool stone as skilled masons, even with English masons to direct them. He even goes so far as to doubt if they could prepare and lay such regular courses even in his day. Another reason he gives is that, as after Roman times our British princes had no coined money of their own, therefore they could not have paid their masons! But for the same reason they could not have procured any shelter or defensive work, unless we suppose that the common people were mere slaves. At any rate Edward need not have gone to Asia for information about castles when he had such magnificent ones in his own domains in France, many of them built long before his time. But this gentleman seems to have made his Welsh investigations very easily, for being anxious to know something about Braich y Dinas, on Penmaen Mawr, of which he had read in Gibson’s *Camden*, he consulted his brother, Dr. Barrington, and Mr. Holland of Conway, who had often traversed the mountain while botanising, on the question, and seems to have been satisfied with their report that there was nothing there but “a common carnedd”.

I am, Sir, yours obediently,

A MEMBER.

MONUMENT TO WILLIAM DE BRUCE.

SIR,—In the January number of the *Archæologia Cambrensis*, Mr. Bloxam, writing on the monuments in Llandaff Cathedral, mentions a recumbent figure of a bishop in the south aisle of the nave, and states his opinion that this is the effigy of which Browne Willis in 1708 gave the following description: “On the north side of the altar lies William de Bruce, covered with a black marble gravestone engraved with a bold relief, roughly drawn after the manner of the time. He is in his plain episcopal robes, with a mitre and crozier; and over his head is cut, in embossed work, ‘Willelmus de Bruce, Eps Land.’”

Mr. Bloxam does not notice that when Browne Willis speaks of this monument as lying “on the north side of the altar”, he is de-

scribing a monument lying at that time, and *at the present time exactly as it did then*, at the north side of the altar of St. Mary's Chapel. He observes that this effigy is said to have been removed from the back of the episcopal throne. If that were the case, it could not be the one of which Browne Willis speaks, unless it had been twice removed, first from the chapel to behind the throne, and again from that position to the niche in the south aisle in the nave. It was removed from behind the stall-work in the same aisle, when a low wall between two columns was pulled down, and the present stalls were substituted for those of the last century.

How then can we account for Mr. Bloxam's supposition that this effigy is that of William de Bruce? I can only suppose in the following way. In the *Lapidarium Walliæ*, Part II, p. 46, the following statement occurs respecting that effigy: "It will scarcely be believed that in the rebuilding of Llandaff Cathedral, since the period when my article was published" (viz., an article by Professor Westwood in the *Archæologia Cambrensis*, vol. ii, 1847, p. 240), the statue of William de Bruce has been shamefully despoiled of its canopy and inscription, and is now inserted in a niche in the south wall of the south aisle of the Cathedral, close behind the middle door. It is on this account, and because I believe my figure is the only record of the original condition of the effigy, that I have introduced a mediæval monument in the present work."

The members of the Chapter were exceedingly surprised at this statement, and our late Dean wrote to Professor Westwood to say that its supposed shameful conduct had no foundation in fact. That gentleman expressed his regret in most courteous terms, and promised that he would take an opportunity of recalling his statement which conveyed so severe a censure upon the Chapter. Mr. Bloxam, I conceive, when he wrote his article for the January number, was under the same impression as Professor Westwood (how or why I do not know), but had not been informed of the Dean's communication, and the Professor's reply.

Mr. Bloxam remarks, on p. 34, "Under an arch in the *south* aisle of the nave is the recumbent effigy of a bishop", etc. The description of it which he goes on to give leads to the conclusion that "south" must be a misprint for "north". The monument in the north aisle was transferred from the north side of the altar when we laid down the encaustic tile at present in the front of it. I remember it lying there. Browne Willis, on p. 18, speaks of a monument without the rails, on the north side of the altar, "carved in freestone, with a bold relief, without any inscription", and adds, "it is generally guessed to be for St. Dubritius." His ichnography of the Cathedral shows no effigy in the arch No. 5. This circumstance, and the newness of the masonry on which the monument is fixed, may be taken, I think, as confirmations of my recollections as to the transfer. I remain, Sir, your obedient servant,

Bishop's Court, Llandaff.

A. LLANDAFF.

TRACES OF ROMAN OCCUPATION IN LLANGAM-MARCH.

SIR,—As any traces of the probable course of the Roman road in Breconshire, between Llanfair ar y Bryn and the river Wye, are of general interest, I desire to mention that Mr. Greenly, the present owner of Caerau, in the parish of Llangammarch (Jones' *Brecknockshire*, p. 267), has brought to me some fragments of Roman pottery, which have been recently discovered in draining the Caerau lands. The following description will give a notion of what has been found.

1. Fragment of a patera or saucer; paste, vermilion red, very finely ground, discolouring fingers when handled, with occasional traces of a bright glaze on it, of the ware commonly called Samian.
2. Flat plate-like rim of a larger vessel, same paste.
3. Concave rim, probably of a patina or bowl; paste, blueish clay, faced on both sides with red clay.
4. Base of a vessel, same paste as No. 3.
5. Three fragments of a larger vessel with concave rim, a mortarium; on one fragment a depression for emptying the contents, and a potter's mark, CVI, with the impressions of the points of three fingers, very similar in shape to No. 119 (Coll. Chaffers) Reek's *British Pottery*, etc., and No. 1, Anderson's *Uriconium*, p. 63, material white coloured, probably composed of clay of coal measures, so mixed with sand as to resemble artificial stone.
6. A large handle, probably of an amphora, material same as No. 5, but coarser and of a slightly browner colour.

Referring to the Ordnance Survey, it will be seen that the main turnpike road runs from Llanfair ar y bryn in a north-easterly direction, until it reaches the river Irvon, near Tavarn y pridd, and that a straight road then branches off due north through Llangammarch, by Glan Camddwr and Caerau to Llwyn cys for three or four miles. This straight road looks very like part of the Roman road, but we fail to trace its continuation, which the nature of the ground probably induced its makers to direct eastward to the Wye at Newbridge, and so lead on to Castell Collen.

Jones mentions that near the house at Caerau is a round artificial mound of earth about eighty yards in circumference and six in height, and that, from the discovery of some rubbish and ruins, and from the place being called the encampments, some have concluded that it was a Roman station; but he considers that in the absence of any direct evidence, he was not justified in pronouncing an opinion whether the earthwork was British or Roman. Mr. Greenly has given directions that any further finds shall be taken care of, so we may hope for further information on the subject.

I remain, etc.,

March 29, 1879.

R. W. B.

SIR HENRY WILLIAMS OF GWERNYVED.

SIR,—It is mentioned in Jones' *History of Brecknockshire*, p. 374, that the chapels of Velindre and Aberllyfni, in the parish of Glasbury, fell into decay about the middle of the last century, and that in the latter chapel were a few mutilated monuments of the Williamses of Gwernyfed. In the fourth volume of the present series of the *Archæologia Cambrensis*, p. 337, is a letter of the Rev. W. D. Macray, of the Bodleian Library, announcing the discovery of a manuscript volume (Rawlinson, c. 920) of the beginning of the last century, which contained a few sketches of monuments, etc., in Montgomeryshire, Breconshire, Herefordshire, and Salop. The first of the Welsh monuments referred to by him is "Sir H. Williams, at the chapel at Aberllyfni." A tracing of the sketch of this monument and a copy of the epitaph were obtained by me. As the sketch did not appear to be worth the expense of its reproduction, I asked Mr. Matthew H. Bloxam to give me a description of the monument. He kindly complied with my request, and wrote the following account of it:—"The monument is one of those hybrid compositions of mixed semi-classic or Palladian design, not unfrequent in the first four decades of the seventeenth century. From a plain base or pedestal two Corinthian pillars rise and support an horizontal entablature, consisting of architrave, frieze, and cornice, surmounted by pedestals crowned with small obelisks, with an escutcheon (arms, *argent*, a chevron between three cocks *gules*, on a chief *sable*, three spear heads *argent*, sanguinated) in the centre, over which is a helme and crest, the latter a cock, with scroll work on each side the escutcheon, and underneath the motto "Gloriam Dei cano." Within two semi-circular compartments, beneath the horizontal entablature, are the effigies of a knight and his lady in a kneeling position, opposite each other, with hands joined, as in prayer, whilst between them is a table with book thereon. The knight is represented bareheaded, with a falling ruff about his neck. His defensive armour consists of a breast and back plate, with cuisses covering the thighs; attached to the former, beneath the cuisses, appear trunk hose or breeches, whilst large horseman's boots, with spurs affixed to the heels, protect the legs and feet. Pauldrons, rerebraces, couttes or elbow plates, and vambraces protect the shoulders and arms. The lady is represented in a vandyked bodiced gown, with ample skirts tied in front below the waist. Between the coved compartments is the figure of an angel, bearing an emblazoned shield. Arms, dexter, Williams; sinister, Whitney. Beneath the principal effigies in front of the pedestal or base are the kneeling figures of four male and two female children." On an upright panel in front of the table the inscription was as follows:—

"Titus Brittanicus

seu

Suavissimæ memoriæ Viri egregie ornati

Henrici Williams de Gwernevet militis filii

Natu maximi Davidis Williams militis et
 Unius olim ex Regii Banci Justiciariis qui
 in matrimoniam duxit Elinoram filiam
 primogenitam Eustatii Whitney de Whitney
 in Comitatu Herefordiæ Armigeri Jubuerunt
 septem filios et quatuor filias ex hac
 vita migravit vicesimo Octobris
 Annoq' D'ni 1636.

“Deliciæ en populi ! clerique altare, sacerdos
 Justiciæ et vindex ; pietas en rara ! refecit
 Ædem qua legitur contra, en lectissima conjux
 Virtutis templum : circum, en pulcherrima proles :
 Vanu' ergo hoc marmor : pietas et vana poeta
 Prole sua vivet meritis, pietate, sacello.”

The inscription is valuable, as it throws some light on family history, and corrects an error made by Theophilus Jones, and successively adopted by Burke in his *Extinct and Dormant Baronetage*, and by Miss Williams in her *Account of the Parish of Glasbury* (vol. i, fourth series), that Sir Henry Williams, Sir David's son, was created a baronet by King Charles on the 4th of May 1644, and received His Majesty at Gwernyfed on the 4th of August in the same year (see *Iter Carolinum* and Symond's *Diary*) ; whereas the monument clearly shows that Sir Henry, the son, died in 1636. His son, Sir Henry, who married a daughter of Sir Walter Pye of the Mynde, in Herefordshire, was in fact the first baronet. This baronetcy probably became extinct on the death without issue of Sir Walter Williams, brother of Sir Henry, the second baronet, who left two coheireses, one of whom married Sir Edward Williams, the second son of Sir Thomas Williams, Bart., of Eltham ; but Jones states that, on the death of the last named Sir Henry without male issue, recourse was had to the descendants of Thos. Williams of Cornden, Gloucestershire, a younger son of Sir David Williams, and that the baronetcy became extinct on the death of Sir David Williams, who was buried in Clifford Church in January 1798. Burke adopts the same view as Jones, but adds in a note, “Some accounts derive the Williamses of Rose Hall, Herts, from Thomas, brother of the first baronet” (referring to Sir Henry, Knight) “and assert that the baronetcy expired with Sir Walter.” The successive editions, however, of Wotton's *English Baronetage of 1727 and 1741* include “Williams of Gwernyvet” among the baronetcies then extinct.

In conclusion, I may express a hope that some of our members, who have the opportunity of frequenting the Bodleian, will refer to the other Welsh monuments which the MS. contains, and endeavour to add to our knowledge of the past.

I remain, etc.,

R. W. B.

NATIONAL MUSEUM OF WELSH ANTIQUITIES.

SIR,—I rejoice to learn from a paragraph in the last number of the Journal of our Society that it is contemplated to bring under the consideration of the Association the question of establishing a

National Museum of Welsh Antiquities. Ireland and Scotland already possess collections of national antiquities of great value, and it is exceedingly discreditable to the Principality that it lags so far behind in the march of civilisation. Let us hope, however, that this disgrace will be speedily wiped away, and that the Cambrian Archæological Association may be the first to lend a helping hand towards the undertaking. Every one who is interested in the matter must be anxious that the most favourable locality shall be selected for the proposed museum. The object of the present letter is to put forward the claims of Tenby as a site, and if some of the other members will do the same for places with which they are acquainted, it will greatly facilitate the selection of the most suitable spot.

Tenby has numerous points in its favour, amongst the chief of which may be mentioned: 1. It is situated in a district rich in antiquities of every kind. 2. The town possesses great historical associations, and still preserves its old walls and other remains of domestic and military architecture, which are the most appropriate surroundings for a museum of this kind. 3. Tenby is a place of fashionable resort, both in winter and summer, and a constant influx of fresh visitors is likely to counteract the tendency to stagnation, which is so detrimental to most museums. 4. Tenby already has started a good local collection, formed on a scientific basis. It was opened on the 17th of July last, under the auspices of Professor Rolleston and Colonel Lane Fox, and has since paid its own way by a sixpenny entrance fee. The museum is in an excellent situation on the Castle Hill. Mr. Edward Laws, the Hon. Sec., sends me the following particulars:—The collection is strongest in geology, and the Pleistocene period is very well represented. The museum contains the whole of the late Rev. N. Smith's (of Gunfreston) cave bones, etc., which have been and will probably continue to be added to by Mr. Laws and Professor Rolleston's explorations. The great interest of the cave remains is that they include human bones and implements, which form the connecting link between the sciences of geology and archæology. There are a few polished stone celts and neolithic flints. Some relics of the bronze age, and one or two Roman and mediæval antiquities. The collection of British shells and Pembrokeshire birds are both very good indeed. A successful loan exhibition of local antiquities was held last winter. It is intended to affiliate the museum to the Pembrokeshire Field Club. There is a large upper room which, with the permission of the trustees, could be placed at the disposal of the promoters of the Museum of National Antiquities to begin with, and there is plenty of room for further extension. No rent would be asked, if the present sixpenny entrance fee was not objected to. There is a curator, who lives next door to the museum, and Mr. Laws and other gentlemen resident in Tenby would help to arrange and superintend the collections. It could not be in better hands.

In conclusion, I must express a hope that no time will be lost in establishing the proposed National Welsh Museum. Every annual

meeting affords an opportunity for bringing together Welsh antiquities, which, instead of being absorbed in a national collection, are again scattered, and return to their previous owners, and perhaps eventually go to the dust bin.

I remain, yours truly, A TRUSTEE OF THE TENBY MUSEUM.

TO MEMBERS.

SIR,—There is a place here which puzzles me very much. There is a large and conspicuous house built on the top of a hill near here, by the late Mr. Edgworth of Wrexham, seen very plainly from the Wrexham and Ruthin turnpike-road. Not far from it there are a number of parallel trenches (in one place probably a dozen) in the space of forty or fifty yards. In other places there are only one, two, or three, and these at further distances apart. They are not on the ridge of the hill, as in ordinary camps, but on comparatively level ground, and wind round in a kind of arc of a circle, following the hill above. They are older than the roads which cross them, as they are seen on both sides. The country people say that they have been roads; but it would be absurd to have so many roads side by side. There is no water, so they could not be water-courses; and they are placed very strangely if intended for purposes of defence. Can any member throw any light upon them? They are not wide or deep. The largest would be wide enough for a cart to go along, but others are not so wide, and they are now 3 or 4 feet deep.

I am, dear Sir, yours truly,
Nantyffrith : Dec. 27th, 1878.

R. V. KYRKE.

Archæological Notes and Queries.

Query.—BOVIUM.—Mr. Harris, in his article on Roman roads in South Wales, in the second volume of the *Archæologia*, gives five reasons why this contested station should be assigned to Llantwit, the last of which is the existence of a *via vicinalis* leading from it to the great line of Julia Strata, which it joins on the hill above Ewenny park, and where there is a small square camp, not very perfect. Are there any vestiges of this vicinal road still in existence, as well as of the said camp? Godwin, in his *Handbook*, places Bovium at Ewenny, which he spells Ewening. Others have supported the claims of Cowbridge and other places; but if Mr. Harris is correct, it seems Llantwit may also have a claim, although Roman remains are not, I believe, found there. The question, however, I would ask is, can this *Via Vicinalis* still be traced? M.A.

Query.—“ARAD ARSANG.”—What kind of plough is this? The expression occurs in the Welsh Triads (*Myfyrian Archæology of Wales*,

Gee's ed., p. 406). It has been translated "overtread plough" by Welsh scholars; but this seems to me *obscurum per obscurius*. The reference is to an old method of ploughing, for the triad says that "St. Elltyd taught the system of cultivating land that is at present." "Previously land was only tilled with a mattock and an overtread plough, after the manner of the Gwyddelians or Gaels."

H. GAIDOZ.

22, Rue Servandoni, Paris.

Reviews.

THE HISTORY OF THE GWYDIR FAMILY, WRITTEN BY SIR JOHN WYNNE, KNT. AND BART. *Ut Creditur et Patet*. Oswestry: Woodall and Venables, Oswald Road. 1878.

"I AM not of nature to put up wronge, for as I have studyed for hys good and wrought the same, so lett my L. be assured of me as bytter an enemye (yf he dryve me to hit) as ever I was a steadfast frend." So wrote "John Wynn of Gwydir" of Bishop Morgan, and the words form an admirable clue to the character and acts of the imperious, self-willed stern old baronet, not only in his controversy with the bishop, but in the dealings he has narrated, in the history of which he himself forms so prominent a figure. This strong individuality gives a vivid interest to the history, and helps us to realise the events much more fully; but it constrains us to make large allowances for the colouring which surrounds them, and the standing point from which they are treated.

Very stirring times had preceded the period of which Sir John wrote, and men had not yet laid aside the rivalries and hatreds entailed in the wars of the Roses. Old houses had fallen with the fortunes of York or Lancaster, and more favoured rivals had entered on their homes and lands. Ruined and outlawed, the losing party found for a while a safe refuge in the famous sanctuary of St. John of Jerusalem (Yspytty Ivan), on the wild hills of Migneint, on the border of what was then Powys and Gwynedd, and is now near the point of junction of the counties of Denbigh, Carnarvon, and Merioneth. From hence they carried on their depredations on the neighbouring country, and harassed unceasingly the new interlopers. "Noe spot within twenty miles was safe from their incursions and robberies, and what they got within their limits was their own. They had to their backstay friends and receptors in all the county of Merioneth and Powysland" (p. 75). This troublesome band, Meredith ap Ivan, the founder of the house of Gwydir, determined to thwart and disperse, so he transferred his quarters from Evioneth to the castle of Dolwyddelan, and established a number of stalwart retainers in all the neighbouring houses, affirming that "he had rather

fight with outlaws and thieves than with his owne blood and kindred, for if I live in mine owne house in Evioneth, I must either kill mine owne kinsmen or be killed by them." The upshot was that the horde which infested Yspytty and sorely distressed Meredith ap Ivan was dispersed, and whilst some of them probably found a quiet refuge in the sister sanctuary of Llanwddyn, in Powys, others, rendered more desperate than before, became notorious for a time as the bloody outlaws of Mawddwy, "Gwylliaid Cochion Mawddwy."

The fierce warfare carried on between the Yorkist and Lancastrian factions, and the side taken by the clan to which our author belonged, is well shown in his own words. "In those wars Ievan ap Robert ap Meredith, even in the sixth of Edward the Fourth, with David ap Jenkin and other captaines of the Lancastrian faction, wasted with fire and sword the suburbs of the towne of Denbigh. In revenge of this, Edward the Fourth sent William, Earle of Pembroke, with a great army to waste the mountayne countreys of Carnarvon and Merionethshires, and take the castle of Hardlech (held then by David ap Ievan ap Einion for the two earles, Henry, Earle of Richmond, and Jasper, Earle of Pembroke), which earle did execute his chardges to the full, as witnesseth this Welsh rime—

‘Hardlech a Dinbech pob dor-yn cynneu
Nanconwy yn farwor
Mil a phedwar cant mae Ior
A thrugain ag wyth rhayor.’”

The David ap Jenkin mentioned above is elsewhere described as "a famous outlaw in the rocke of Carreg y Walch", whence he was sent for with his crew and followers to assist in apprehending the aforesaid Ievan ap Robert and his people and to bring them to Carnarvon to be hanged, "for there was none of them but was outlawed of murthur" (p. 65). Of the attack on the house of Ievan and its repulse a lively account is given, which is well worth reading, as a commentary on the manners of the time. So, too, of the curious custom whereby a murderer belonging to one sept claimed the protection of any allied sept, if only he could escape into that district and keep out of the way, "the accessories and abettors to the murtherers were never harkened after". The instance quoted in point is taken from "Chirkeland and Oswaldestreland, where two septs or kindred contended for the sovereignty of the country, and were at continual strife one with another, the Kyffins and Trevors. They had their alliance, partisans, and friends in all the countreys round thereabouts, to whome, as the manner of the time was, they sent such of their followers as committed murther or manslaughter, which were safely kept as very precious jewells, and they received the like from their friends. These kind of people were stowed in the day time in chambers in their houses, and in the night they went to the next wine house that belonged to the gentleman or to his tenants houses not farre off, to make merry and to wench." To the Trevors

came two murderers, and in pursuit of them Ievan ap Robert, to his kinsman, the head of the Kyffins. The murderers are, after long watching, at last caught, whereupon the cry rises, "The Trevors to their friendes and the Kyffins to their leaders." But, to prevent further escape, Ievan ap Robert struck off their heads.

Of the "wine house" we are further told (p. 58), and the information explains the frequent occurrence of the name "Gwindy" among local names; that "the fashion was in those days that the gentlemen and their retainers met commonly every day to shoote matches and masteries; there was noe gentleman of worth in the countrey but had a wine cellar of his owne, which wine was sold to his profit. Thither came his friends to meete him, and there spent the day in shooting, wrestling, throwing the sledge, and other actes of activitie, and drinking very moderately withall, not according to the *healthing* and gluttonous manner of our dayes."

From these few out of many instances it will easily be seen what a fund of information may be found here on the social condition of North Wales at the period treated of. Indeed we know of no other book to compare with it in this respect. The present edition, moreover, is enriched with a large number of illustrative notes, which render it as complete as can be well desired. This is mainly due to Mr. W. W. E. Wynne of Peniarth, who not only "has collated his own copy of Miss Llwyd's edition with the Brogyntyn, Wynnstay, and Peniarth MSS., and added a very large collection of dates from contemporary records in London," thus verifying and illustrating the contents, but placed the whole at the service of Mr. Askew Roberts, whom we congratulate very cordially on the completion of his excellent edition. For future use, however, and not as in any way detracting from the value of the work, we would point out one or two inaccuracies which have struck us in the perusal, and it is because they are so few that we note them. On p. 19, No. 9, "Ystrad and Eskibion" are supposed to adjoin the township of Friwlwyd, in Carnarvonshire. They are really situate in Dyffryn Clwyd, Eskibion being a township of Llanynys and Ystrad a portion of Llanrhaidr. On p. 60, No. 1, the derivation of canllaw, a hand-rail, is given as "can", *with*, and "llaw", *hand*. It should be "cant", a *beam*, and "llaw" answering literally to hand-rail. *Apropos* of the "rocke of Carreg y Walch", the hiding place of the famous outlaw, David ap Jenkin, the parallel case is given of Kynaston's cave, on the road from Shrewsbury to Oswestry (p. 65, No. 2); but the note might be mistaken to imply that the two places were identical. It would therefore have been well to mention that Carreg y Walch is the name of the high rock above Gwydir, which forms so conspicuous an object on that side of the vale of Llanrwst. On p. 81 we are told of Dafydd Owen, A.M., father of Morris Kyffin, consecrated Bishop of St. Asaph in 1603; but this is wrong, as there was no bishop of that name at St. Asaph, nor, as far as we know, anywhere else.

Having thus pointed out the very few blemishes that a careful

reading has brought to our knowledge, we will not close this notice without congratulating Mr. Askew Roberts on having produced at his press in Oswestry a book so well printed and in every respect so creditable to his labours.

BRITISH BARROWS. A RECORD OF THE EXAMINATION OF SEPULCHRAL MOUNDS IN VARIOUS PARTS OF ENGLAND. By WILLIAM GREENWELL, M.A., F.S.A. Together with Description of Figures of Skulls, General Remarks on Prehistoric Crania, and an Appendix, by GEORGE ROLLESTON, M.D., F.R.S., Linacre Professor of Anatomy and Physiology, and Fellow of Merton College, Oxford. Oxford: at the Clarendon Press. 1877.

Whilst the title of this book is a sufficient guarantee for its interest, a careful study of its contents will prove its great value as a help to the solution of the problems as to the early ethnology of this country. Natural science and language, physiology, tradition, and legend, have each been made to bear their witness in the cause, so that we turned with much interest to this testimony of the British barrows. This work "contains a record of the examination of above two hundred and thirty sepulchral mounds belonging to a period before the occupation of Britain by the Romans". The barrows examined have been chiefly on the wolds in the East Riding of Yorkshire. The North Riding, Westmoreland, and Northumberland, have also contributed to the evidence. Two parishes in the West Riding, and one in each of the counties of Cumberland, Durham, and Gloucester, have also come within the survey. Within this range the examination has been so thorough and systematic, and every item of detail so carefully recorded, the individual results so elaborately tabulated, and the general conclusions so well and modestly put forward in the introduction, that we do not hesitate to describe it as the most important work that has hitherto appeared on its subject. Its importance, moreover, is so enhanced by Dr. Rolleston's remarks on the prehistoric crania, and his appendices on the prehistoric flora and fauna of the country, that it must take its position for some considerable time to come as the standard authority upon sepulchral mounds and their contents.

The pages of the *Archæologia Cambrensis* contain many accounts of the opening of sepulchral tumuli in different parts of the Principality, and these will derive fresh interest from comparison with this record of British barrows. But there are some districts, not to say counties, where no such careful examination has yet been made; and we commend this work most strongly to those who may be about to undertake such a task, as the one that will afford them the best possible guidance in the method of exploring the barrow and describing the finds, as well as for comparison of the results attained. There is hardly any point connected with the subject which is not handled more or less clearly in these pages, and we

should particularly like to quote the able *resumé* of the conclusions which Canon Greenwell has formed upon the social condition of the people who raised the barrows (pp. 111-135), were it not that it would far exceed the limits of space at our command, and a curtailed account would do justice to neither the author nor his work. A few brief notes, therefore, is all that we propose. Few, to give some idea of the general drift; and brief, in order not to detract from the desire of consulting the book itself.

The barrow, a term which Canon Greenwell prefers to tumulus, as being both in the vernacular and distinctive of sepulchral mounds, is of two kinds, the long and the round, the former being of the earlier date, and commemorative of a dolicho-cephalic (long-headed) race, the latter or round barrow being the burial place of an admixture of the long-headed with a more powerfully made round-headed (brachy-cephalic) race, who probably first conquered, then intermarried with, and finally got absorbed in them. The researches carried on have further shown that inhumation and cremation must have gone on at the same time, so that no argument can be drawn hence in favour of a bronze period for the burials by cremation, which some archæologists have assigned to them, though most probably bronze had then been introduced. The circles which in so many instances surround the burial places are supposed to have been intended to prevent the exit of the spirits of the dead, and keep them safe within the tombs; but what was the meaning of the incomplete circle formed alike around the grave and on the sculptured stone? In the bones about the barrow we are told to recognise the remains of the funeral feasts. Were those feasts also the prototypes of the wake and the spiced ale of the present day? And may we assign to the "food" and the "drinking" vessels buried with the dead a faint shadow of the vulgar notion attached to the name of the great Christian *viaticum*? For the use of the so-called "incense cup" Canon Greenwell inclines to the theory put forward in a former volume of this Journal by Mr. W. Owen Stanley and Mr. Albert Way, that it was intended to convey the fire to kindle the funeral pile.

For the reasons which have led the author to the firm conclusion that they are the work of a people who lived in the wolds before the conquest of Britain by the Romans, and for the most interesting account he has constructed both of them, and of their religious, social, and physical characteristics, we must again refer to the able summary with which the introduction closes.



TALLEY ABBEY.



SEAL OF TALLEY ABBEY.

Archæologia Cambrensis.

FOURTH SERIES.—VOL. X, NO. XXXIX.

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TALLEY ABBEY.

IN the north-eastern portion of Carmarthenshire, in a narrow valley that connects the Vales of the Cothi and the Towy, stand the ruins of Talley Abbey, which derives its name (an abbreviated form of “Tal-y-llychau”) from its position at “the head of the (two) Lochs or Lakes”. The village stands on the watershed; and of the two streams, the one carries the waters of the lakes northwards into the Cothi, a little above Edwin’s Ford, the earlier Rhyd-odyn; the other southwards, by Taliaris, into the Towy, a short distance above Llandilo. The highway from Llandilo to Lampeter passes through the village, which is distant from them seven and fourteen miles respectively. The situation is very charming; and the view, as seen on a bright autumn day, is one to be remembered. There, on the opposite side of the valley as we approached it along the Lampeter road, and partly concealed by a noble ash, stood the one surviving wall of the great central tower, still retaining its original height. Here, in the foreground, cattle were cooling themselves in the still, clear, waters of the upper lake, and swans were sailing proudly on its bosom. The mountain-side, which formed the background, was occupied on the right by an extensive wood, rich in foliage of many colours, and on the left by cultivated fields continued far up its side till lost in furze and heather. Immediately behind, the cup-like basin of Cwm-byr lies

embraced in the arms of Mynydd-Cynros. Well might the old monks, as they rounded the hill of Penlanfach, and came suddenly upon this view, kneel down in prayer and praise, and call it "Bryn Padere". But this was long ago, in the palmy days of its glory. The Abbey has long been ruined and roofless; the monastic buildings have disappeared, and their very traces gone. The unpretending little parish church that stands within its precincts alone remains to carry on the witness and the work for which pious men in olden days endowed so largely this once famous house erected to the honour of God, St. Mary, and St. John the Baptist.

Modern travellers have largely followed one another in the accounts they have given of its foundation, and they have adopted the version of one or other of the earlier antiquaries; but it is to Dugdale's *Monasticon Anglicanum*, as edited by T. Caley, Esq., F.R.S., F.S.A., Sir Henry Ellis, LL.B., F.R.S., Sec. S.A., and Rev. B. Bandinel, D.D. (1849, vol. iv), that we must turn for the fullest and clearest account of the fortunes of the Abbey. This account is quoted at length (pp. 165-167) in the accompanying paper by Mr. Long Price, who has also given an English version of the original charters of the Abbey, and has taken great pains to identify the places named, and to illustrate the tenure by which they are held.

The questions as to what order it belonged, and to what greater house it may have been affiliated, have been discussed by Dugdale; but I have nowhere seen any suggestion that there may have been, and probably was, an earlier foundation than that of which he tells the story. An undetermined period before the death of Rhys ap Griffith, at the close of the twelfth century, is taken for that foundation; but we are told that a century earlier, among the children of Gwaethvoed Vawr, Prince of Ceredigion, was a daughter "Cristian, Abbess of Tal-y-Llychau". (Williams' *Eminent Welshmen*.) This would imply an earlier establishment, and one of British origin. The evidence for this is, indeed,

slight ; but it is not, therefore, to be lightly set aside, as it is in harmony with a not uncommon practice of that age. The following table may, perhaps, be of service in tracing out the donors of land mentioned in the charters :

Tewdwr Mawr, killed in battle of Llangwm, A.D. 993
 |
 Rhys ap Tewdwr, died 1089
 |
 Griffith ap Rhys, d. 1136
 |
 Rhys ap Griffith, the Lord Rhys, d. 1196
 |
 Rhys Grug, d. 1233
 |
 Rhys Mechyll, sometimes also called Rhys Vychan, ob. 1244
 |
 Rhys Vychan, ob. 1271.

D. R. T.

TALLEY ABBEY IN CARMARTHENSHIRE.

EXTRACTS AND NOTES.

“ Talley Abbey was founded prior to the year 1197, by Rhys ab Gruffydd, for Premonstratensian canons, and dedicated to the Blessed Virgin and St. John the Baptist. It flourished till the dissolution, at which time it had eight canons, and its revenue was estimated at £153 : 1 : 4. From the richness of its endowment, its abbots were little inferior in power to the bishops of the diocese ; and to the influence of one of them, who was confessor and secretary to Rhys ap Thomas, has been attributed the active part which that chieftain took in favour of the Earl of Richmond, afterwards Henry VII.” (Lewis, *Top. Dict. of Wales.*)

“ The ancient Abbey Church, though much out of repair, and half a ruin, was used for divine service till the year 1772. Being found too large, and the expense of keeping it up too great for the parish, it was then taken down, and some of the stones and timber employed to build the present church. The Abbey was very richly endowed, so that the abbot was scarcely

inferior in power and influence to any churchman within the diocese, except the bishop. During the latter part of the contest between the houses of York and Lancaster, the Abbot of Talley was a principal instigator of Sir Rice ap Thomas to adopt the Lancastrian party. There had been, and subsisted afterwards, a close connection between the monks of Talley and that family.

“In the Pesaro Library, at Hafod, is the ‘Elijah’ by one of the very early Greek painters. This picture was given, on the Reformation, by the Abbot of Talley to that branch of Mr. Johnes’ family which then resided at Dolecothy. How long it had been in the possession of the monks of Talley is not known. It is undoubtedly a very great curiosity, though more to be valued as such than for the merit of the performance. It has been attributed to some of those masters who, after the unfortunate extirpation of painting, revived it about the close of the thirteenth century; but there seems little doubt of its being half a century older, and that it may be referred to one of those Greek artists who were invited to Florence, and inspired Cimabue, confined as were their own powers, with the ambition of restoring painting.” (Malkin’s *Scenery, Antiquities, and Biography of S. Wales*, 1807.)

“This Abbey was founded by Rhys ab Gruffydd, the last Prince of South Wales, for Premonstratensian monks, and made subject to the Abbey of Welbeck in Nottinghamshire, which was the chief of the order in England. Its possessions were conferred on the family of Abermarlais.” (Rees’ *Topographical and Historical Description of South Wales*.)

“Tallach, in the diocese of St. David’s in Wales. The Abbey here, dedicated to God, St. Mary, and St. John, was founded by Rhesus, the younger son of Rhesus the younger, of the family of the Princes of South Wales, and by him endowed with many lands. The particulars may be seen in the *Monasticon* at large (fos. 466, 467); all which was confirmed to this house by King Edward III in the fifth year of his reign.” (Dugdale’s *Monasticon epitomised in English*, 1613.)

“Talley. A Priory of White Chanons,¹ a iiii miles from Abermarleys. A castel of Sir Rhese ap Thomas, almost standing in the middle way betwixt Breknok and Caermardine.” (Leland, published from the original MSS. in the Bodleian Library, 1744.)

“Tally Church. Dedicated to St. Michael. Mon. Tally Propr. Frans. Cornwallis, Esq., pat. and impr. £8 certified value. *N.B.*—The following chapels are ruined: Crist, Holy Trinity, Mair, Llanfihangel, Cyrhwn, and Teilo, all in Talley parish; ruined chapels, Gwilymfoethus by Cothi Bridge, cap. to Llanegwad.” (*Thesaurus Rerum Ecclesiasticarum*, 1754.)

“Abbey of Tallach, Tallaghan, Tallesch, or Talley, in Carmarthenshire. Few monasteries have been so variously described by authors in respect of the order of religious they belonged to as Tallach. Dugdale has placed it among the Benedictines, and here we shall suffer it to stand. A MS. in Bennet College Library, at Cambridge, calls it Cistertian. Leland and Speed say it was Premonstratensian. Tanner agrees with them, and thinks the subjection of Tallach to Welbeck, if it really was subject, favours this opinion.”

Tanner says it was founded by Rhese, the son of Griffith, Prince of South Wales, who died 1197. Leland says the first founder was Rhese, the son of Theodore. If so, as he died in 1090, this monastery could not, originally at least, have been Premonstratensian. At all events Tallach was founded before A.D. 1214, Gervase, Abbot of this house, being then made Bishop of St. David's.

The first donor of lands to this house, mentioned in King Edward III's confirmation charter,² is Rhesus Magnus. Tanner says Rhese, the son of Griffith, had, according to Wynne's *History of Wales*, the best claim

¹ The “white habit” was the “full dress” of the Premonstratensian order, and was alleged to have been “appointed” to them by the Blessed Virgin.

² A translation of this charter, taken from *Yr Haul* of March 1874, from which I have also extracted many of the notes thereon, is given *post*, p. 167.

to that title. From the same source we learn that the monastery was dedicated to St. Mary and St. John the Baptist, although St. Mary and St. Augustine are mentioned as the patron saints in another part of the instrument.

From the contents of this charter, the endowments of this monastery would seem to have been very ample at an early period. William de Breusa¹ and John his son are the only English names which occur in the list of benefactors. Among the "Acta et Statuta Ecclesiæ Menevensis" (MS. Harl. 1249), an instrument occurs of the year 1239, by which, after long altercation, the Abbot and Convent appear to have yielded to a claim upon some of their lands from the Bishop and Chapter of the Cathedral of St. David, agreeing to pay ten marks annually for the churches of Llanteylanvair and Llanegantvair. These last, according to Leland, were appropriated to Tallach by Gervase, Bishop of St. David's, who, as has been already noticed, had been Abbot of the monastery.

Peck, in his collections for a supplement to that part of Dugdale's *Monasticon* which relates to the Premonstratensian order, has copied several instruments relating to Tallach from a MS. in the possession of the Duke of Rutland. The first is a letter from Gillermus, Abbot of Premonstre, to King Edward I, complaining of the state of the monastery, and imploring his aid to the Abbots of New House and Hales, who were about to visit it. The second and third instruments he has designated as forged. One of them, of as early a date as 1292, purports to be an assignment from Gillermus and a general Chapter of his order, to the monastery of Welbeck, of the advowson of Tallach; the other, a double assignment of the same to Welbeck, in 1414, from the Abbots of Liskis and Hales. A fourth instrument, however, which Peck gives from the same MS., in the form of a letter from Hubert, Abbot of Premonstre, to Richard Redman, Abbot of Hepp in Westmore-

¹ See *post*, p. 176, n. 1.

land, dated April 18th, 1475, declares that after a diligent search in the archives of Premonstre it appeared that Tallach had anciently been subject to the monastery of St. John at Ambois; but that on account of the great distance between the houses, the patronage of it had been transferred to the monastery of Hales, without any mention of subjection to Welbeck.

Of the Abbots of Tallach subsequent to Gervase,—Griffith occurs in 1239, William in 1397 and 1399, Morgan succeeded in 1426, David occurs in 1430, Lewis in 1435. David, Abbot of Talley, and Prebendary of St. David's, occurs on July 8th, 1504." (Dugdale's *Monasticon Anglicanum*, vol. iv, edit. 1849.)

The confirmation charter runs as follows :

“For the Abbot and Convent of Talley.—The King to all to whom, etc., sends greeting. We have examined the letters patent of the Lord Edward of glorious memory, our father, the late King of England, in these words. Edward, by the grace of God, King of England, Lord of Ireland, and Duke of Aquitane, to all to whom these letters shall come, sends greeting. The gift, grant, and confirmation, which Rhys Vychan,¹ son of Rhys Vychan, by his charter made in pure and perpetual alms to the Abbot and Convent serving God and the Blessed Mary and St. John the Baptist at Talley, of all the lands, possessions, pastures, rents, churches, liberties, and things, which Rhys the great and Rhys the grandfather of the same Rhys Vychan, the uncles, cousins, or kinsfolk of the same Rhys, or the nobles of the land, gave or by will bequeathed to them of Talley, to wit, Cefnbleidd,² Llechwedd-dderi, the moiety of Cwmbleawg,³ Bryngwyn,⁴ Brynyllech (according to their ancient boundaries), Tallunelgan,⁵ and the parcel of

¹ Rhys Vychan, first mentioned, died in his Castle of Dynevor, 27th August 1271, and was buried in Talley Abbey.

² Cefnblaidd, one of the granges now forming the manor, and one of the hamlets forming the parish, of Talley.

³ Cwmylog (the grassy dell), a tract of land on the north-east confine of the parish of Talley.

⁴ A farm adjoining the last named lands.

⁵ Traethnelgan, another grange of the manor, and the northern

land at Crugbar,¹ Penrhos,² beyond³ the land of Bledri Coch, Ynysdywyll,⁴ Trewern,⁵ Cynwil,⁶ Cilmaren,⁷ and the parcel of land with the meadow between the two streams below Cynwil Church and above the same church, between two streams, Llanddewicrwys⁸ unto Penyresgair⁹ and Gwardderwen, adjoining Prenvol Gwalltgywn,¹⁰ Llwynywermod,¹¹ Penvynydd,¹² Gward-

hamlet of the parish of Talley. Here, in January 1213, was the rendezvous for the respective forces of Rhys ab Griffith, his brother Owen, and Ffoulke, Seneschal of Caerdiff, preparatory to an attack on Dynevor Castle occupied by Rhys Gryg (uncle to the first two named), who had deprived them of their inheritance. The allies took the Castle, and reduced the Cantrev Mawr under their authority.

¹ Crugbar, situate at the north end of the parish of Talley, at its junction with Cynwil Gaio.

² A tenement of land on Rhos Cwmlyog, and now forming part of the farm of Pantyffynon.

³ "Præter terram". The translator in *Yr Haul* gives this as "excepting the lands".

⁴ Ynysdywyll, a farm in the parish, and still forming a part of the manor of Talley.

⁵ The translator in *Yr Haul* is, I think, wrong in this. In the original it is spelt "Trevywern". I am disposed to think it identical with Trewaun, the common name of two farms in the locality.

⁶ Cynwil Gaio, a parish adjoining that of Talley, north of the latter. A subsequent reference in this charter shows that this church was appropriated to the Abbey. The vicarage of Conwil-gaio (Cayo) is now in the patronage of the Crown.

⁷ The name of a grange now forming part of the manor of Talley. This grange is situate in the parish of Cynwil Gaio, and from the description given of its boundaries in an old presentment (19th April 1633), it formerly comprised several farms that have now become freehold; which is, indeed, the case to a very large extent in all the granges of the manor; but it now only comprises the lands of Maes Twynog, Pencilmaren, and Caeau'r Abad, the last named forming part of the farm of Maesglas.

⁸ Llanyerwys, a parish of the name, north-west of that of Cynwil Gaio, and including the grange of Llanyerwys, now part of the manor of Talley.

⁹ Now called Talyresger, a tenement now part of the manor; but in the original this is called "Rinusken", which is identical with Rhiw Rhiscen, mentioned in note 1, p. 169.

¹⁰ This should be given as Prenvol Gwallwyn.

¹¹ A farm in the parish of Llanyerwys, and formerly part of the manor.

¹² "Penneint" in charter.

ogwy unto Hirvaengwyddawg, Rhosybedw,¹ the grange of Gwyddgryg² and Nantmawr, the grange of Brechva,³ Brynyreidion,⁴ Castell Gweiraun, the Chancellor's meadow, Cilcyngen, and the whole land between the said grange and Claudach,⁵ the grange of Brunus⁶ in all its

¹ This tenement forms part of the manor, but has recently been enfranchised by purchase from the Crown. The presentment of 1633 gives the following description of the extent and boundaries of the grange of Llanycrwys: "Item. They say that the said grange of Llannycroys lieth within the parish of Llannycroys in the county aforesaid, and that the same doth extend to the lordship of Kellan, and the said lordship of Caio, and the Forest of Penneint, and the meres, bounds, and circuit thereof, are as followeth; and they do first begin at a place there called Aber nant Rhyd yr Odyn, on a river called Twrch, and from thence along the said brook called Nanthydrodyn, backwards, until a ford upon the same, called Rhydrodyn; and from thence following the meres and bounds between that tenement called Talyr esceir and a tenement there called Tyr y weyn, unto the next usual way there, called Y Ffordd vawr, and from thence along the same way still until a place called Aber y pant gweyn, and from Aber y pant gweyn along the meres and bounds set between a tenement called Tir Llethry Ievan Philippe, and a tenement called Tir Rhose y bedw, until a brook called Gorddogwy, and from thence along the said brook, backwards, unto a place called Y lan las, and from Lanlas unto a stone called Hirvaen gwyddog gydant, and from thence unto another stone called Hyrfaen yr esceir bervedd, and from Hyrfaen yr esceir unto a place called Yr on rha domlyd, and from the said On rha domlyd unto a place called Nant Corderwen, near Prenvol Gwallwen, and from thence unto Rhiw Rhiscen, and from Rhiw Rhiscen unto a ditch called Clawddymynydd yn y Tryffwrch, over a brook called Nant yr Erw, and from thence following the said brook downwards unto the end thereof, at a place called Pwll y badell, over the river Twrch aforesaid, and along the said river downwards unto Abernant yr odyn aforesaid."

² The grange of Gwyddgrug, forming part of the manor of Talley, is situate in, and forms a considerable part of, the parish of Llanfihangel-ar-arth. The description of these lands, given *post*, p. 173, is almost identical with the description of the boundaries of this grange as given in the presentment of 1633.

³ The grange of Brechfa gothy, now forming part of the manor of Talley.

⁴ Brynyreidion, a tenement of the manor, in the several granges of Brechfa gothy and Gwyddgrug, and in which is now incorporated the tenement called Glan Rhyd y Morwynion, mentioned *post*, p. 174, l. 1.

⁵ A brook tributary to and falling into the Cothy at Mynachdy Mill.

⁶ Brunus is a large manor in the parish of Llanegwad, and extends

boundaries, Penllwyd yr hydd¹ near Llandeilo vawr, Ynysteilo,¹ Llodre Iago,¹ Cilcynan,¹ Gwyddynys and Ynys yr adar,¹ and the land which Gwas Teilo gave, and the land of the church near Abercennen,² and the lands at Talhardd,³ Cefn meirch,⁴ and Llanceinwryf,⁵ Voelhowel between Yskenac⁶ and Henwen, and the grange of Carregcennen⁷ and Cilmaen llwyd,⁸ in all their boundaries, and the moiety of Cilwr.⁹ In Cardiganshire, Porthothin¹⁰ in the ancient boundaries, the Maerdrev,¹¹ Rhydowain,¹² Nant Cadivor,¹³ Bryn eyron,¹⁴ Cynbyd, Moelhedawg,¹⁵ with the mills and common pasture of the whole land of the said Rhys.

“The confirmation also which the same Rhys, by his to Velinwen. In the *Liber Landavensis*, p. 364, it is stated that Meredith, son of Rhun, Prince of Dyfed, expiated a murder by giving Brunus manor, etc., to the church of Llandaff and its pastors.

¹ All these lands are known, and are situate near Llandilo.

² These are still church lands.

³ Talardd, a mile and a half south-west from Llandilo.

⁴ Cefn Meirch is mentioned in the *Liber Landavensis*, p. 322, as on the boundary of Llandeilo vawr territory.

⁵ Llwyn cynhwra, a farm situate on the southern confines of the parish of Talley.

⁶ Is cennen, a hundred in the parish of Llandilo fawr.

⁷ Carregcennen is four miles south-east of Llandilo. On a lofty cliff the remains of the castle still exist. See *Arch. Camb.*, 1857, p. 335.

⁸ Cilmaenllwyd is one mile north from Carregcennen Castle.

⁹ One of the hamlets of the parish of Talley. This is probably identical with “Cyrhwm” (*ante*, p. 165). In this hamlet is the farm of Cilwr, which includes the ancient tenement of Tir Gwaun y Mynach.

¹⁰ This seems to be Borthoin in Llandyssil parish, in which hamlet a chapel formerly stood; but see *post*, p. 175, and note .

¹¹ This farm stands one mile north-east from Llandyssil, and gives its name to a hamlet there, where there was also a chapel.

¹² Rhydowain is supposed to derive its name from a ford which Prince Owen Gwynedd crossed in 1137. It is situate four miles north-east from Llandyssil.

¹³ Nant cadivor, a stream that runs into the Teifi midway between the Cerdin and the Clettwr. There is now a farm called Blaen Cwm Cadivor, a mile and a half north of Maerdrev.

¹⁴ A mill called Geyron, on the Clettwr river, south of Alltyrodyn.

¹⁵ Moelhedawg, a farm at the foot of a mountain of the same name, four miles west of Llanwenog.

same charter, made to the same Abbot and Convent, of all the churches which they then possessed to their own use, as much as to the lord of the soil belonged, the church of St. Cynwil,¹ with the chapels of Llansadwrn² and Llanurdaf,² and Pistill sawy³ and Llan y pumpsant⁴ and others to the same belonging; Llandeilo vawr⁵ with the chapels and other its appurtenances, and the church of Sant David of Dinevawr,⁶ the church of Llan Dyveisant,⁷ the church of St. Michael of Aberbythych,⁸ the chapel of Carreg cennen,⁹ Llanegwad vawr¹⁰ with the chapels of Llandeilo Brunus¹¹ and Llanynhirnin,¹² and the chapel of St. Michael of Llechmeilir, and their other

¹ Conwil Gaio, see *ante*, p. 168, n. 6. The acreage of the parish is 41,785, and the population (in 1871), 2,002.

² Llansadwrn, another adjoining parish to that of Talley; the former adjoining the parish of Llanwrda. The patronage of these two churches still remains in the Abermarlais family. The acreage and population of both parishes are 11,505 and 1,674.

³ Now called Ffynon sawyl. The parish of Llansawyl adjoins that of Talley to the west. The vicarage, which is annexed to that of Conwil Gaio, is in the patronage of the Crown, and the acreage and population are 10,017, and 883.

⁴ Now called Pumpsant. It is in the parish of Conwyl Gaio, and was anciently a chapel of ease to that church; but there are now no remains of any such.

⁵ Llandilo Fawr. This living is now in the patronage of the Bishop of St. David's. The parish, which adjoins that of Talley to the south, contains 25,628 acres, and has a population of 5,507.

⁶ This is said to have been a chapel in Dynevor Castle.

⁷ Llandefeisant. This living was in the patronage of Earl Cawdor, but has been recently transferred by him to the patronage of Lord Dynevor. In this parish, which contains 1,551 acres, with a population of 225, is situate Dynevor Castle.

⁸ Llanfihangel Aberbythick. This living is in the patronage of Earl Cawdor. The parish contains 6,036 acres, and a population of 863.

⁹ This was a chapel in the Castle there.

¹⁰ This living is in the patronage of the Bishop of St. David's. The parish contains 12,330 acres, and a population of 1,707.

¹¹ This chapel, the site of which was close to the north of the railway bridge that now crosses the Towy, near Abercothy, no longer exists, but a farmhouse in the vicinity is still called Llandeilo rwnws.

¹² This is said to have been a chapelry to Llanegwad, of which there are no remains.

appurtenances; Llandeilo brechva in Cardiganshire,¹ and the church of St. Michael of Penbryn,² with the chapels of Baglan and Brithdir³ and Caerlleget⁴ and Porthothin,⁵ and the chapel of the sons of Ithael, the son of Rahael, and the church of Llancoedmawr,⁶ and the church of Berwig,⁷ and the church of St. David of Dolhowel.⁸

“Also the gift and confirmation which Rhys, the son of Rhys Vychan, by his charter made to the same Abbot and Convent, in pure and perpetual alms, of a portion of the land of Esgairnant,⁹ to wit, that which is between Nant Velin Coyg and the ditch made from the river Dulais up towards the chapel, and from that ditch up through the valley into a great heap of stones, and from

¹ This is said to be Brechfa, about five miles south of Tregaron in Cardiganshire.

² A parish in the lower division of the hundred of Troedyraur, in the county of Cardigan, containing 8,347 acres, with a population of 1,511. The living is in the patronage of the Bishop of St. David's.

³ There is a place so called two miles north of Troedyraur.

⁴ A place so called lies a mile and a half north of Llangeitho Church.

⁵ Porth oden, otherwise Porth hodni, or Howni, now called Aberporth, a parish in the hundred of Troedyraur, containing 2,100 acres, and a population of 465. In the hamlet of Llanannerch, in this parish, there was anciently, according to tradition, a chapel; but there is no vestige of it remaining. The living is in the patronage of the Bishop of St. David's.

⁶ Llangoedmawr, another parish in the hundred of Troedyraur, containing 4,946 acres, and a population of 839. The living is in the patronage of St. David's College, Lampeter.

⁷ Verwig, a parish in the hundred of Troedyraur, containing 3,062 acres, and a population of 320. The living is in the patronage of the Lord Chancellor.

⁸ This was situate in the parish of Mothvey, in Carmarthenshire, at its junction with the parish of Llywel in Breconshire. Lewis, in his *Top. Dict. of Wales*, says: “In the year 1807 thirty small silver coins were found near the ruins of Dol Hywel Chapel. In a field not far from the Vicarage house, called ‘Monks’ Field’, are two tumuli.” In Pope Nicholas' *Taxation*, anno 1291, is the following entry: “Abbas de Talelleze habet grangias de Dolheuvel et Brunlles duas carucatas terre cum aliis commoditatibus. 18s. Od.” Brynllys is in the county of Brecon.

⁹ Esgernant, one of the hamlets of the parish of Talley.

that heap of stones unto Gwerncolman, and thence by a boundary leading between the wood and the plain, towards Blaen Pennient, unto a ditch ; and from that ditch in the valley leading up to Crug Cletwin, and from Crug to Carn Toll, and from Carn Toll up to Rhyd Carregog on the stream next beyond Carn Toll, by that stream descending into its efflux, where it falls into Crymlyn.¹

“Also the gift and grant which the same Rhys, by his same charter, made to the same Abbot and Convent, of all the land between the stream descending from Ffynnon Gwenllian² and the Abbey, and from that spring all the wood up to Blaennant Cwmbyr, and all that land which is called Esgair Euclin.

“Also the confirmation which the same Rhys, by his same charter made to the same Abbot and Convent, of all the lands, rents, and possessions which they have of the gift of Rhys the Great, the great grandsire of the aforesaid Rhys ab Rhys, or of the gift of any of their heirs, or of other magnates of South Wales, with all liberties and profits which from them could arise.

“Also the confirmation which Rhys, the son of Rhys, Prince of South Wales, by his charter made to the Abbot and Convent of the aforesaid place, of all the lands which they had of the gift of Gwrgen and Rhys, the sons of Moreiddig, and their sons, to wit, David, Meirig, Morgan, and Morwran, as by these bounds they are contained, to wit, from the Cairn which marks the boundary between the aforesaid and the sons of Heylin, near Nawmor stream, across unto the foot of Molvre, thence across to Rhyd Carregog on the river Gwen, thence along Gwen unto its source, thence across unto Cwmbyr, that cwm leading to Crwys stream, and along that unto its source, thence by the valley leading to

¹ A brook tributary to the Cothi.

² A well on the south-east corner of Mynydd cefn rhos, near Penrhiwgingen. In *Yr Haul* the translator has obviously fallen into error, as the boundary lines, as mentioned in this and the preceding paragraph, are even now well known.

Blaen Pib, and along that stream unto Rhyd y morwynion, thence following Marlais unto another Marlais, and along this last Marlais unto its confluence with the stream Nantfyfedw, and along this stream unto its source, thence across to Blodeuen.¹

“Also the confirmation which Meredydd ab Owen, by his charter made to the same Abbot and Convent, of all lands, churches, and possessions, which they had of the gift of his father, grandfather, great-grandfather, or of his uncles, or of the gift of other magnates or nobles of South Wales, in pure and perpetual alms, quit of all secular demands, to be possessed, and especially the land which is called Maerdrev,² Gwynionydd,³ Bryneyron,² Rhyd Owen,² Nant Cerdin, Cynbyd, Isallt, as by these bounds they are encompassed from Abercerdin⁴ in Teifi towards its source as far as Aberceuel,⁵ along the stream Ceuel unto its source,⁶ and from its source across unto Blaen Pant y Moch; Pant y Moch⁷ leading unto the trench, that trench leading to Clettwr;⁷ the stream Clettwr into its confluence with Menai, Menai towards its source at Gwaun Rhydd, thence unto the spring towards the highway from Blaen Nant Cadivor, and from that spring unto that way, and across that way to the little Moor, and from that Moor unto Bleiddbwl, and from that Pool straight to Blaen y Pansych, and through that Pant or dingle leading unto the

¹ These are the lands forming the grange of Gwyddgrug, see *ante*, p. 169, n. 2.

² Previously noticed.

³ Gwynionydd groes. Name of a district in the south of Cardiganshire, formerly including all the parishes adjoining the river Teivi as far as Cardigan. The castle now bearing the name of Pen Coed Voel is a mile and a half, north by east, from Llandyssil. Prince Rhys took it in 1164; and shortly afterwards, by arbitration, it was allotted to his son Rhys, its donor to the Abbey.

⁴ The conflux of the Cerdin with the Teivi.

⁵ This is a mile and three-quarters north from Abercerdin.

⁶ The source, at a place called “Y Gaer”, is about a mile and a quarter north from Abercevail.

⁷ From the Gaer, through Pant y Moch, eastwards unto the river Clettwr is nearly a mile and a half.

source of Nant Cadivor, by this stream descending to Aber y Ffynnon; thence along this Ffynnon, from its outlet up to its source, and thence towards the road nearest to the said source, and over that road towards the great stones lying in a field, from those stones across unto Caer Hyveidd, and from Caer Hyveidd unto Gwarderwen, and thence unto the spring, by that spring descending to the meadow in the valley, and thence towards Teivy; and as the bounds of Teivy are well known, unto Abercerdin, where the first boundary began.

“The land also of Moel Hedog,¹ as by these bounds encompassed. It is defined from Islwyn unto Cribin,² thence to the Cairn, thence by a ditch leading to the Crug, and from the Crug unto a cairn upon the hill, thence unto another cairn near Moel Hedog, thence to the white stone standing in the valley, thence to the source of Cathal stream,³ thence by the valley leading to a cairn,⁴ and from that cairn to the source of the Camnant,⁵ along this stream unto Clettwr⁶ stream, and from Clettwr to Islwyn.

“And the land of Porthodin,⁷ as by these bounds encompassed. From the sea along Hodin,⁸ towards its source unto stream, thence leading to its source, thence by the trench, and then across unto the further water ditch near the land of the sons of Morgant, that ditch leading to Nant-helyg⁹ trench, and thence along Nant-helyg to the sea. And the lands of the granges of Gwyddgrug and Brechin, according to all their bounds.

“Also the gift, grant, and confirmation which William

¹ Previously noticed.

² A village three miles north of Llanwnnen, on the road to Aberayron.

³ Blaen Cathal, about half a mile from the summit of Moelhedog.

⁴ Said to be Carn Wyn, a quarter of a mile south of Blaen Cathal.

⁵ Camnant source, half a mile south-west from Carn Wyn.

⁶ Clettwr is reached in another half mile.

⁷ Previously noticed.

⁸ Hodin, now called Howni, the river flowing through Aberporth.

⁹ Helig, a farm near Aberporth.

de Braose,¹ by the advice and consent of his wife and the good men of Gwent, by his charter made to the Abbot and Convent of the aforesaid place, of all the land of the said William of Coed Gorvynen and Rhib Goch between Gwenffrwd river and the trench which runs from Craig Rhys [in Usk], near Rhyd y Pistil, and the aforesaid trench extending to the top of Craig Rhys mountain, and thence to the Raven's Rock across the mountain, in wood and plain, in meadows and moors, under and above the earth, and the whole land in Hubert's Field, at the Little Skyrid,² in its divisions and bounds, in pure and perpetual alms. And his pasture of Telari for the use of the animals of their brethren who may stay in the aforesaid land of Gwent.

“Also the gift, grant, and confirmation which John de Braose,³ eldest son of William de Braose, lord of Gower, by his charter made to the Abbot and Convent of the aforesaid place, of that land which is called Gelli Wen, in its bounds and appurtenances, and that land which is called Gelli Thrim, between the trench descending from Gelli Wen as it runs into Lliw,⁴ and the stream which is called Lliw, with wood and plain, pastures, moors, and waters, and with every profit which can arise therefrom, free and quit of all secular demands for ever.

“Also the confirmation which the same John, by his same charter made to the Abbot and Convent of the aforesaid place, of the land in Gwent which they had of the gift of W. de Braose, his grandsire, to wit, Eueskyrid, and between Gwenffrwd and Llanwenarth,⁵ and the common pasture for the animals of the brethren dwelling in the land named, and freedom from any kind of toll in the land of the same John.

¹ See *ante*, p. 166. He was eldest son of Philip de Braose, and married Maud de Haya, otherwise Maud de St. Walery. He died 1212.

² Skyrid Vach, one mile east from Abergavenn.

³ See *ante*, p. 166. Lord of Gower. He married Margaret, daughter of Llywelyn, Prince of Wales, and died in 1231 or 1232.

⁴ The river Lliw, a tributary of the Loughor.

⁵ Llanwonnarth, one mile west of Abergavenny.

“Also the gift and grant which Gwion, Meredydd, and Llewelyn, the sons of Heylin, in perpetual alms made to St. Mary the Virgin and St. Augustin and the canons of the aforesaid place, of that land from Nantmawr¹ unto Coed Grug,¹ from Coed Grug unto the river Blodeiyn,¹ and thence to Gwenffrwd,¹ and where Nantmawr falls into Gwenffrwd in its woods, fields, pastures, and waters.

“Also the gift, grant, and confirmation, which the heirs of Madawg and Tudor, sons of Ivor, to wit, Madawg Vychan and Traharn, the sons of Howel, and Traharn Vychan, Iorwerth ab Tudor, and his sister Lucy, with their sons and coheirs on the side of Ivor ab Gwgan, by their charter made, in pure and perpetual alms, to the Abbot and Convent of the aforesaid place, of all the land which they have of the gift of Madawg and Tudor, their parents, at Brunus and Bryngwyn² and Llethrnant,³ according to their portion in the aforesaid lands as by these bounds encompassed. From the extremity of the meadow⁴ to Gilfach yr Eilun ditch in the bounds and terminations assigned between the heirs of Ivor and the heirs of Cynddelw; from Gilfach yr Eilun⁵ ditch to the stream,⁶ from the stream to the Wern⁷ along the ditch,⁸ the ditch being left towards its extremity, unto the three oaks that are in Cynan’s meadow; from the three oaks along the boundary till

¹ The Nantmawr unites with the Gwenffrwd close to the east of Pencadair in Carmarthenshire. Coedgrug is on the former, and Blodeyen joins the latter two miles before it reaches Pencadair.

² Said to be now divided into farms (Penllwyn Gwyn, Llwyn-gwyn, and Cwmgwyn), within the boundaries afterwards described.

³ A farm between Melingwm village and the river Cothi.

⁴ This meadow, called Dolhir, is said to be a field in Pant y Verddur farm, near White Mill, four miles and a half east of Carmarthen.

⁵ Now called Gilvach, Gilvach Berthog, and Gilvach yr Evel, and divided into two farms.

⁶ The Anell. It runs through Melin Wen to the Towy.

⁷ Werndrevi farm, close to Llanfihangel Church.

⁸ This ditch is said to be still traceable from Werndrevi towards Waen Rhydd.

its highest point; from this point take the land unto the stream, the stream being left, unto Waun Rhydd;¹ thence take the ditch running across Waun Rhydd, and walk below the Godor² unto the stream, the stream from Godor ditch unto Claudach³ (brook), along Claudach to the (river) Cothi, along Cothi to the extremity of the long meadow where the first boundary begins, in wood and plain, in pastures and moors, mills and fisheries, and in produces both upon the land and under the land, likewise with the common pasture of all their land for the animals of the aforesaid Abbot and Convent.

“Also the gift, grant, and confirmation, which Cynwrig of Wiston, and Cynwrig, Cynan, and the sons of Cynwrig Crach, by their charter, made in pure and perpetual alms, to the same Abbot and Convent, of all their share and the whole share belonging to Llewelyn Crach Coch and his heirs, in the field of Anwaered Cynan, to wit, three acres and a quarter of an acre and three perches at Gwern yr Ysbytty, and three perches at Bon yr Avallen in Brunus valley, and everything which to them belonged by hereditary right in the lands of Bryn Gwyn and Llethvarnad Isaf and Llethvarnad Uchaf.

“Also the gift and grant which Grono ab Gwyn by his charter made, in pure and perpetual alms, to the Abbot and Convent of the aforesaid place, of the moiety of the land which is called Cwmbleawg.³

“The confirmation also which Rhys ab Griffith by his charter made, in pure and perpetual alms, to the Abbot and Convent of the aforesaid place, of the land of the church of St. Michael at Penbryn,⁴ as by these bounds encompassed. From the cemetery of the same church, by the high street leading up to the cross; and from the cross by the same street leading to the ford in Beron, towards Porthwdni,⁴ thence along the Beron to the Saeth, and thence along the Saeth to the sea, on the

¹ A farm half a mile west of Llanfihangel Church.

² A farm near the last named.

³ Previously noticed.

⁴ All previously noticed.

other side from the cemetery, unto Hodnant, and from Hodnant unto the sea. Having ratified and confirmed the same for us and our heirs, as much as in us is, to our beloved in Christ, the Abbot and Convent of the aforesaid place, We do grant and confirm, as the aforesaid charters reasonably witness, and as the same Abbot and Convent and their predecessors have hitherto, the aforesaid lands, tenements, churches, and chapels, reasonably held.

“In witness whereof We have caused our letters patent to be made. Witness Ourselves at Westminster, the 24th day of March in the 17th year of Our reign.

“The gift, grants, and confirmations, aforesaid, also the gift, grant, and confirmation, which the heirs of Griffith and Traharn, the sons of Hoedliw, to wit, Cadivor and Llewelyn, sons of Griffith; Traharn Vychan, Iorwerth the elder, and Iorwerth the younger, sons of Traharn; the heirs also of Gwrgeneu Sais, to wit, Ivor ab Gwrgeneu, and Madawg Vychan his nephew; and the nephews of the same Madawg, to wit, the sons of Traharn and Howel, sons of Madawg ab Ivor, by their writing made, in pure and perpetual alms to the Abbot and Convent of the aforesaid place, of all the gifts of their parents, to the same Abbot and Convent made, of the land called ‘Chancellor’s Field’, with the wood adjacent, and with the bounds in the charters of the same heirs contained; We having ratified and confirmed for Us and our heirs, as much as in Us lies, to our beloved in Christ the now Abbot and Convent of the aforesaid place and their successors, do grant and confirm, as the charters and writing aforesaid reasonably witness, and as the same Abbot and Convent, the lands, tenements, churches, and chapels, aforesaid, now hold, and they and their predecessors have the same hitherto reasonably held. Our rights always being reserved. In witness, etc.

“Witness the King at Guildford, the 20th day of November.

“For a fine of forty shillings.”

No record remains as to the extent of the fabric of this Abbey, which derives its name from its situation, Tal-y-Llychau (the head of the lakes); but the names of the neighbouring fields would seem, as indicating the position of the various gates or entrances to it, to furnish a pretty accurate guide to the extent of the grounds forming its immediate precincts. These fields are--(1), Cae y Porth Sely, through which the ancient road to Abergorlech runs in a north-westerly direction from the Abbey; (2), Cae y Porth, which abuts on the ancient high road (now closed), called by old inhabitants the "Old London Road"; and (3), Cae y Porth Tywyll, at the north-east corner of which the road to Edwingsford, Llansawil, and Cayo, branched off from the last mentioned road. The area included between the points where these three gates or entrances presumably stood is about twenty-five acres. At the south-east corner of the last mentioned field stands the "Cross Inn", immediately contiguous to which is a small field still called "Mynwent Capel Crist", the site of one of the "ruined" chapels before referred to.

Of these chapels I have never heard anything that enables me to identify the sites of those called "Holy Trinity" and "Cyrhwm", beyond suggesting that the latter may be identical with "Cilwr"; but the site of that of "Mair", though described as in the parish of Talley, was undoubtedly situate in the parish of Llanfihangel Rhosycorn, about two miles and a half below Abergorlech, and where there still remains a farm belonging to the present Talley Church, called "Glan Capel Mair"; and the site of that called "Llanfihangel" is well known as Bank Llanfihangel, about a mile and a half to the south of the Abbey, in the direction of Cwmdy. The site of that called "Teilo" is also well known as having been situate on the farm of Brondilo, at the northern extremity of the parish; but there are now no structural remains at any of these places.

At the time of the dismantling of the old Abbey Church (about the year 1772), the great Abbey bell was

sold by the churchwardens and overseers of Talley to the Exeter Cathedral authorities. It remains in that Cathedral, and is still reputed one of the largest church bells in the kingdom. The names of neighbouring localities afford few suggestions as to the Abbey, except as before noticed; and in the instances of "Dablenaur" (the golden shrine?), the site of some cottages to the north-east of the Abbey, from which it is distant about a quarter of a mile; and "Banc y Paderè" (the mount of prayer), a rocky mount about two hundred yards further off, in the same direction, and where the road first afforded a sight of the Abbey; and that of "Y Groes", a farm situate about two miles to the north-west of the village, and in the parish of Llansawel, and still belonging to the Talley Church.

The endowments of the Abbey were undoubtedly very large, in lands comprising the whole of the lordship or manor of Talley, which includes the granges of Cefnblaidd, Traethnelgan, and Gwastade, in the parish of Talley; the grange of Cilmaren in the parish of Conwil Gaio, the grange of Llanycrwys in the parish of Llanycrwys, the grange of Brechfa Gothy in the parish of Brechfa, and the grange of Gwyddgrug in the parish of Llanfihangel ar Arth. These lands were at the Dissolution taken by, and still remain in the possession of, the Crown, the Queen being the Lady of the manor. They are, and immemorially have been, held as copyholds of inheritance by suit and service, now commuted into a small money fine and fealty, and are transferred by surrender and admittance, and not by deed.

This manor is one of the few, if not the only one, in South Wales in which the custom of Borough English prevails; the lands descending, in the event of intestacy or a general entail, to the youngest son as the customary heir; and the widow being dowable, in "free-bench", of the whole of her husband's lands during her chaste widowhood.

In addition to these copyhold lands, the possessions of the Abbey included other neighbouring lands, such

as Talley demesne, Mardy, etc., which appear always to have been freehold in tenure, as well as the tithes of Talley; all of which, together with the advowson of Talley, are now held by different persons deriving common title from the Abermarlais family. And these are probably a part of "the possessions" referred to by Mr. Rees as having been conferred on that family. It will also be seen by reference to the charter of Edward that the Abbey was largely endowed with other lands, notably the grange or manor of Brunus in Llanegwad, many lands of large extent in Llandilo Fawr, and several large tracts of land, embracing whole districts, in Cardiganshire; and the same charter shows that its ecclesiastical patronage was very extensive, comprising the churches in the greater part of the hundred of Troed-yr-aur, in Cardiganshire, a considerable number of churches in Carmarthenshire, and extending into Breconshire.

With reference to Mr. Malkin's remark as to the painting in the Hafod Library, I have often heard it mentioned as an accepted fact, that in addition to this painting (which was described to me as the altar-piece), all the records of the Abbey were deposited in that library, and were lost when it was destroyed by fire.

The local traditional lore in relation to the Abbey is somewhat meagre; but it has always been said that Henry VII slept there on his progress from Pembroke-shire to Bosworth, and a house in the village, which is near enough to the remains of the Abbey to have presumably formed part of it, is in very ancient title-deeds described, and is to this day known, as "The King's Court". The traditional story goes that on the previous night Henry slept at Court Henry, which is in the parish of Llangathen, about ten miles south of Talley, on the old road. Both places would be on the direct line of march from Carmarthen into Breconshire, and the intermediate distance would be about the limit of even a royal progress of those days. Leland's description of Abermarlais (which is on the same road,

four miles further on than Talley), as “in the middle way between Breknok and Caermardine”, would seem to lend an air of probability to the theory of the King having travelled by this route, and a further probability of his having availed himself of the hospitality of the Abbey (doubtless a fairly comfortable resting-place, unless the Abbot and his “white chanons” belied the clerical character of those days), may be assumed from the undoubted fact that the then Abbot was an ardent and influential supporter, and the confidential adviser, of Rhys ab Thomas, and must have held a not unimportant place in the councils of Henry.

I am not unaware that it has been hitherto received as an historical fact that Henry personally accompanied that portion of his army which marched through Cardiganshire, and Mr. Price, in his *Hanes Cymru*, says,¹ “Nid oes mynegiad am y cwbl o’i rwysc ond coffeir dau le yn y wlad honno yn y rhai y cysgodd : un oedd Llwyn Dafydd yn mhlwyf Llandissiliogogo lle y llettywyd ef a’i wyr yn anrhydeddus gan Dafydd ab Ivan perchen y lle i’r hwn y rhoddes Henri anrheg o Gorn-yfed ariangylchog a’r hwn sydd yn awr yn meddiant yr Arglwydd Cawdor. Y man arall lle y gorphwysodd Henri ydoedd Y Wernnewydd² yn mhlwyf Llannarth lle y derbyniodd lettygarwch gyfatebol iddei radd gan Ddafydd Llwyd perchen y lle.”

Assuming the absolute correctness of Mr. Price’s account, it would at first sight appear that my “traditional story” is necessarily incorrect; but I am inclined

¹ “There is no account of the whole of his route, but two places in that country are mentioned at which he slept. One was Llwyn Dafydd, in the parish of Llandissilio gogo, where he and his men were honourably entertained by Dafydd ab Ivan, the owner of the place, to whom Henry presented a silver-mounted drinking-horn, which is now in the possession of Lord Cawdor. The other place where Henry rested was Wernnewydd, in the parish of Llanarth, where he received hospitality befitting his degree from Dafydd Llwyd, the owner of the place.”

² Wernnewydd has ever since remained in the possession of the Llwyd family; and its present owner, who is, I believe, a lineal descendant of Dafydd Llwyd, is Mr. Robert Lewis Lloyd of Nantgwyllt, co. Radnor.

to think that a careful examination will show that both versions may be true, for the following reasons :—1. It is certain that Henry's forces moved in two divisions, one marching through Carmarthenshire, and the other through Cardiganshire. 2. The progress of the two armies on their almost parallel line of march, must, from the nature of the country, the comparative sparseness of its population, the difficulty of providing and transporting supplies for such a number of men, and above all, from the fact that each contingent seems to have received continual local contributions to its force, which probably caused frequent delays, have necessarily been very slow. 3. The distance between Talley and the corresponding point of the Cardiganshire line of march would not have been more than from fifteen to twenty miles; and 4, it seems not unlikely that the King should, during any temporary halt, have crossed over to do honour to or to consult the Abbot, and should have rejoined the Cardiganshire contingent, and have, before or afterwards, slept at the places mentioned by Mr. Price; and assuming the possible correctness of this theory, it has the advantage of reconciling the two accounts without injury to either.

I do not, however, care to claim this advantage for the only other traditionary story I have to tell, namely, that Dafydd ab Gwilym was buried in the precincts of the Talley Abbey, and not, as is commonly received, at Ystrad Flur. This has always been traditionally alleged to have taken place here; and my father, who died in 1848, being then sixty years old, told me that he had heard it often asserted by my grandfather and many others; but that they were not agreed as to the exact spot of his interment, some alleging that it was at the old yew-tree¹ now standing in the churchyard, and others that it was at a very old oak-tree there, which has since decayed, but which I well remember, and on the stool of which a younger tree is now flourishing. The distance between the two trees is hardly a dozen

¹ "*Hardd Laswen Ywen.*" Iolo Goch, *post*, p. 185.

yards, and that discrepancy seems, therefore, unimportant; and as to the actual fact, the following extracts from the Iolo MSS. appear to afford very strong, if not positive, proof of the correctness and truth of the local traditionary story; and I think I may fairly claim for my native place, shorn though it is of its ancient glory, the distinction of being the burial-place of this distinguished poet:

“Gwilym Gam, of Llanbadarn Fawr in Ceredigion, the son of Dafydd, the son of Howel and Ardudfyl, the daughter of Gwilym Vychan of Cryngae in Emlyn, were the parents of Dafydd ab Gwilym the poet. . . . His mother died the day he was born, which event is said to have taken place in 1300. His father married again; but Dafydd ap Gwilym hated his stepmother, and therefore went to his uncle, Ifor Hael, in Glamorgan-shire, with whom he long resided, being much beloved and respected. . . . After the death of his uncle he went on his travels, to wander over Wales, extending his rambles to Mona and Caernarvon, and revisiting Glamorgan at times; but at the death of his father he went to his patrimony at Bro Ginin in Llanbadarn vawr. By this time he was somewhat advanced in years. Before he had resided there for any great length of time he retired to the Abbey of Tal y Llychau, where he experienced high welcome and respect, and where he died an old and far-famed poet, and was buried during the Christmas holidays, in the fortieth year of the reign of King Edward III.

“Dafydd ab Gwilym spent some portion of his latter years at the Abbey of Tal y Llychau, where he died and was buried in the time of King Edward III, says Thomas Jones of Tregaron’s *Book of Pedigrees*.—John Bradford.”

“*Englyn ar Feddfaen D. G. ym Mynwent Tal y Llychau.*

“Hardd Laswen Ywen Llwyn Eos Dyfi
Mae Dafydd i’th agos
Mae’n y pridd y gerdd ddiddos
Diddawn yw pob dydd a noŵ.

“Iolo Goch a’i Cant.”

*“Llyma Englynion Marwnad Dafydd ab Gwilym y Prydydd.
(Hafod MS.)*

1. “Dafydd a wnae gerdd Dafawd yn goflaid
O'i gyffym fyfyrdawd
Aeth i fedd eithaf addawd
Mawr yw ein briw marw ein brawd.
2. “Wylwn a chwynwn och i ni mor wael
Marwolaeth Saer cerddi
Ni cheir Awen Ddadeni
Mwy ar waith yn ein iaith ni.
3. “Am Dafydd gelfydd goelfin praff awdwr
Prophwydawdd Taliesin.
Y genid ym Mro ginin
Brydydd ai gywydd fal gwin.
4. “Mil meddant trichant trwy ochain irad
Wyth eraill a thrugain
Marw y bu Prydydd mirain
Mab Gwilym gerdd-edlym gain.
5. “Ym medd y gorwedd a'r garreg arnau
Mawr ernych gloyw ofeg
Accw yn Ynys cain warreg
Lle uch dwr Tal Llychau deg.

“Hopcin ap Thomas ap Einon o Ynys
Dawy ai Cant, 1380.”

The truth of these statements has not, as far as I can ascertain, been impugned; and it would seem very unlikely that Thomas Jones of Tregaron, writing in the immediate neighbourhood of Ystrad Flur, would have accorded to Talley the honour of being the poet's resting-place if there had been any ground for assigning it to the former place. In addition to this, the dates given furnish a strong presumption of their correctness, for Iolo Goch was a friend and contemporary of Dafydd ab Gwilym, whom he undoubtedly survived, while Hopcin ab Thomas must in 1380 have been writing at a time when the facts of the case were recent, and well remembered.

I have only to add that the Abbots and their canons seem to have enjoyed at least the society of the fairer sex, as the Abbesses of Talley are more than once men-

tioned, though I do not find reference to any sisterhood. These ladies appear to have been chosen from the principal families of the county, as the Edwinsford MS. contains the following entry: "Gwaithvoed ab Gwlyddon, lord of Cardigan, Powys, Gwent, and Gwynfe, d. 950. He was the father of Gweristyn, Prince of Powys, Ednowen, Bishop of Llanbadarn fawr, and Christiana, Abbess of Talley"; and the last Abbess is said, with singular fitness, to have been a lady of the house of Dynevor.

D. LONG PRICE.

Talley House. 1878.

We are enabled to add two illustrations of the history of Talley Abbey: one is a view of the existing remains, from a drawing and engraving by Mr. Worthington Smith, to whom the Society has for some years past been indebted for so many accurate and therefore valuable records of Welsh antiquities. The view gives a portion of the great central tower, which from the general character may be of late thirteenth century work; but from the entire absence of all architectural details, this suggestion is more or less conjectural. As the last remains of the Abbey Church, they have a certain interest; and as the present ruin may vanish any day, it is desirable to preserve their memory in the Journal of the Society.

The other illustration is that of the Abbey seal, the matrix of which was found in Wymondham in Norfolk, where are also the remains of the fine Priory Church dedicated to St. Thomas à Becket and the Virgin, and which now forms the parish church. Some communications may have existed between the two houses, which may, perhaps, account for finding the seal of the Abbot of Talley so far east. It is now the property of Mr. R. Fitch, the well known archæologist of Norfolk. The details show that it is of the fifteenth century. The Agnus Dei occupies nearly the whole of the seal; the

only recognition of the Virgin being “*Ave Maria*” in small letters beneath the lamb, and above the half-figure of the ecclesiastic. She is, however, further distinguished by the two tall lilies rising from vases, as well as by having her name on the seal, an honour not conferred on St. John. The inscription, at full length, is S. ABBATIS ET CONVENTUS MONASTERII BEATÆ MARIE DE TALLEY. It is noticed in the Norwich volume of the Archæological Institute, p. xviii.

ED. *Arch. Camb.*

THE SUPPOSED MUSICAL INSTRUMENT, CARDIGANSHIRE.

AFTER the notice of this curious article had been printed in a former number, it was ascertained that a similar one had been described in vol. vii of the *Ulster Journal*. This discovery makes more than doubtful the conclusion that the article was in any way connected with music. It is true that after many inquiries of farmers, peasants, and others, made by Mr. Davies of Froodvale, the only result obtained was that it was thought to be some kind of musical instrument. Mr. Davies appears to have been of the same opinion, in which also Professor Westwood agreed. Under these circumstances the writer of the notice endeavoured to show that this opinion was probably the correct one, although he intimated that the question was not free from doubt.

The volume of the *Ulster Journal* in which the notice occurs was printed in 1839, and it is stated that shortly before that time the discovery of an “antique wooden implement” was made. It is described as found embedded in a solid bank of turf at a depth of 4 ft. from the surface, the bog extending downwards to a very considerable depth, no trace of any other article was found near it. The bog is in the townland of Coolnaman, in the parish of Aghadowey, in the county of

1.



2.



1. SUPPOSED MOULD FOR TURFS (IRISH).

2. DO. BOTTOM OF THE MOULD.

A. GORE. DEL.

3.



4.



3. CARDIGANSHIRE SUPPOSED MOULD RESTORED.

4. BRICK OF CLAY, FROM THE IRISH MOULD.

Derry. Its dimensions are, in length, 41 inches, in breadth across the centre, $7\frac{1}{2}$ inches, the depth, $2\frac{1}{2}$ inches. On comparing it with the one found on the farm of Nant-y-Vast, in Caio parish, their dimensions are almost the same, except as regards the length, which is only 29 inches against 41 inches, while from the appearance of the ends it is evident that these were their original lengths. The Irish instrument, however, is, as will be seen, in a much more perfect condition, and, moreover, differs in an important particular. The circumstances, however, under which they were found are so unlike that the present difference between the two is easily explained. The Cardiganshire one had been thrown aside on the mountain by the man who was digging peat. There it seems to have remained some time, until fortunately discovered by Mr. Davies. The Irish one was found 4 feet deep in solid turf, and seems to have been immediately taken care of as something remarkable, for it does not appear that any portion of it has been lost. The great difference in the lengths is still unaccounted for. It may be an accident, or the result of local fashion. On the back of the Welsh implement a rude St. Andrew's cross is cut, evidently intended to be the owner's mark. Nothing is said about a similar mark on the Irish one. But the most important difference between the two is the fact that the Irish one has a lid, which moved up and down on a kind of hinge, formed by small projections fitting into corresponding hollows. There is a small hole in the face of the lid, probably fitted with a peg or knob, by which it was lifted up. In this case the lid does not shut quite close at present, although originally this was clearly not intended, for otherwise it would have been of small use. This lid is wanting in the Welsh one, which, however, has the hollows which once received the quasi hinges, and which are clearly shown in cut No. 3.

The writer of the notice in the *Ulster Journal* was well aware that some arrangement was wanted, for

he says, "These hinges have no doubt been kept in their places by some part of the wood above them, which is now lost;" but, as far as can be judged from the drawing, no such loss of the upper part has taken place, nor is it easy to see how the lid could be secured by any such arrangement. But on reference to cut No. 3 the difficulty is easily removed, for on each side of the lid is a hole pierced through the edge, just over the hollowed groove. A peg passed through this hole would keep the tenon or hinge in its place; but in the figure of the Irish article these holes are not shown, nor are they alluded to in the description of it; while, on the other hand, it is suggested that the provision for securing the hinges was in a portion of the implement now lost. The drawing does not, however, confirm this supposition, as the sides appear to be nearly the same as they ever were. There is certainly a difficulty in this instance which does not occur in the Welsh case, for arrangements are made for this very purpose of securing the hinges. There is also another difference between the two which has to be explained, for in the bottom of the Irish article, at each extreme end, a small hole has been pierced, evidently for the draining off of the water or thin liquid pressed out by the lid, whereas the Welsh one has no such provision. Perhaps the bog was not so liquid as that of Coolnaman Hill, and therefore the same necessity for these holes did not exist. Those who are well acquainted with this part of Caio parish may be able to judge as to any indications of *flow peat* having once existed. With the exception of these two minor differences, the implements are so similar that no one can doubt that they are both intended for the same purpose. In both, at the same distance from the ends (and similarly placed as regards the "hollowing out or cutting away of the solid wood", see p. 6, or the "hollow grooves" of the Irish account) are the lateral corresponding holes, as shown in the cuts 1 and 3. These are supposed by the writer to have received a rope, serving as a handle to carry the imple-

ment from place to place, but a more probable explanation will be found below. The implement, when used, must have been placed on a flat stone or board, and then filled; the more liquid part being drained off, the remainder would acquire a certain amount of solidity. The next thing to be done was to lift up quickly and carefully the wooden frame, so as to disturb the moulded peat as little as possible. No plan seems better adapted than the making use of pegs, by which the frame is lifted up with the greatest facility; and it is for this purpose that the hollow grooves seem to have been cut out, to admit the insertion of fingers under these pegs. The frame being lifted up, the brick of pressed peat is then removed on the board or flat stone, to where it is to be dried, or, if firm enough, it may have been carried away without the board.

Peat bricks are still made in Somersetshire (and probably elsewhere) to the present time, but the moulds in this case are similar to those now used in brick-making, being mere oblong boxes without bottom or tops. The experiment was made in the case of the Irish example with wet clay, and the result was a well formed brick, as given in cut 4. The same has been done with the Welsh one, with a mixture of green sand and clay, and the result is a similar one.

The description of the bog at Coolnamar will not apply to the district of which Caio may be called the centre. It is thus described in the *Ulster Journal*. "It is a hill which gives its name to the townland, of considerable height, and entirely cultivated, but it is surrounded at its base by a bog of unknown depth, and which evidently occupies the site of an ancient lake. On that side of the hill where the implement was found the turf has become quite solidified, and forms a dense black mass to the surface. On the opposite side, however, the bog is still in a very soft state, both on the surface and to some depth below. It is probable therefore that the entire district was in the same state when the implement was in use. If this conjecture is accepted,

a connection may exist between the peculiar shape of the instrument and the fluidity of the peat. If the peat at the same period was formerly in Cardiganshire not very different from what it is at present, there would be less necessity for the small drain-apertures which are wanting in our implement.

If the two articles are, then, of the same nature, the musical theory must be given up; but the disappointment will be more than made up by the discovery (thanks to our Irish cousins) of an unknown implement of domestic economy, and of what is hoped will be considered a satisfactory explanation of the Nant-y-Vast riddle. It is probably unique as regards Wales; and it is all the more important that it should be deposited in some safe resting place, and not removed to an unknown and distant spot. It will, therefore, give no little satisfaction to know that Mr. Davies has most kindly presented it to the authorities of St. David's College, Lampeter, to be added to their museum, whither it is to be hoped other Cardiganshire relics of interest may sooner or later find their way. But, however that may be, public thanks are due to Mr. Davies for setting such an excellent example to Cardiganshire men.

Cut No. 1, side-elevation of the Irish mould.

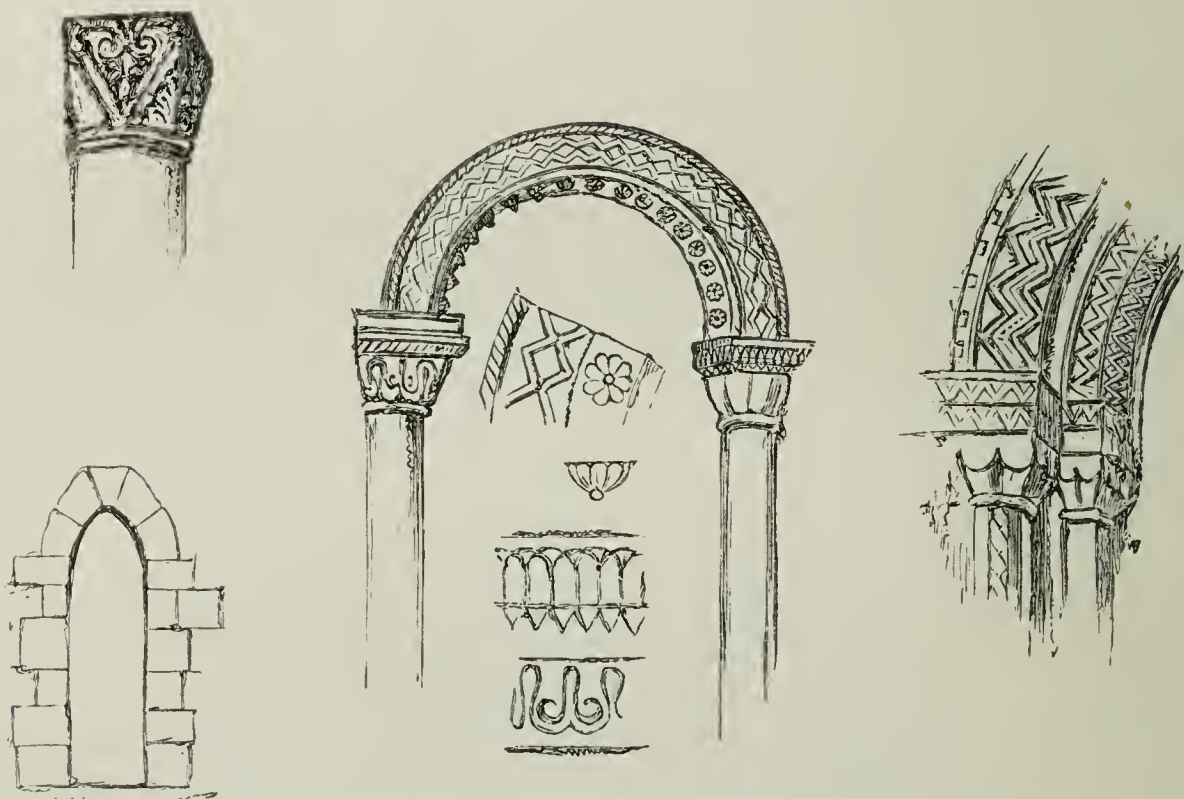
Cut No. 2, bottom of the same.

Cut No. 3, the Welsh one filled with lid, pegs, etc., from a drawing of Arthur Gore, Esq.

Cut No. 4, moulded clay from the Irish implement, and similar to the Welsh one.

E. L. BARNWELL.





MALPAS CHURCH, MONMOUTHSHIRE.

MALPAS CHURCH, MONMOUTHSHIRE.

THE small but highly interesting little church of Malpas having been rebuilt, I have thought that a sketch of it, made about thirty years ago, in its pristine condition, might be acceptable to the members of our Association. The church was originally the chapel of the Cluniac establishment for two monks, and is described by Coxe (*Tour in Monmouthshire*, i, p. 78) as worthy of being visited by the antiquary, as one of the most ancient religious edifices in the neighbourhood. It was a small oblong building of unhewn stone, with a bell-cot having two apertures for bells at the west end. The doorway in the middle of the west front of the building, with a window above, and the stone frames of the other principal windows, as well as the arch which separates the chancel from the church, were all rounded, and were described by Coxe as “decorated with friezes of hatched moulding, denticles, and receding columns, peculiar to the Saxon and Norman architecture. The arch of the southern window, which seems to have been a doorway, is more elegantly ornamented, and embossed with roses, not unlike the Etruscan style. All the columns, which are mostly of a rude form, have dissimilar capitals and shafts,—a striking feature in Saxon architecture. Four modern Gothic windows have been introduced into the stone frames of the original apertures.”

The accompanying figures represent the church seen from the west. The doorway was doubly recessed, the columns with cushioned capitals, and the arches ornamented with various zigzag mouldings, as shown in the detailed figures on the right side of the lower part of the page. The west window was of a similar character, but only once recessed. The capital of the north shaft of this window was ornamented with foliage formed

within triangular spaces, as shown on the left side of the page, being very similar in design to the ornamentation of the capitals of the arch at the entrance of the Lady Chapel in Llandaff Cathedral. On the south side of the church was the doorway, partially blocked up, and made into a window, represented, with its details, in the middle of the lower part of the page. The capital of the left hand shaft was decorated in a peculiar manner, as shown, detached, in the lowest central figure, whilst the capital of the right hand shaft was plain, and the top of the capital was ornamented with incised lines forming a small interlaced arcade, terminating below in a row of zigzag lines. The face of the arch was also decorated with opposed zigzags formed of double incised lines forming a series of lozenges, and the under surface of the arch with seventeen eight-leaved rosettes. The outer moulding of this arch was formed into a thin cable. The east window of the chancel was round-headed, and simply splayed on the inside. The outside of the window on the north side of the chancel is shown in the lowest left-hand figure, being slightly pointed at top; but within the church its top was rounded, and it was splayed internally with slightly ornamented columns.

At the time of my visit, the old plain font, removed from its base, stood in a corner of the chancel, filled with lime and other rubbish.

It is to be hoped that the very characteristic architectural features above described have not been sacrificed, and that they have been worked into the new church. On the north-west of the church is a fine yew-tree, partly shown in my sketch, with a seat round the bottom of its stem.

I. O. WESTWOOD.

Oxford. 23 May 1879.

THE CELTIC ELEMENT OF THE ENGLISH PEOPLE.

PART I.—HISTORICAL.

I PROPOSE in this paper to discuss a question that has often been mooted, and as often determined by one of those *idola tribus*, or prejudices of race, which Lord Bacon notices as fatal to a true induction. The question is this, Is the English people formed to a considerable extent, or to any extent, of Celtic elements; or is it formed of Teutonic races, with an admixture only of Scandinavian and Norman blood? I hope to show that it is formed, to a very large extent, of Celtic elements, and to prove this proposition from historical and philological sources in such a manner as to determine finally a question which is of great interest to Celt and Teuton alike.

And here, in the first place, I protest against a decision of this question, on either side, by a mere impassioned denial, or assertion, unaccompanied by proof. In this respect the Teutonic pride of race has been more self-asserting and dogmatic than that of the Celt. It has insisted, by mere assumption, that there is no Celtic element in the "imperial race" that has spread itself over the most distant parts of the earth by colonisation and conquest, and will probably become, for an indefinite period, the dominant race of the world. It has been generally assumed by English historians that when the Saxons and Angles conquered this country, they destroyed without mercy its Celtic inhabitants; and if some escaped the edge of the sword, they fled into Wales or Cornwall, leaving the soil to the possession of a pure Teutonic stock. This was assumed to be a truth so manifest that it did not need any argument in its support. The statement was made so often,

and so confidently, that it became at length a kind of historical axiom which could not be doubted, except by one who was too prejudiced by national vanity to receive the truth. Nor was this all. Some, with Pinkerton, have gone further than destroying the Celtic races in England; they simply ignore them. There were no Celtic tribes here at any time; or, at least, not when the Romans invaded the land. They were merely an offshoot of the great Teutonic stock. This assertion has no other foundation than the fact that some words assigned to this race are like other words that are found in the Teutonic languages; and as, therefore, they could not belong to any Celtic race, such tribes or peoples did not exist here.¹ This theory would hardly deserve a passing notice if it had not received, in part, the support of more distinguished writers. It is quite baseless in fact, and would probably not be asserted by any writer now, on account of the fuller knowledge we possess of the Celtic races and their languages. We know now that the Celtic tongues belong to the great Aryan family, of which the Sanskrit is the oldest representative, and that they have many points of contact with other languages of the same stock, including the German, from the fact of a common descent from a primitive Aryan source.

Equally groundless is the theory which assumes that the Celtic tribes in England had been destroyed or absorbed by the Roman colonists to such an extent, that by the term Britons we are only to understand a Romanised race in which all features of a Celtic population had been lost. There is no evidence that the Romans affected the position of the original Celtic races

¹ That is, in Loegria, the country between the south coast and the Humber, extending westward to, or nearly to, the Severn. The question resolves itself into two parts: (1). Were the Loegrians an offshoot of the Gallic Belgæ. (2.) Were the Belgæ a Celtic or Teutonic race? The truth seems to be that the Belgæ, who had some settlements in the south, were a Celtic people; but that they had been invaded, and pressed onwards in part, by a Teutonic race.

to any considerable extent ; or more, in fact, than our occupation of India has affected the native races there.

We may, then, assume that when the Teutonic invasion of the land began, the country was occupied by tribes or peoples that, with the exception of some Saxon settlements on the eastern coast, and semi-Roman inhabitants of the large towns, were purely of Celtic origin. The question then is, What was the ultimate fate of this Celtic race, when the land was finally conquered and possessed by its Teutonic invaders ?

The answer given to this question by modern historians is not in all respects the same. "The English conquest", says Mr. Green, "was a sheer dispossession and slaughter of the people whom the English conquered. In all the world-wide struggle between Rome and the German invaders, no land was so stubbornly fought for, or so hardly won. The conquest of Britain was, indeed, only partly wrought out after two centuries of bitter warfare. But it was just through the long and merciless nature of the struggle, that of all the German conquests this proved the most thorough and complete. At its close Britain had become England,—a land, that is, not of Britons, but of Englishmen. It is possible that a few of the vanquished people may have lingered as slaves round the homesteads of their English conquerors, and a few of their household words (if these were not brought in at a later time) mingled oddly with the English tongue. But doubtful exceptions such as these leave the main facts untouched."¹

I hope to show that by a voluntary union of some of the Celtic inhabitants with the Teutonic invaders, by treaties of peace, by the imperfect conquest of some parts of the country, and by intermarriages, the native Celts occupied other positions besides the only one here assumed, that of slaves ; and that the Celtic element in our language (chiefly in our dialects) is so large in

¹ *History of the English People*, by J. R. Green, pp. 9, 10.

amount as to refute absolutely the assertion that only a few of the Celtic inhabitants survived. A higher authority, Professor Stubbs, has maintained the same view in general, but with some modification as to details. "In the country", he says, "especially towards the west and the debatable border, great numbers of Britons may have survived in servile or half-servile condition. Some few of the greater men may have made, and probably did make, terms for themselves, especially in the districts appropriated by the smaller detachments of adventurers, and the public lands of the new kingdoms must have required native cultivators. But all these probabilities only bring out more thoroughly the improbability of any general commixture or amalgamation of the races....It is impossible that such a commixture could have taken place without leaving its traces on the language or the religion."¹ He also denies that intermarriages could have been formed between the races, on account of the German customs or laws. But whatever may have been the custom in Germany, we have historic evidence that such intermarriages did actually occur, through the force of circumstances. Layamon tells us, in his *Brut*, that Cadwalla, having formed an alliance with Penda, became King of all the Angles,² then married Helen, the sister of Penda, and brought her to London, where he held his court. He had a son, called Cadwalader, and, says the chronicler, "he wes Penda suster sune" (the son of Penda's sister). Vortigern married the Saxon Rowena, and Nennius tells us that King Oswy had two wives, one of them being Riemmelth, daughter of Royth, son of Rum;³ and that Egfrid made war against his *cousin* Brudei, King of the Picts. It is also certain that the many feminine and children's words found in our language prove that such intermarriages must have been common.

¹ *Constitutional History of England*, pp. 62 and 64.

² Layamon's *Brut*, iii, 260, 270, 278.

³ Nennius, p. 412, Bohn's *Six O. E. Chron.*

On the other hand, Professor Pearson maintains decidedly that the Celtic races were neither wholly destroyed nor enslaved. "The permanent quarrel", he says, "between civilised men and barbarians, between the Romanised population of the cities and the native tribes of the country, between the Loegrians of the east and the Cymry of the west, had been the primary cause of the Saxon invasion and conquest. But independently of this, the Saxons were a stronger race physically than their enemies." He then mentions other causes that contributed to the success of the Saxons, and adds, "It is not wonderful, therefore, if the Saxons triumphed. But...the desperate courage with which the Britons bore up, at least in Wessex and Northumbria, against repeated defeats, is evidence of the high qualities of the race. They obtained their reward in the liberal terms which were granted them by the conqueror; for the common belief that the Keltic population of Britain was exterminated, or driven into Wales and Brittany by the Saxons, has absolutely no foundation in history."¹ He admits also that the names of some of the Saxon princes imply intermarriage with the natives.

In the *Student's History of England*, published by Murray, a similar opinion is expressed. "Nothing can more evidently show the completeness of the conquest made by the Anglo-Saxons than the fact that their language forms to this day the staple of our own; but with regard to their treatment of the conquered land, and their relations towards the natives, we are almost entirely in the dark. It is usually stated that the Saxons either exterminated the original population, or drove it into the western parts of the island; but there are good reasons for believing that this was not completely the case, and we may conclude from the Welsh traditions, and from the number of Celtic words still existing in the English language, that a considerable

¹ *Early and Middle Ages of England*, by C. H. Pearson, M.A., Prof. of Mod. Hist., King's Coll., London, p. 60.

number of the Celtic inhabitants remained upon the soil as the slaves or subjects of the conquerors."¹

No one was better acquainted with the social condition of England during the Anglo-Saxon rule than the late Mr. Kemble, and his researches caused him to doubt the correctness of the common idea, that the Celtic race was either exterminated or driven out of the land. "In the earliest period", he writes, "when our documentary history first throws light upon the subject, there are still found names unintelligible to the Teutonic scholar, not to be translated or explained by anything in the Teutonic languages,—nay, only to be understood by reference to Cymric or Pictish roots,—and thus tending to suggest a far more general mixture of blood among the early conquerors than has generally been admitted to have existed." And again, "I will not close this paper without observing that a strict application of Celtic philology to the names which occur in our earliest history would probably supply unlooked for evidence of a much closer and more friendly intercourse than we at present anticipate between some classes of the Britons and their Saxon invaders. I earnestly recommend this inquiry to such members of the Archæological Institute as are capable of undertaking it, for the real position of the aborigines during the Saxon rule is a most important element in the induction as to the growth and tendencies of our national institutions."²

Mr. Kemble has not over-rated the importance of this inquiry, for differences in the national temperament, and in modes of thought and action, from those of more purely Teutonic peoples exist, and must be assigned to a Celtic admixture chiefly ; both the Danish and Norman elements being from races that were closely allied to the Saxons and Angles, and exhibiting the same charac-

¹ P. 29. The question is further considered in an Appendix, where especial reference is made to a paper on the races of Lancashire, contributed to the *Transactions* of the Philological Society in 1855.

² Arch. Inst., 1845, pp. 5, 22.

teristic marks derived from a common ancestry. He might have added that these Celtic names—names, too, of persons occupying a high social position—are found in documents of the latest as well as in the earliest period of the Anglo-Saxon rule, as I shall afterwards show. The inquiry to which he invited attention has not, I believe, yet been taken up by any member of the Archæological Institute, or by any other society.

Before offering the evidence that I have to lay before you, I wish to correct two errors which commonly prevail with regard to the Celtic races in England. The first is, that they were all of the same tribe or division of this race as the Cymry, or Welsh, in the present sense of the word; and the second, that the Celtic tribes in England were in the fifth and sixth centuries all Christianised, and that therefore the contest between the Celt and the Teuton was universally one of religion as well as of race. There were, however, many different Celtic tribes in England, and Christianity was certainly not universally prevalent here at that time. The dialectic words of the eastern counties, from the Thames to the Humber, and even further north, show that the tribes who possessed this part of the country were nearly allied to the Gaelic or Irish race, and we can thus understand how the Scottish missionaries could preach with success in this part of the country. It is evident that they were preaching to a kindred race. On the north and north-west lay the kingdom of Cumbria, including Cumberland, Westmoreland, and Lancashire, and this part was occupied by a Cymric population. On the extreme south were the Belgic settlements, probably formed by a Celtic tribe which took refuge here when the Low Germanic races took possession of their country. The proper Loegria, which was nearly conterminous with the Roman province of Flavia Cæsariensis, was inhabited by a race allied in origin to the Cymry, but sufficiently distinct to have a separate national or tribal life, with its usual divergences of thought and action from other nations or tribes.

All the evidence we possess with regard to the religious condition of Loegria in the fifth century, is in favour of the assertion that the people had not universally accepted the Christian faith. In the beginning of the fourth century the martyr Alban was a pagan when he received into his house the Christian priest who had fled from the persecution of the emperors Diocletian and Maximian. At a later period we have evidence that the town of Verulam, or St. Alban's, was still pagan to a great extent, for the worship of the sun-god was still practised with rites of an imposing and costly kind. Christianity was probably introduced into Wales, as the Welsh traditions affirm, by Bran, the father of Caractacus, when he returned from Rome, where he had been taken as a prisoner of war. But even in Wales it was not universally prevalent so late as the fifth century, for Brychan and his family "shewed the faith in Christ to the nation of the Cymry wherever they were without the faith";¹ and yet the history of the Church among the early Britons centres in the Welsh tribes. There is scarcely a single Christian saint or hero, except Alban, whose name has been carried down to posterity, that did not belong to the Cymric race. We have no record of any bishops in England at this time, except the Bishops of London and York, unless, perhaps, a bishopric at Lincoln be added. York, too, was not in the proper Loegria. When Augustine held his conference with the British bishops, he was met, it is said, by the Bishops of Worcester, Hereford, and Chester,² with other bishops holding sees in Wales; but the former were all in or near the Cymric terri-

¹ Williams, *Eccles. Ant. of the Cymry*, p. 113.

² It is not certain that these bishoprics existed at that time. It is probable that there was one in Herefordshire. There was a British bishop at Gloucester at this time; and in Somerset there was one as late as the reign of Ina, A.D. 688-725. (*Eccles. Ann. of the Cymry*, p. 209; Rees, *Essay*, p. 293.) Layamon says that when Augustine came there were seven bishops in the land, besides an archbishop at Caerleon; but he does not mention the names of the bishoprics. (*Brut*, iii, 191.)

tory, and were probably of the Cymric race. We do not read of any bishopric between Hereford and London, or between Chester and York. There were certainly Christians, probably many, in Loegria at this time, for we are told that the Saxons in their first onset destroyed Christian temples, which Ambrosius, when he had turned the tide of conquest against the Saxons, ordered to be rebuilt at the national expense. But the facts already given, and many others of the same kind, lead us to the conviction that a portion of the population, chiefly, perhaps, in the country districts, adhered to the heathen worship of their fathers.¹

In examining the question of the relation of the Celtic tribes to their Anglo-Saxon conquerors, it is only reasonable and just that we should consult the Celtic traditions on the subject. It is impossible, of course, to have any Loegrian history or tradition on the question, whether we adopt the theory of the extermination of the race by the Anglo-Saxons, or that they were finally absorbed by them. But records exist that were written by the Cymry, which throw some light upon it. Here we shall be met by the objection that the Welsh Triads have no value as historical evidence, because we have no proof that they were written at the time when the events are said to have occurred, or even near to this time.² But from the fifth to the eighth century we have no evidence whatever of this

¹ Mr. Nash, in his *Taliesin*, denies the existence of any traces of paganism. In this he is mistaken. Even in the ninth century the Saxon kings had to forbid heathen rites and magic (*dry-craeft* or Druidism) under heavy penalties. (Pearson, *Early and Middle Ages of England*, p. 49.)

² The Welsh had, however, historical songs and writings which were ancient in Henry II's time. Giraldus Cambrensis tells us that Henry II heard of the deeds of Arthur "from an ancient historical singer". Girald was born in 1150, and he says expressly that "the Cambrian bards and singers or reciters have the genealogy of the aforesaid princes in their *ancient and authentic* books written in the Welsh language." William of Malmesbury, who lived in the same century, confirms this testimony. He uses such expressions as "Legitur in antiquis Britonum gestis", "Hæc de antiquis Britonum

kind, except so far as the history of Bede records events that happened in his lifetime. The *Anglo-Saxon Chronicle*, or the *Chronicle of Ethelwerd*, is equally devoid of any historic certainty, and Lappenberg has spoken of the entire want of historic criticism on the part of Bede. He might have added also that Bede's strong personal dislike of the Celtic races and their customs has often led to merely partisan and unjust statements, or to a withholding of facts that might tell in favour of at least one of these races, the Cymry, whom he terms, in consequence of their patriotic opposition to the Saxons, an "accursed race" (*gens nefanda*). The Welsh triads represent only the national traditions; but in this matter we may give them acceptance on account of their preciseness of detail, and from the strong impression that the main events of their long, and not always unsuccessful, struggle against their invaders must have made upon the national mind. These triads declare that the Saxon hosts won their triumphs, or were greatly assisted to win them, by treachery on the part of some of the midland and northern tribes. We know that the Picts, at least, often united with the Saxons or Angles against these tribes, who were partly of the Cymric race; and it is very probable that the Loegrians also were not friendly to the Cymry. We hear of fierce battles between the two nations, and hence can more readily believe that they sometimes allied themselves to the foreign race, and became, as these triads declare, "as Saxons".¹ The forty-fifth triad records "the three arrant traitors who were the cause by means

libris sunt." He says that Henry II often heard of the deeds of the Britons from historical singers ("cantoribus historicis"). We may infer then that there were in the twelfth century Celtic writings as old as the ninth century at least: they were probably older, for we read of Celtic versions of the Bible or Psalter at a much earlier period. (Turner, *History of the Anglo-Saxons*, iii, 518.)

¹ See the elegy of Llywarch Hen on Cynddylan :

"The hall of Cynddylan, how gloomy its roof
Since the Loegrians have destroyed
Cynddylan and Elvan of Powys."

whereof the Saxons took the crown of the Isle of Britain from the Cymry. One was Gwrgi Garwlwyd", who is described, we may hope unjustly, as a cannibal. He carried off, doubtless, in his forays both "male and female of the young"; but it does not follow that he devoured them. We are told that "he and his men united themselves with Edelfled" (probably Ædelfrid or Ethelfrith, who began to reign A.D. 593). "The second was Medrawd, who gave himself and his men to be one with the Saxons, for securing to himself the kingdom against Arthur; and by reason of that treachery great multitudes of the Loegrians became as Saxons. The third was Aeddan, the Traitor of the North, who gave himself and his men, within the limits of his dominions, to the Saxons, so as to be enabled to maintain themselves by confusion and anarchy under the protection of the Saxons.¹ And because of those three arrant traitors the Cymry lost their land and their crown in Loegria; and if it had not been for such treasons, the Saxons could not have gained the island from the Cymry."²

The seventh triad asserts that "there were three invading tribes that came to the Isle of Britain, who never departed from it." The first is called by the name of Coranians; probably the Carini, who, with the Burgundiones, Varini, and other tribes, once inhabited the north-east of Germany, along the banks of the Vistula, as far as to the modern kingdom of Poland. The

And the language of Aneurin in lamenting the fall of the Cymric hero, Graid, at the battle of Cattræth:

"Scattered, broken, motionless, is the weapon
That was wont to penetrate through the great horde,
The numerous horde, of the Loegrians."

¹ Layamon, in his *Brut*, says that Medrod summoned to his aid Childrich, a Saxon chief (iii, 129).

² A chieftain of North Britain, Sawyl Benuchel, son of Dunawd, we are told, "was an overbearing Prince, and on account of his oppression his party joined alliance with the Saxons, with whom they became one people." (Triad 74, 3rd Series. Rees, *Essay on Welsh Saints*, p. 207.)

second was that of the Irish Picts, who came to Alban, the southern part of Scotland. The third was that of the Saxons. "The Coranians and Saxons united, and by violence and conquest brought the Loegrians into confederacy with them, and subsequently took the crown of the monarchy from the tribe of the Cymry." In another triad¹ the Cesarians, or descendants of the Roman legionaries and colonists, are said to have coalesced with the Saxons. But the seventh triad further asserts that "there remained none of the Loegrians that did not become Saxons, except those that are found in Cornwall and in the commot of Carnoban in Deira and Bernicia. In this manner the primitive tribe of the Cymry, who preserved both their country and their language, lost the sovereignty of the Isle of Britain."

The Triads also state that the British power had been diminished by the very large levies which the Emperor Maximus obtained or enforced, and which he led into Gaul for the purpose of maintaining his assumption of the purple. "On account of this armed expedition the tribe of the Cymry became so deficient of armed men that the Irish Picts invaded them, and therefore Vortigern was forced to invite the Saxons to repel that invasion; and the Saxons, observing the weakness of the Cymry, treacherously turned their arms against them, and by combining with the Irish Picts and other traitors took possession of the lands of the Cymry, and also their privileges and their crown."² It is repeated in the ninth triad that the "red Irishmen" in Alban, and the Scandinavians, were the allies of the Saxons; that these "by treachery opposed the tribe of the Cymry, and were able to wrest from them the sovereign power of the Isle of Britain"; and in the twentieth triad it is charged against the Saxons that they induced the nobility of the Cymry to meet them upon Salisbury Plain, when "the plot of the long

¹ The fifteenth.

² This is explained in the twenty-first triad as "the crown of Loegria, and the sovereignty of the Isle of Britain".

knives" was carried out, and "nearly all the Cambrian nobility were slain".

The twenty-first triad asserts that Vortigern murdered Constantine the Blessed, who was the elder brother of Ambrosius Aurelius, under whom the Celtic tribes first successfully repelled the Saxon advance; that he seized the crown of the island by violence and lawlessness; and that to maintain his ill-gotten ascendancy he invited the Saxons to be his defenders, as he feared that the relatives of the murdered Constantine would depose the murderer from his usurped throne. Vortigern is said to have had a son by his wife, Alis Ronwen (Rowena), whose name was Gotta, and that to him he gave the crown of Britain.

It appears, then, from these statements, that the Cymry held at this time, by election or by conquest, a predominant authority over the whole of Britain; such as Athens held in Greece when in the pride of her power, if not something more; that the country had been weakened by large levies of men who had been led into Gaul and Italy; that the Saxons were aided by other races in their war with the Celtic tribes, and that among these tribes there was disunion accompanied by treachery, the Loegrians being probably disaffected to the Cymric rule; and that large multitudes of the Loegrians became "as Saxons", finally adopting their language, and mingling at length with the conquering race so as to form one people. Many well established historical facts are in favour of these statements.¹ It

¹ There are distinct evidences of an alliance between some of the Loegrians and the Saxons. "Kent itself", says Professor Pearson, "consisted of two districts, whose limits were very much those of its old dioceses. The eastern division the Jutic chief obtained by peaceable cession; and the great towns, such as Canterbury, Rochester, and Dover, retained their corporate liberties by a compact with the new sovereign. Jute and Briton lie together in common burial-grounds. West Kent was the scene of an obstinate conflict which lasted for years, and ended with the flight of many of the natives to London, where the walls of the great commercial city protected them." (*Early and Middle Ages of England*, p. 55.) Yet Professor Stubbs (*Const. Hist.*, p. 60) says that "Kent seems to have been won by a single victory"!

is certain that the Picts, who were a Celtic tribe, united with the Saxons and Angles at various times against other Celtic tribes in England, both in the northern and midland districts. It is certain also that some Teutonic settlements had been made in the eastern counties before Hengist and Horsa led their forces against the Britons, and that Vortigern, who was a man of violent passions, formed an alliance with the Saxon leaders, who came at first as defenders of the Celts against their northern invaders. Our dialectic words and place-names show that the Loegrians, though closely allied to the Cymry in language and origin, were yet sufficiently distinct to have a separate national or tribal life. It is also worthy of notice that Arthur and Cadwalla, the two most successful leaders of the Celtic forces, were of the Kymric race. It is, therefore, very probable that the Triads assert an historical fact when they state that the Loegrians became "as Saxons".

Before presenting any direct evidence in support of this statement, we may notice the gross improbability of the theory that the Loegrians were either exterminated or expelled. The population of the land was at this time very great. Cæsar tells us that when he invaded the island it had a large population; in fact he describes it as being beyond calculation. There was an "infinite multitude" (*infinita multitudo*) of people. Now allowing for the loss of many men by the levies of the Romans, by the long continued war with the Teutonic invaders, by the ravages of famine and pestilence, there must have been a large population left, unless we suppose that the Teutons carried on a continuous massacre of all the Celtic race, including women and children, during three centuries. Cruel and merciless as they were, they did not slaughter to this extent. There is no record of an indiscriminate massacre, except at the first onset of the war, at the storming of Anderida. Nor were they able to destroy the whole people if they had willed to do so. They were themselves often defeated with great slaughter; oftener, indeed,

than the Anglo-Saxon records admit. Thrice they were driven back by successful assaults of their Celtic foes,¹ and would themselves have been driven out of the land, or made subject, if the other races that inhabited the country, including the Celtic tribes, had been constantly opposed to them. Professor Stubbs refers to Bede in proof of the common theory of an almost entire destruction of the Celtic race in England; but Bede does not support it. He gives, with rhetorical exaggeration, an account of the distressed condition of the Britons when they were at first scattered by the furious onset of the Saxons;² but this was in the very beginning of the contest, when it occupied only a small area; and he states that the Britons "began by degrees to take heart and gather strength, sallying out of the lurking-places where they had concealed themselves.... They had at that time for their leader Ambrosius Aurelius, who alone, by chance, of the Roman nation had survived the storm in which his parents, who were of the royal race, had perished." He must, however, have been Roman only by the mother's side, for the royal line was Celtic. Bede continues: "Under him the Britons revived, and offering battle to the victors, by the help of God came off victorious. From that day sometimes the natives, and sometimes their enemies,

¹ Under Ambrosius, Arthur, and Cadwalla. The latter defeated and slew Edwin, King of Northumbria. Moreover, Layamon says that Cadvan, the father of Cadwalla, defeated Æluric (Ælfric), a northern king, and that "Æluric was king in land by north of the Humber, and Cadwan was good king on the south half of the Humber." He says also that Cadwalla was crowned at Canterbury as king of all South Britain." (*Brut*, iii, 205, 210.)

² Geoffrey of Monmouth relates, with the same exaggeration, the distressed condition of the Saxons after the defeat at Bath. "They, whose behaviour before was so cruel and insolent, now with timorous hearts fled for shelter, sometimes to the coverts of the woods, sometimes to mountains and caves, to prolong a wretched life. At last, when none of these places could afford them a safe retreat, they entered the Isle of Thanet with their broken forces." It was a disastrous defeat for Cerdic and his Saxon forces, but they were not crushed by it.

prevailed till the year of the siege of Baddesdown Hill, when they made no small slaughter of those invaders, about forty-four years after their arrival in England" (i, c. xvi). It is evident that the Britons at this time (and to this part of Bede's history Professor Stubbs refers) were no more exterminated than were the Saxons when the Danes for a while held the mastery, or when William the Conqueror carried fire and sword through the northern districts.

We may ask also how the lands were cultivated, or the arts of life carried on, if the native race had been wholly destroyed? The Saxons and Angles finally prevailed; but they came here, not in a countless host, as one which might come over-land to a foreign country, but in ships which were all at that time of moderate size;¹ their numbers, therefore, could never have been of a vast extent, nor could they have brought wives with them. They were all warriors, too, fierce by nature and by the influence of the dark superstition of their pagan rites; and, as we know from the state of Germany at that time, little skilled in the arts of civilisation, and holding them in contempt.² The lands were, however, tilled, and the arts of civilised life were practised among the Anglo-Saxons, but not by themselves, until they had been taught by a race more cultivated than their own.

This theory of the entire destruction of the ancient British race is entirely a modern invention. As far as

¹ Layamon says that Hengist and Horsa came in three ships, with three hundred knights:

"þreo scipen gode
Comen mid than flode
þreo hundred cnighten
Also hit weoren kinges." (MS. Otho has Kempes.)

(*Brut*, ii, 152.) The Danish ships of a later age held one hundred men each. (*Herv. Sag.*, p. 25; Turner, i, 219.)

² V. Fortunatus calls the Saxons "aspera gens, vivens quasi more ferino". Even in the eighth century they are described by Eginhard as "natura feroces". (Turner, *Hist. of Anglo-Saxons*, i, 177.)

my observation has gone, the earliest assertor of it is William of Newbury, who wrote his history or chronicle many centuries after the Celt and the Teuton here had been blended into one people. William of Malmesbury gives a truer tradition when he asserts that in the seventh century the Britons were the servants of the Angles (*famulabantur Anglis*).

But the Celts were more than servants. Sometimes they were allies. The *Anglo-Saxon Chronicle* tells us that Ceawlin, King of the West Saxons, defeated the Britons in several battles, and took from them the cities of Gloucester, Cirencester, and Bath. But he did not keep his conquests, nor even his kingdom. The same *Chronicle* (*s. a.* 591) tells us that there was a great slaughter at Wodnesbeorh in Berkshire, and that Ceawlin was expelled. William of Malmesbury gives a fuller account of this event. He says that so much hatred was excited against the King that a conspiracy was formed among the Angles and Britons (*conspirantibus tam Anglis quam Britonibus*) against him; that he lost the battle, and was obliged to go into exile. The Britons then in Berkshire, and other counties more to the west, were at this time strong enough to turn the scale of contending parties in favour of the side which they supported.

They preserved, too, for a long period not only their nationality, but their language also. At the end of the seventh century Guthlac took up his abode as an anchorite in Crowland, and there probably, by the influence of solitary musings and marsh fever combined, he supposed that he was dragged by fiends through thickets and the muddy fen-streams, and that on one occasion they came in the form and with the speech of Britons. He must, then, have often heard them speak their native tongue. Sir F. Palgrave thinks that this incident shows that a large British element must have remained on the soil; and the inference is certainly just.

But we need not refer to mediæval annalists on this

question. The Anglo-Saxons themselves may be called as witnesses here, both as represented by their historian Bede, and by their language and laws. Bede tells us that Bishop Wilfrid baptised, in 681, two hundred and fifty slaves, men and women, in the Isle of Selsey, which is on the coast of Sussex; and as there were only eighty-seven families on the island, these must have formed half the population. It is in the highest degree improbable that these were of Saxon descent. It is impossible to account for such a number of the conquering race being in a state of servitude at so early a date after the conquest of the country. He tells us also, at the close of his history (731), that the Picts in the south of Scotland were at peace with the English nation, and that the Scots in Britain, satisfied with their own territories, meditated no plots or conspiracies against the nation of the Angles. But there were the wicked Britons, who did not celebrate Easter at the proper (*i.e.*, the Roman) time. They were in part, however, subject to the Angles, so that the national affairs were, on the whole, in a satisfactory state. "The Britons", he says, "though they, for the most part, through domestic hatred, are adverse to the nation of the Angles, and wrongfully, and from wicked custom, oppose the appointed Easter of the whole Catholic Church; yet, from both the divine and human power firmly withstanding them, they can in no way prevail as they desire; for though in part they are their own masters, yet partly they are also brought under subjection to the Angles." Bede's personal knowledge was confined to the north of England. When he says that the Britons were in part their own masters, he refers to Wales and the still separate kingdom of Cumbria. By the term "elsewhere" he probably refers to such districts as Loidis¹ (Leeds) and Elmete, which continued

¹ Loidis was a district dependent on the Cumbrian British realm, and embracing the lowest portion of the valleys of the Calder, the Aire, and the Wharf. Elmete, a forest, was properly the west part of Loidis. Bright, in his *Chapters of Early English Church History*,

as independent districts to a comparatively late period, but had been at length absorbed into the kingdom of Deira under the Anglian rule.

The so-called Anglo-Saxon language shows very conclusively that the Britons were neither extirpated nor expelled. The Anglo-Saxon *weala*, *wealh*, means properly a foreigner, a stranger. The present German name for Italy is *Wälschland*; and *die Wälsche Bohne* means the French bean. *Wealh* was a term applied at first to all the non-Teutonic races existing in England. Dr. Bosworth explains it as meaning "(1), a foreigner, stranger;¹ (2), not of Saxon origin,—a Welshman, Celt, Gael, the British inhabitants of Wessex; (3), a servant, slave." It was applied to other non-Teutonic peoples besides the British inhabitants of Wessex, for Bede calls the Britons of Strathclyde, who were allied to the Cymry, *Wealas*; and the *Anglo-Saxon Chronicle* (*s. a.* 924) speaks of the Strathclyde *Wealas*, who were still nationally distinct. We find it used to denote a servant, as *hors-wealh*, an equerry, the Briton who had charge of the king's horses; and at length as a generic name, denoting a class. In the treaty of peace between Æthelred and the Danes, A.D. 991, it is agreed that neither was to receive the other's *wealh*, or thief, or foes ("And thæt nathor ne hy ne we underfon othres *wealh* ne othres theof ne othres gefan").

"Who were the *Wealas* of the Northmen?" asks Mr. Freeman. "Had the word so completely shared the fate of the word *slave*?² It had certainly; and, like the word *slave*, it testifies to an actual existence of the people to whom it was applied. But it was not always used to denote servitude. We find *wealh-baso*,

p. 108, speaks of "the Christian Britons of Loidis" as existing in a separate body at the beginning of the seventh century. See Whitaker, *Loidis and Elmete*, p. 1; Palgrave, *Engl. Comm.*, p. 435.

¹ The Celt in England ceased, however, to be a *wealh* in this sense in course of time. He was no longer a foreigner, though he might be a bondman.

² Freeman, *History of the Norman Conquest*, i, 306.

meaning purple, or a mixture of blue and purple, according to Dr. Bosworth. It meant, however, a scarlet colour. *Basu* is used to denote a scarlet robe, and *baso-popil*, the red poppy.¹ We have the word *wealh* also applied to many other words, as *wealh-hafoc*, a foreign hawk, or hawk of the Britons; *wealh-mora*, a parsnep (W. *moron*, bulbous plants, parsneps, carrots); and *wealh-gerefa*, a governor of the Britons, such as those who appear in the Anglo-Saxon charters with the epithet *sub-regulus*, or viceroy, appended to their names.

It is evident from these words that the condition of the *wealh* was not that of servitude merely. It varied in different places, according to circumstances; and the Anglo-Saxon laws show that it varied from the state of a bondman to that of a thane. The *wealh* was often free, and a landholder, sometimes to a large extent. "Even the indigenious Briton" says Lappenberg, "whom the insolence of the conquerors stamped with the name of foreigner (Wealh, Wyliscman, Welshman), was regarded as free, and had his appropriate *wergild*."² If a free *wealh* possessed no land, his *wergild* was seventy shillings; if he possessed half a hide, it was eighty shillings; but if, besides paying *gafol*, or rent, to the king,³ he held a whole hide, his *wergild* then was one

¹ Ir. and Gael. *basc*, red; "*basc*, cachinderg" (anything red), Cormac's *Gloss*. The Germ. *möhre*, a carrot, must be a borrowed word. The root is the Celtic *mawr*, *mor*, great, large, bulky.

² "From the circumstance that the Anglo-Saxons had to pass over in ships to the country destined for their future home, it follows that they brought with them but few women and children; and as Vortigern had no repugnance to an union with the daughter of Hengist, it is probable that the German warriors, with the exception, perhaps, of a few of noble race, would not disdain to unite themselves with the British women Those Britons who, not being prisoners of war, peaceably remained, appear to have preserved their previous rights, since we find no considerable difference with regard to the *wergild*, the capability of bearing witness, and other rights, between the Britons and the Saxons." (Lappenberg, i, 125.)

³ "A few old laws", says Professor Pearson, "prove that there was a rent-paying British peasantry, who were probably assigned to the king or the ealdormen", adding in a note, "Ine's Laws 23,

hundred and twenty shillings ; and in the north of England, two hundred and twenty shillings. This position of the Welsh rent-payer (*Wylisc gafolgilda*) is very similar to that of the *Romanus tributarius*, and *possessor* among the Salic Franks. Under and after the Danish rule, the difference between the Anglo-Saxons and the British inhabitants of the country rapidly diminished, and is to be recognised only on the boundaries of the free Welsh provinces.”¹ A Welshman, *i.e.*, a dweller on the soil who was not of Teutonic origin, might possess (in Wessex at least) five hides of land, and obtain the rank of a six-hyndeman ;² apparently one whose property was estimated at six hundred shillings. Even as far east as Cambridge the term *Wylisc* is found, but his rank is there not higher than that of a bondman, for he ranks below a ceorl. “And if any guild-brother slay any man, and he be an avenger by compulsion, and compensate for his violence, and the slain be a twelve-hyndeman, let each guild-brother contribute a half-mark for his aid ; if the slain be a ceorl, two oras ; if he be Welsh (‘gif he Wylisc si’), one ora.”³ Such was one of the rules of the Thanes’ Guild, or Landlords’ Club, at Cambridge. Here *Wylisc* means probably bondman, and may describe mere condition without reference to nationality.

But, westward, the Britons were not all slaves. I have already referred to the suggestion of Mr. Kemble on this subject, grounded on the fact that we find Celtic names connected with persons of high degree. He

32, 74, distinguish the rent-paying Briton (*wealh gafolgilda*) from the *theow-wealh* (serf-wealh) and from the *Wylisc* freeholder. The Northumbrian codes assess the Briton’s *were* according to the amount of land on which he can pay rent to the king. Towards the end of the ninth century, the compact of Alfred and Guthrum distinguishes the ‘rent-paying ceorl’ from the Englishman and the Dane.” (P. 73.) The greater *ora* was fifty pence ; the smaller, forty pence.

¹ *England under the Anglo-Saxon Kings*, ii, 320.

² *Idem*, p. 316.

³ *Diplomatarium Angl. Ævi Saxonum*. Thorpe, p. 611.

refers especially to Cadwalla¹ and Mûl, sons of Cenberht, King of Wessex; and he accounts for these names (Mûl, probably a nickname, being equal to mule or half-breed) on the supposition that their mother was a British lady and a Christian, and that such a fact might account for the sudden conversion of Cadwalla. We have a historical instance of such a marriage. In the year 690, Ivor, a British prince, recovered Cornwall, Devon, and Somersetshire.² A treaty of peace was then made between the contending parties, and according to its conditions Ivor received in marriage Ethelburga, cousin of Centwin, who was then King of Wessex. Some of the names mentioned by Mr. Kemble as being Celtic are—Puch (who signs himself as Comes or Earl), Pechthelm, Padda, Oiddi, Maban, Uelhisc, Pehthat, Cynyath, and Theabul. These are certainly not Teutonic names. They occur in the Anglo-Saxon charters as names of witnesses, or persons interested in the subject-matter of the charter. There are, however, many others. Cunan, a bishop, is one of the witnesses to a charter³ by which Æthelstan conveyed some lands at Wæclesford (Wackelsford in Berkshire) to his faithful minister, Ælfric, in 931. In the same list of witnesses we find the following entries :

“Ego Huwal, subregulus, consensi et conscripsi.⁴
 Ego Iuðwal, subregulus, id.
 Ego Morcant, subregulus, id.
 Ego Eugenius (Owen), subregulus, id.”

¹ Cadwalla became King of the West Saxons in 685. Professor Bright speaks of him as “the descendant of a younger branch of the West Saxons, but apparently connected by blood with the British race”; adding in a note, “his name, clearly British, led the Welsh writers to claim him as a British king.” (*Early Eng. Ch. Hist.*, 348.)

² He restored the monastery of Avallon (Glastonbury), and also gave large grants of land to the church at Winchester. (*Brut y Tywysogion*, Williams' *Ec. Ant.*, p. 153.) Even Ida, the Flamddwyn (or flame-bearer), married a Celtic lady. His wife, who is called Bun, is classed among the British who were notorious for unchastity. Perhaps some patriotic anger caused the reproach. (Turner, i, 260).

³ *Cod. Dipl.*, v, 199.) He appears as a witness in another charter, and writes his name there *Conan*.

⁴ In another charter, dated 932, he signs his name *Howel*.

The same persons appear as witnesses to a charter by which lands situate in Meone (Meon in Hants) were conveyed by the same King to Æthelgeard. Worr, a bishop, appears in an earlier record (798), by which we learn that a council was held in that year by Ethelward, Archbishop of Canterbury, at which Worr was present. Worr is also the name of an ealdorman who died in A.D. 800; and we find another of this name who was Bishop of Lichfield from 721 to 737. Bede mentions him by the name of Aldwine; but Simeon of Durham, writing under the date 737, has this entry: "Aldwine, qui et Wor, episcopus defunctus."¹ An ancient manuscript list of bishops in the British Museum also gives him the double name, "Aldwinus, qui et Wor." We find other instances of double names, and of additions which show traces of Celtic blood. In one of Thorpe's charters (*Dipl. Angl.*, 642) we find as witnesses, Ælfric Scot and Ægelric Scot; and double names appear (p. 648), such as Hemery Cutakig=Flesher; but this was in Devon. Other names are, Utel (Ithel), an abbot at or near Winchester in 789 (Thorpe, p. 39); Mancant, a bishop (Kemble, v, p. 209); and Cumbra, an ealdorman (*Anglo-Saxon Chronicle*, s. a. 755).²

Many of the double names were, doubtless, often formed by the addition of a nickname or sobriquet, and by this method, in part, our surnames were formed at first. The fact that these were often Celtic shows that not only did many Britons remain in the land, but that their language still continued in use, and must have

¹ Mr. Kemble thinks that Wor was only a nickname, and cannot account for it. It was probably the W. *gwor*=*wor*, the first part of the name *Vor-tigern*. So Antoninus Primus, the friend of Martial, a native of Toulouse, bore originally the name of Becco (Bec). (Thierry, iii, 417.)

² There are many Celtic names in the Yorkshire part of the *Domesday Book*, but they are all of the Gaelic form. They prove at least intermarriages of the two races. Some of the names are, Earl Gospatric and Gospatrick, son of Arkil, Lord of Masham; Ghilepatric, Lord of Middleton; Crinan, Maldred, Malcolm, Ghilebride, Ghileander, and others. (*N. and Q.*, Jan. 11, 1879.)

been understood by a large class, especially in certain districts. We have such instances as these,—Oswald *Llawguin*, Oswald of the fair hand; Eata *Glinmaur*, the large-kneed Eata; Tofig, son-in-law of Osgod, surnamed *Prudan*, *i.e.*, the sad or serious; Ethelwald *Mol*, the bald; Ælfric *Puttoc*, Ælfric the short and stout; Osulf *Fila*, Osulf the wily; Atsur *Roda*, Atsur the generous; *Becca*, probably a nickname from the Celt. *bec*, the beak of a bird; and others of the same kind.¹

Professor Stubbs objects to the theory that many of the Britons remained in the land, on the ground that if they had, they must have had some influence on the religion of the country. This argument is not quite conclusive, for a large number might have remained on the soil without affecting materially either the religion or the government; as the Celtic race in Gaul, which formed at least three-fourths of its population, had little influence, if any, on the religion or methods of government of the conquering Franks. But we find many instances of Britons who took part in the work of the Christian ministry here.

The first to which I shall refer is that of Paulinus, the apostle of Northumbria. Here Bede is guilty, as in many other instances, of a *suppressio veri*, for he states that Edwin, the Saxon King of Northumbria, who was baptised by Paulinus, made the city of York the seat of a bishopric for him, ignoring the fact that it had been an episcopal seat for many generations in the time of the Celtic rule. In the edition of Nennius, published by Gale, the historian is represented as saying that the holy Paulinus, Archbishop of York, baptised Edwin and his sons, with many of his court (“*Sanctus Paulinus Eboracensis Archiepiscopus eos baptisavit*”). Gale, however, edited the work from a single MS. of a late date. Mr. Stevenson, who collated

¹ The *Anglo-Saxon Chronicle*, *s. a.* 794, states that “Eadbert, who, by a second name was *Pren*, obtained the kingdom of Kent.” The *W. and Corn. pren* means a tree or wood.

more than twenty MSS. for his edition, states that in them all the passage runs thus: "If any one wishes to know who baptised them, Rum map Urbgen (Run, son of Urien) baptised them, and during forty days he did not cease to baptise all the tribe of the Ambrones ('Si quis scire voluerit quis eos baptisavit, Rum map Urbgen baptisavit eos', etc.)."¹ Professor Bright objects to this statement because "Urien of Reged had been slain forty years before this event. Even if his son were then alive, and were a priest, Paulinus would never have yielded to him the privilege of baptising Edwin."² This is very probable if Paulinus and the son of Urien were two different persons; but two of the MSS. consulted by Mr. Stevenson solve the difficulty, by adding to Rum map Urbgen, "id est, Paulinus Eboracensis Archiepiscopus." These, then, were only different names for the same person; Rum map Urbgen being his first name or appellation, and Paulinus the name he received at his ordination, it being then usual to change the name in taking holy orders, or becoming a bishop,³ as in the Romish Church at the present time on entering the monastic life. It is not certain that the Urien mentioned by Nennius was the warrior-saint, Urien of Rheged; but if he were, it is certainly probable that a son of his took holy orders, for he was a Christian, and we know also that he had children.

I need not refer to the labours of the Scottish bishops and presbyters who laboured with so much success in the north and east of England. They were not native Britons; but they seem to have preached freely in the land, and must therefore be presumed to have found many people who could understand their native tongue. But incidentally they show that there were ecclesiastics

¹ Williams, *Eccles. Ant. of the Cymry*, p. 146.

² *Early Eng. Ch. History*, p. 118.

³ Pope Sergius consecrated the Saxon Willibrord as Bishop of the Frisians in 696, and changed his name to Clement. Under similar circumstances Frithones was called Deusdedit, and Bertgils Boniface. (Bright, p. 376.)

of their own race in England, with whom they claimed brotherhood. When Ceadda (Chad), renowned for his deep piety and abundant labours, was to be consecrated to the bishopric of York, he went for consecration to Wini, Bishop of Winchester, who associated with him (as three bishops were necessary for consecration), "two bishops of British race"; and this act gave occasion to the Roman party to challenge the validity of Chad's appointment. We may assume that the new bishop had no such scruples. If not himself of Celtic descent, he had been one of the pupils of the Scottish Aidan,¹ and had spent some time as an inmate of a monastery in Ireland. Messrs. Haddan and Stubbs suppose that these British bishops came from Cornwall; but this is not a necessary supposition, for there were British bishops in other parts, both in the north and west. Eddi, the enthusiastic biographer of Bishop Wilfrid, makes the latter say, "It is not my place to accuse any one, but there are many bishops in Britain who are either Quartodecimans, as the Britons and Scots, or have been ordained by them." And again, Theodore, who was consecrated as Archbishop of Canterbury in 669, says in his *Penitential* (ii, 9, 1): "Those who have been ordained by bishops of Scots and Britons, or are not Catholic in the matter of Easter and tonsure, have not been united to the Church." They were to be again confirmed ("confirmentur") by the laying of hands by a Catholic (*i.e.*, Roman) bishop. He enjoins, in the next rule, that churches hallowed by Scottish or British bishops are to be sprinkled with holy water, "et aliqua collectione confirmentur", whatever the last clause of the sentence may mean. He adds that, "if any one of their race...has doubts as to his own baptism, let him be baptised."²

It is evident, therefore, that there were British bishops in the latter part of the seventh century, and

¹ He had been one of Aidan's "twelve boys". (Bede, iii, 28; Bright, p. 212.)

² Bright, p. 228, and App., p. 441.

Christians of this race who had still preserved their nationality. We cannot, without great improbability, suppose that he referred only to Wales and Cornwall. We know that there were British bishoprics at Hereford, Gloucester, and other places in the west.¹ When Asser, the Welshman, was appointed by King Alfred to the diocese of Exeter, which included a large portion of the west besides Cornwall, he appointed him probably because in the part which was then subject to Saxon rule there were many who would prefer him to a Saxon bishop. Asser's statement is, "The King gave me unexpectedly Exeter, with all the parish" (*parochia* here=diocese) "which belonged to it in Saxony" (Saxonia, *i.e.*, Wessex) "and Cornwall."

The controversy about the right time of celebrating Easter also shows incidentally that there were British Christians in this part at that time. Bede tells us that Aldhelm, who was Abbot of Malmesbury at the beginning of the eighth century, and was consecrated Bishop in 705, "wrote a notable book against the error of the Britons in not celebrating Easter at the proper time, and in doing several other things not consonant to the purity and peace of the Church; and by the reading of this book he persuaded many of them who were subject to the West Saxons to adopt the Catholic celebration of Our Lord's resurrection."²

At this time, then, there were British Christians in England, who preserved, with their separate condition of race, the tradition of their fathers as to the time of celebrating Easter. Nor were they few in number. Many, we are told, conformed to the Roman use, but there were others who refused to change their native custom.

¹ Tremerin, "the Welsh bishop", was a coadjutor of Athelstan, the Bishop of Hereford, in the eleventh century. (*A. S. Chron.*, *s. a.* 1055.) But part of Hereford was claimed as belonging to the see of Llandaff in the middle ages. (See *Lib. Landavensis*, p. 573.) Dudoc was Bishop of Wells, in Somerset, in the year 1046, and died in 1061. (*A. S. Chron.*, *s. a.*)

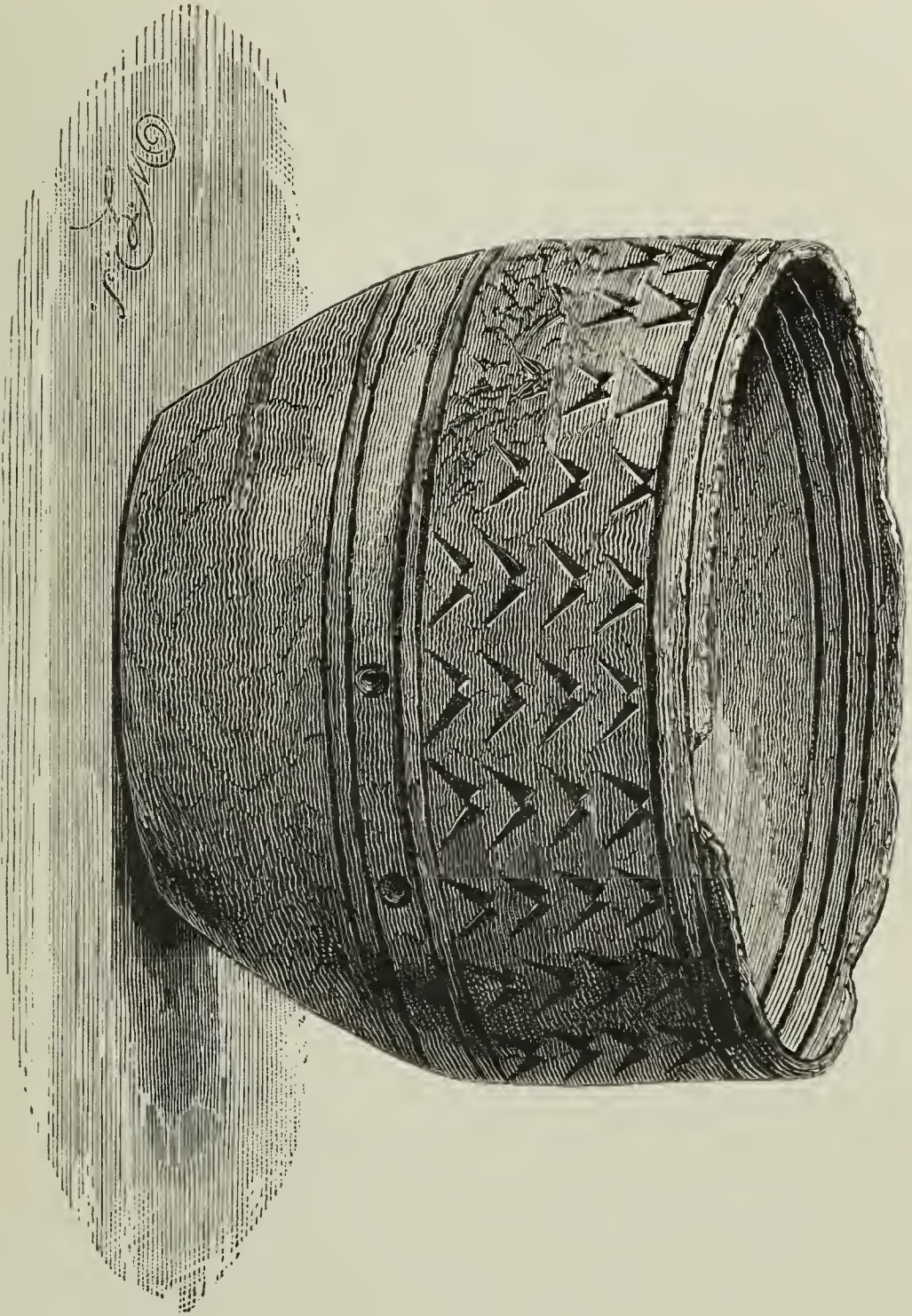
² Bede, v, 18.

THE ABERMEURIG CUP.

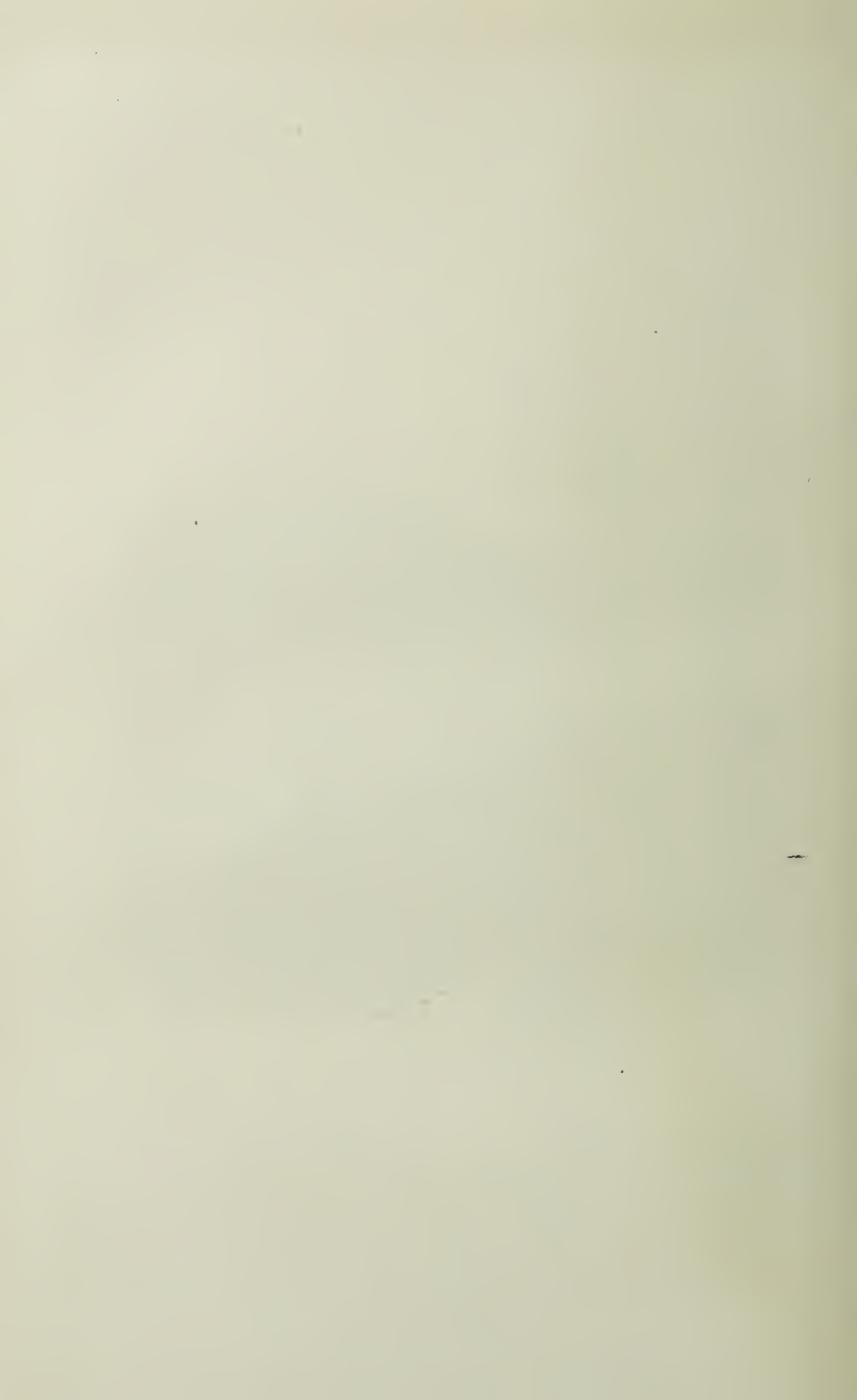
DURING the last fifty or sixty years the attention of archæologists has been given to the subject of early pottery, the result of which has been a classification of urns, which did not previously exist. The first person who drew attention to this subject may be said to be Sir Richard Colt Hoare, whose researches among the numerous mounds on the Wiltshire Downs were carried on so extensively and successfully for many years. The result he arrived at was that urns and vessels found in burial-places might be divided into three classes,—the first of which consists of the large urns containing remains of the dead ; sometimes upright, and covered with a stone, and sometimes reversed. The latter, in the opinion of Sir Richard, is more frequently found.

Class 2 embraces urns of a different form and design, not containing ashes, trinkets, or any other article, but found in connection with skeletons. These are sometimes placed at the head, sometimes at the feet, of the dead. In these, it is thought, food was placed for the use of the occupant of the grave. They are never plain, as is often the case with the urns of class 1, but are ornamented with various patterns, and hold generally about a quart. One of the finest specimens of this class is in the possession of Miss Conway Griffith of Carreg Llwyd in Anglesey, and was exhibited to the members at her reception of them during the Holyhead Meeting of the Society in 1870. It is represented in the *Arch. Camb.*, 1868, p. 271. These are named by the same authority drinking-cups.

Class 3.—The third kind of vases differs very materially from the two preceding ones both in shape and ornamentation. They are too small to have been intended as receptacles for ashes of the dead, or food placed in them, as in the so-called drinking-cups, for



CUP PLOUGHED UP IN THE NEIGHBOURHOOD OF TALSARN.
(Actual size.)



the support of the defunct in their passage to another world. They are often found perforated with small holes in the sides, and more rarely in the base. These have been termed *incense-cups*, and are thought to have been suspended over the dead; which in the case of those with perforated or ornamented bases is very probable.

This triple division of urns has been augmented by another class, by the late Mr. Albert Way in his valuable and exhaustive article on "Interments and Sepulchral Urns in Anglesey and North Wales" (*Arch. Camb.*, 1868, pp. 217-293.) This addition is made by separating the food-vessels into two sections; the smaller one supposed by Mr. Way to be intended for food, and the larger ones to be drinking-vessels proper. These smaller or food-vessels are, like the drinking-cups, placed generally at the head or feet; sometimes accompanied by bone-ashes, but not containing them. Some are rudely formed and devoid of ornament, others elaborately decorated with impressed markings and herring-bone patterns.

These primitive urns then, usually called British, may be divided into four classes: 1, the large urn containing or covering ashes; 2, the drinking-cup; 3, small food-vessels; 4, incense-cups. And to the fourth division must be assigned the curious cup exhibited at the Lampeter Meeting by its owner, Mr. Rogers of Abermeurig. Unfortunately no record or particulars of its discovery was made by that gentleman's father, in whose time the discovery was made. All that is known for certain is that it was found in a field near Talsarn, on the property of Mr. T. E. Rogers of Abermeurig. This vessel is interesting on more than one account, its form and ornament being both of an uncommon character. It may have been turned on the wheel, but this is not quite certain. The material is fine-grained sand of a yellowish colour. The form is like that of the incense-cups of Mr. Albert Way's notice in the *Archæologia Cambrensis*, especially the one found in a sepul-

chral urn near Bryn Seiont, Carnarvonshire, now in the possession of the Rev. W. Wynn Williams of Menai-fron in Anglesey, which is nearly 2 inches in height, and $2\frac{1}{2}$ in diameter. (See *Arch. Camb.*, vol. for 1868, p. 256.) It, however, approaches more closely in form to the coffee-cup of modern times, while the other is more like an ordinary tea-cup. Whether it was originally placed in a larger and sepulchral urn, it is now impossible to conjecture, as nothing, as stated, beyond the locality of the find has been handed down.

There is, as is well known, a great similarity, as regards form, among ancient urns or vases in their separate classes, these forms having been handed down through successive generations, especially in retired districts where fashions seldom change. Thus in parts of France, vessels of ordinary use among the lower classes of society at the present time frequently bear a strong likeness to what is generally called British or Celtic ware. The mere shape, therefore, is no guide as to date. A remarkable proof of this is mentioned by Mr. James Miln in his *Archæological Researches at Carnac in Brittany* (Edinburgh, 1877). At p. 20 he tells us that in the summer of 1868 he took shelter from a storm, in a cottage in the Hebrides. While waiting, his attention was directed to two or three small vases on the table, identical with those he had found in dolmens and kistvaens. He asked the woman of the cottage where she had found them, and her answer was that she had made them herself. Mr. Miln remarked that it was hardly possible, as she had no furnace. Her reply was, "I do not want one; and if you like I will make you some." She then went into the garden, whence she brought some argillaceous earth, and wetting the surface of the table, in a short time moulded very neatly three vases, which bore the impress of her fingers outside the neck, while on the inside of the rim she formed a border with the points of her nails, as is so often seen in the earliest pottery, especially in France. As they were too moist to burn,

she asked Mr. Miln to come the next morning to see them finished. He came and saw them placed on a stone slab in the middle of the room, on which were a few burning turfs. She placed the vessels on these, filling them with milk, and in half an hour they were hard enough to use, and had every appearance of ancient ware. Thus not only was furnished a remarkable proof of the long continuance of such forms, but also, perhaps, some explanation as to the vast quantities of fragments of pottery so frequently dug up, as they were so easily manufactured. The mere shape, then, and perhaps even the colour, are no safe guides in assigning dates. In the cup before us the whole character of the vessel shows a considerable advance over the ordinary urns, although, as an *incense-cup*, it might be supposed that greater care would have been bestowed on its fabrication. But whatever doubts may exist as to its real date and intended use, none can exist as to its being a very interesting specimen of an unusual form.

Mr. Rogers thinks, from the appearance of the mouth, it may have had some kind of lid or cover; and if his conjecture is right, the value and interest of this relic are very much enhanced, for we do not remember any other instance being recorded. At any rate, whether or not such record exists, its rarity is so great that the interest thus attached to this cup is hardly diminished. The dimensions, in inches, are, height, $2\frac{1}{4}$; diameter at mouth, $2\frac{3}{4}$; and at base, $1\frac{3}{4}$. These are the usual dimensions of incense-cups or thuribles, which vary from an inch and a half to about three inches in height. Generally the colour is lighter than in other urns, and the paste is less mixed with pebbles or sand, being, according to Mr. Way, more perfectly fired. These peculiarities are all combined in the Abermeurig cup. There is good reason, then, for placing it in the fourth division (p. 223), that of the thurible or incense-cup. The drawing and engraving are by Mr. W. G. Smith.

E. L. BARNWELL.

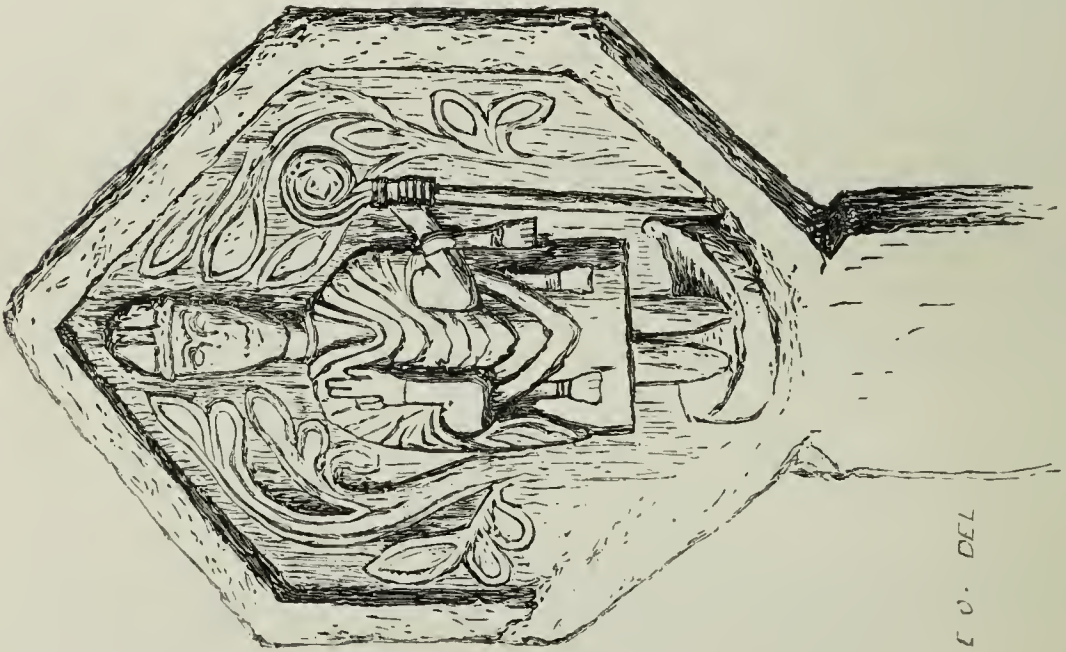
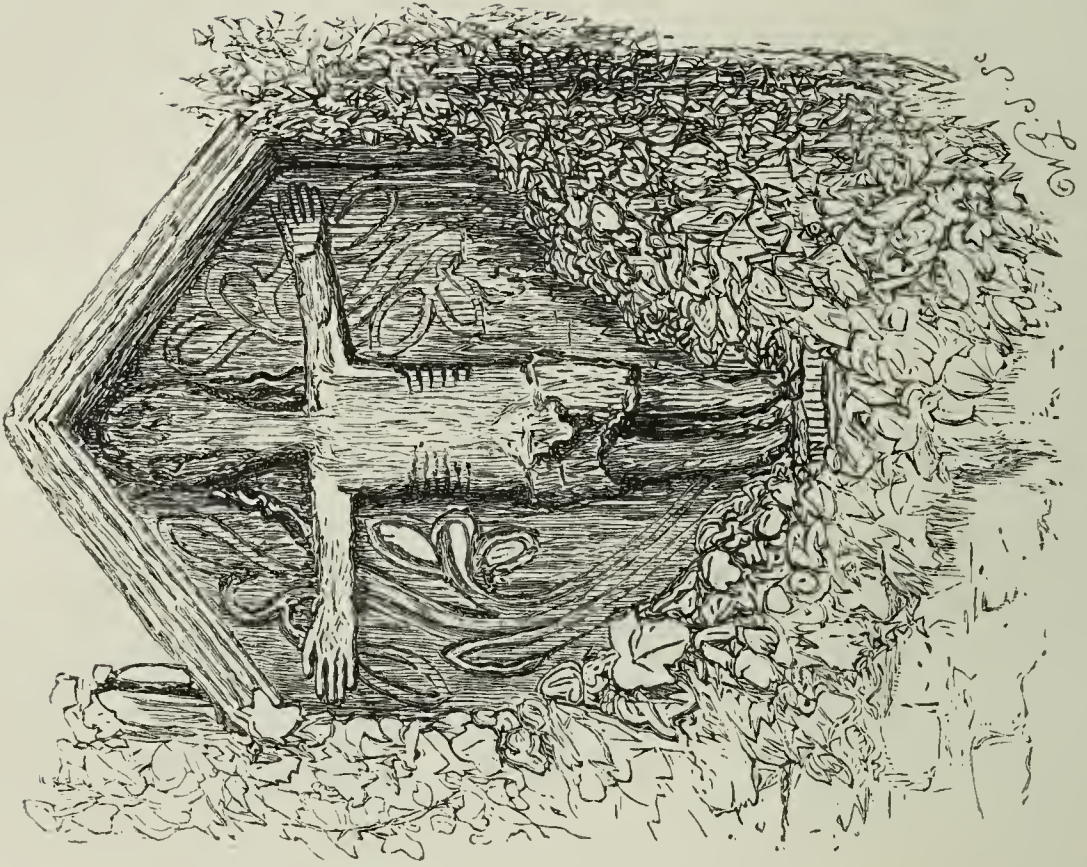
THE CAREW-CROSS INSCRIPTION AND ITS
SUPPOSED COUNTERPART AT FETHARD
CASTLE, Co. WEXFORD.

IN the third Part of the *Lapidarium Walliæ*, the fine cross at Carew in Pembrokeshire is figured, and Mr. Westwood gives a fac-simile of the inscription, but does not attempt to read it.¹ It is then added that there is an inaccurate copy of the inscription to be found in Ireland, on a block of sandstone at Fethard Castle, belonging to the Carew family, rubbings of which are stated to have been communicated by Messrs. W. R. and Robert King to Mr. Westwood. I am also quoted as the authority for its appearing in Hübner's *Inscrip. Brit. Christiana*. I have no recollection of having communicated the occurrence of this spurious inscription to Hübner; but perhaps Mr. Westwood may have sent him a rubbing which I forwarded to him some years ago.

Fethard Castle is not, and never was, a castle of the Carews. It was an ancient residence of the Bishops of Fernes, by one of whom it was exchanged, in the seventeenth century, with the Loftus family, for some more convenient residence, and it is now the property of the Marquis of Ely, the descendant of the Loftuses, who came originally from Lofthouse in Yorkshire.

I have reason to believe that this copy of the Carew Cross inscription, which now undoubtedly exists built into a modern wall in the out-offices of Fethard Castle, was ingeniously carved on the stone where it now appears not more than sixteen years ago; and I could

¹ I may hazard a conjecture that as the form of the characters is Irish, so we should look for that language in the inscription. Perhaps it may read, "Maqy gitentrecette", [the cross of] the son of Gitentrecette. The form *Maqi* occurs on the St. Dogmael's Stone as the Irish Ogham equivalent for *Filii*; and the names *Trenegussi*, *Trenecati*, *Dunocati*, etc., also occur, which seem of a similar class with *Gitentrecette*.



LLANYNYS CROSS.

send you a rubbing of a long inscription in similar characters, carved on a granite boulder lying on the cliff's edge, over the Bay of Baganbun, not far from Fethard Castle, on the Wexford coast. Of this boulder, I have been told by those who knew it well (it gives the name of "White Stone Field" to the land on which it lies), that it never had this remarkable inscription on it until lately. I may add that both the inscriptions are skilfully and carefully *picked*, like the ancient inscriptions, and not cut with a broad-edged tool.

JAMES GRAVES.

June 28, 1879.

LLANYNYS CROSS.

THIS cross is built into the churchyard-wall adjoining the Vicarage grounds, where it seems to have been placed, in years gone by, for preservation. It is difficult to say whether the cross was an ordinary churchyard-cross, or whether it was at one time erected on the gable end of a church. At present what remains of the shaft is built up into the wall, and it is by this means that the cross is secured in its present position. If the cross were at one time a part of a churchyard-cross, then what is here called the shaft would descend into the socket of what was really the shaft of the churchyard-cross. For the purpose of ascertaining the length of the part that is built up into the wall, the Rev. J. Davies and I cleared away the stones for some distance; but when we found that it went deeper than we supposed it would have done had it been intended for insertion into the socket of a shaft, we desisted; and we came to the conclusion that it was either a cross with a short shaft, or that it was at one time a cross on the gable end of an ecclesiastical building. The dimensions are as follow: From rim to rim of the hexagon, 25 by 30 inches; thickness of stone, 6 inches.

There is an ornamental border, $2\frac{1}{2}$ inches wide, on both sides; and within this border is a space measuring 20 by 25 inches, in which the figures are cut.

On one side is a crucifix rudely executed. On the other is a bishop with his staff in his left hand, in the act of blessing; he is clothed in mitre, chesible, stole, and maniple. He has what seems to be a glove on the right hand, but his left hand appears to be bare. His crook is turned outward, indicating episcopal, territorial, jurisdiction. A peculiar feature of the figure is the extreme length of the face. Floriated ornamentations fill up the space between the figures and the border on both sides of the cross, and the rim is also similarly ornamented.

E. OWEN.

SOME REMARKS ON THE ARCHETYPE OF THE PRESENT WELSH GRAVES.

STRANGERS, and especially English people, on entering a Welsh churchyard, are frequently struck by the peculiarity of the coffin-shaped graves with their invariable edging of small stones; and, wondering at a fashion so new to them, often inquire the meaning of it. The country people, as may be supposed, can give no other explanation except that such has been the custom always observed by them. But their inability to explain it ought not to excite any surprise when we know how customs continue to exist long after the origin of them has been forgotten. The practice of placing a number of flat stones on their edges, round the graves, so common in the peninsula of Gower, Glamorganshire, and other parts of Wales, I imagine to be a relic and perpetuation of the more ancient mode of burial in cistvaen and cairn usual among our pagan forefathers.

When Christianity took the place of heathenism, the custom of burning the bodies of the dead, and the sub-

sequent rites, such as collecting the bones, putting them into an urn, which was then placed in a cistvaen and covered with a cairn, would naturally be abandoned. The change of faith would involve a change in rites and ceremonies; while the translation of the ancient burial site from the neighbouring hills and valleys to the village churchyard would necessarily entail an alteration in the mode of interment. I say necessarily, inasmuch as it would be at once obvious when people came to be buried in churchyards instead of the mountain-tops and hill-sides, where there was unlimited space, that the want of room would oblige them to abandon the huge cairn with its ample circumference, and adopt some more convenient form of monument that would not occupy so much ground; and this little rampart or border of stones surrounding the grave would not only be a means of preserving a memento of the cairn to which they had so long been accustomed, but would itself suggest that form of grave which is now so common in many parts of Wales.

A people just emerging out of heathenism would naturally cling to their old customs, and when raising a memorial over their departed friends it would most likely be made to assume something of the nature and form of that with which they had been familiar. From time immemorial a cistvaen had held the ashes of their dead; and a cistvaen, modified to suit the requirements of Christian ritual, they still retained.

It would be unnecessary to enter here upon a disquisition on the different modes of interment practised by mankind in ancient times. Sufficient has been said upon this point by others; and the investigation of numerous barrows, tumuli, and carneddau, by Canon Greenwell, has shewn that the most favourite and universal mode of burial, in every age and every part of the world, before the introduction of Christianity, was that of the stone chest and cairn. They have been found in Great Britain and Ireland, the Channel Islands, France, Germany, Denmark, Sweden, India, Persia,

Africa, and America; and while they are the most ancient, they are certainly the most lasting of all sepulchral monuments, and will, doubtless, outlive the most durable memorials we can now erect to mark the final resting-places of our departed friends.

The theory I have advanced seems the more probable when we remember that many a Christian *llan*, or sacred enclosure, stands on the site of an old British cairn. It is most reasonable to suppose that in the burial of their dead, a heathen people just accepting Christianity would cling very tenaciously to their ancient offices; which, indeed, they did; and SS. David, Cennydd, Madoc, Illtyd, and other early pioneers of the Christian faith in Wales, were compelled to give way to many heathen prejudices,—a plan of expediency, and far more likely to succeed than one which was directly antagonistic.

As a proof of how long practices which had their origin in pagan times may linger on, and be involved in Christian offices, we may mention a custom, not so long ago discontinued, of placing a handful of charcoal in the coffin along with the corpse for interment. For a considerable time antiquaries were puzzled to account for the quantity of burnt wood that was occasionally dug up in opening old graves in some of our old country churchyards, until the recollection of the practice of cremation explained the mystery. It would appear, says a learned writer on this subject, that “our ancestors, wishing to make all things safe with regard to the next world, compromised their Christianity for a little heathenism, and buried some ashes along with the dead bodies of their friends.” Coins are sometimes dug up, the relic of another heathen custom, namely, that of placing an obolus under the tongue, that the shades of the departed might have wherewithal to pay Charon, the ferryman, for conveying them over the river Styx.

The more pretentious altar-tomb, so common a few years ago, and which some persons still erect over the remains of their friends, is, again, nothing else than a

more finished kind of cistvaen,—an improvement, if it can be so called, on the rude and massive stone chest in which the bodies of the greatest heroes and chiefs of olden time were deposited. To illustrate the idea I wish to convey, let any one refer to some of the numerous published engravings of these cistvaens; and, when compared with those rectangular tombs which occupy so much space, and disfigure our churchyards at the same time, the resemblance is sufficiently close and striking enough to convince any one of their identity, and that the one was taken from the other.

In the formation of a cistvaen we often find four flat stones placed upon their edges, with another flat stone, called the capstone, resting on the top, thus forming a rude stone chest. In the modern altar-tomb we have a structure of a similar kind, a veritable cistvaen. Four flat stones form the sides and two ends; and a large flat stone rests upon them. If these stones, before they were squared and smoothed, were put together just as they came out of the quarry, you would then have a structure hardly distinguishable from that which is clearly its archetype.

J. D. D.

While acceding to much that our able correspondent advances, we hope he will excuse our demurring to one or two points of his statement. We do not think that our earliest burial-places are *always* on the summits of elevated hills or mountains. A large number of them are on the plain even where hills are to be found close at hand. People in many districts could only occupy high ground when the lower was morass, or otherwise unfit for habitation, so we question if there ever was a formal translation from the neighbouring hills and valleys to the village churchyard. The population may have descended long before the building of the church; and it is to their being so settled that their choice of the site of the churchyard was due. The hideous altar-tombs are no doubt, like elongated cistvaens, placed on the

surface of the ground; but they are not imitations of them. They appear to be rather pretentious copies of our mediæval tombs, with or without effigies, in our larger churches. In all ages, however, wherever a belief in a future state existed, there the best means of protecting the body were sought out; so that the ordinary cistvaen may be only a humble representative of rock-sepulchres, pyramids, and the huge megalithic chambers enveloped in a mound of stone or earth. In South Wales and Gower especially the graves are remarkable for the care bestowed on them; but they do not appear essentially different from those in other parts of the country.

ED. *Arch. Camb.*

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

SIR,—As I am the member alluded to by Mr. Barnwell in the April number, in his interesting article on the bronze vessel, perhaps I may be allowed to correct the statement that I pronounced it a “simpulum”. I believe his authority for this was the Curator of the Lampeter Museum, who must have misunderstood me when I gave him my opinion that it was the model of a “situla”. The Curator must have confounded between *situla* and *simpulum*, and hence the wrong description given of it in the printed catalogue of the said Museum. I said I thought it was simply the *model* of a *larger* vessel. It is not the shape of the ordinary Roman *simpulum*, as Mr. Barnwell states, but it is almost precisely that of an Egyptian *situla*. I have in my possession one very similar to that of the woodcut, which I obtained in Egypt. The great strides made in Egyptology of late years have enabled the use of these vessels to be clearly ascertained. They were usually of bronze, and were hung in the temples as recipients of wine for mixture with water, and were suspended by means of a double pothook placed through the handles. They were very often ornamented with figures exteriorly, generally processions of deities; and several are to be seen in the Boulak Museum at Cairo, and, if I remember rightly, one or two are in the British Museum.

The vessel alluded to by Mr. Barnwell, and thought by Mr. Caylus to be connected with some service in the temple, is no doubt a

situla. The model I have is about one-twentieth the size of the large vessel, and was probably hung up in the tomb of the deceased to propitiate the gods, or as a charm would be used during life. I call it a votive *situla*.

We know that the Romans were very ready to adopt the habits and customs, and especially the pantheon and religions of the nations they conquered. The history of Egypt amply testifies to this. Many of the shapes of vessels of glass, bronze, and pottery, used by the Romans and Greeks were simply a little diversified Egyptian forms. Even in their ornamental borders in architecture there is not the originality that is generally ascribed to them. A notable example of this is in the ordinary Greek border which I found in one of the early tombs at Lycopolis in Egypt, with the corners rounded instead of squared, and which was evidently the precursor of the so-called Greek border. It occurred on the ceiling in the "Stabl Antar", the largest grotto there. I hardly like to hazard the conjecture that the bronze vessel is an Egyptian *situla*, though it is just possible that as the Egyptians were such clever miners, an Egyptian might have been employed by the Romans to assist in their mining operations in Wales, and might have brought it with him. I would rather contend that it is simply the model of a *Roman situla* with a strong infusion of Egyptian influence.

I remain, etc.,

ERNEST HARTLAND.

THE ARMS OF THE SEE OF ST. ASAPH.

SIR,—The legend, p. 143, is not quite correctly given in the text. It should be S : AD : CAVSAS : IOHIS : DEI : GRACIA : EPI : ASSAVENSIS, as shown in the woodcut by Mr. Worthington Smith ; and it is now in the possession of Mrs. (not Mr.) Hancock. Mr. Beamont informs me that AD . CAVSAS often occurs on seals, with or without the addition of ECCLESIASTICAS, and means that they were used in sentences or decrees in ecclesiastical causes, in contradistinction to the seal used on other occasions.

Yours,

D. R. T.

WELSH ASTROLOGERS.

SIR,—One of the remarkable astrologers of the time of James I and Charles I was John Evans, the instructor of William Lily, one of the most enthusiastic and most credulous of that school. Some account of him will be found in the useful and well known work of the Rev. Robert Williams of Rhyd y Croesau, who has supplemented A. Wood's account of him in his *Athenæ Oxonienses*. Wood, however, could not find out anything about his birth or his death, and the reason he gives is the large number of Welshmen at Oxford of the name of John Evans, so that he could not distinguish one from another. Mr. Williams, however, has supplied the information Wood could not furnish, namely the place of his birth, Llangelynin

in Merioneth. He entered holy orders, and was certainly a man of education; but his moral conduct was such that he seems to have given up his clerical duties, and set up as a teacher of the learned languages, arithmetic, and mathematical science, under which came the science of astrology. He was, however, ordinarily known as *Arise Evans*, apparently a Puritanical affix, assumed, perhaps, as a cloak for his vicious conduct, or to support his character as a Welsh prophet. Of this name neither Anthony Wood nor Mr. Williams make any mention. That he was so called appears from the journal of Elias Ashmole, from which the following is quoted: "April 20 (1653). This morning I first became acquainted with Arise Evans, a Welsh prophet, and speaking of the Parliament, I asked him when it would end. He answered, the time was short, and it was even at the door. This very morning, at eleven of the clock, the mace was taken away from the Speaker, and the Parliament dissolved; and I conjecture it was much about the time that Arise Evans and I had this discourse."

Ashmole evidently thought that the Welshman must have been prophetically inspired, or had obtained the information by some mystic combination of signs; but a sharp and clever individual like Evans might easily have anticipated Cromwell's sudden movement. The question, however, I would ask is, can any confirmation of his adopting this name be procured?

I am, Sir, yours, etc.

M.A.

Miscellaneous Notices.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—The thirty-fourth Annual Meeting of the Association will be held at Welshpool under the presidency of Mr. C. W. Williams Wynn, M.P., on Monday, August 25th, and four following days. There has been some alteration made in the arrangements for each day; members are therefore referred to the programme which has been sent to them since they received the April number.

The Academy states that a Celtic Society has been founded in Paris, to serve as a rallying point for the writers and artists of Brittany, and the friends of Celtic studies.

WE are glad to find that Mr. Spurrell intends to bring out shortly a new and greatly enlarged edition of his *History of Carmarthen and its Neighbourhood*. It will include much additional matter collected during the eighteen years that have elapsed since the first edition was published. The price to subscribers will be 6s.

LLANGURIG CHURCH.—This ancient church, which is being restored

through the generous munificence of J. Y. Wm. Lloyd, Esq., of Clochfaen, from the designs of the late lamented Sir Gilbert Scott, R.A., is expected to be reopened about the third week in August next.

POWYS-LAND CLUB.—The twenty-fourth Part of the *Collections* of this Society has been issued to the members. The parochial histories of Pennant Melangell and Llanymynech are continued by Messrs. T. W. Hancock and J. Fewtrell. Mr. E. Hamer commences a parochial account of Trefeglwys. The number also contains a paper by Mr. Howell W. Lloyd on “Ancient Welsh Poetry illustrative of the History of Powys-Land”, and one by Mr. R. Williams on “Newtown, its Earliest Charter and Town Hall.”

CHESTER CATHEDRAL.—During the Meeting of the Cambrian Archæological Association at Wrexham in 1874, one day was given up to Chester and its Cathedral, in the Chapter House of which the Dean kindly received the members, and after giving a summary account of the building and its restoration (then going on), he conducted his listeners over the building. The curious wooden misereres were then put away in the Chapter House, to be placed in the new stalls then being prepared, each being calculated to cost £50. At the conclusion of the Dean’s address it was suggested that the members should undertake one stall, and the suggestion was subsequently carried out at luncheon. As no record of this appears in the Journal, the omission is now corrected. The following were the contributors :

	£	s.	d.		£	s.	d.
Rev. E. L. Barnwell	12	16	0	Ernest Hartland, Esq.	1	1	0
R. W. Banks, Esq., and Mrs. Banks	6	1	0	Major-General Sladen	1	1	0
E. Williamson, Esq., Con- gletton	5	0	0	W. Trevor Parkins, Esq.	1	1	0
J. Dymock, Esq.	5	0	0	Rev. D. R. Thomas, Meifod	1	1	0
Rev. Prebendary Davies	4	4	0	J. A. Fellows, Esq.	0	10	0
M. H. Bloxam, Esq.	2	2	0	Eyton Jones, Esq., M.D.	0	10	0
A. Gore, Esq., Melksham	2	2	0	Mrs. N. Griffith	0	10	0
F. Lloyd-Phillips, Esq.	2	2	0	Rev. R. Trevor Owen	0	10	0
Rev. H. Prichard, Dinam	2	2	0	G. F. Robinson, Esq.	0	10	0
Morris C. Jones, Esq.	1	1	0	S. W. Williams, Esq., Rhaiadr	0	10	0
					£50	0	0

LLANRHAIDR YN MOCHNANT CHURCH.—An effort is being made to restore the parish church of Llanrhaidr yn Mochnant, Denbighshire. A subscription list has been opened for the purpose. Among those who have already subscribed are the Lord Bishop of St. Asaph, the Very Reverend the Dean of St. Asaph, the Earl of Powis, Sir Watkin Williams Wynn, Bart., M.P., and Miss Davies, Penmaen Dovey. It might interest some to know that Bishop Morgan, the first translator of the Bible into Welsh, and the Rev. Walter Davies (Gwalter

Mechain), were both vicars of this parish. The latter died at the Vicarage, Dec. 5, 1849, and is buried in the churchyard. In 1678 Bishop Barrow procured an Act of Parliament for the appropriation of the "rectory of Llanrhaidr and all the glebe, tithes, issues, and profits thereof to the Dean and Chapter (of St. Asaph), to the only intent that the same shall be for ever employed for defraying the charge of the repairs of the said Cathedral in the first place, and the residue of the said profits for the augmentation of the revenue of the choir thereof." (Thomas' *St. Asaph*; B. Willis, Append., lxii.)

"Two Parts have now been published", says the Dublin correspondent of *The Standard*, "of the national MSS. of Ireland, which afford so much material for a more ample and impartial history of that country. These MSS. are being selected and edited, under the direction of the Irish Master of the Rolls, by Mr. J. T. Gilbert, lately one of the Honorary Secretaries of the Royal Irish Academy, and now specially entrusted with the production of this unique palæographic series. Part I contained upwards of seventy coloured specimens, commencing with the earliest Irish MSS. extant. Part II extends from the twelfth century to 1299."

Lapidarium Walliæ.—Part V, concluding this important work of Professor Westwood, is now ready, but will not be sent to subscribers who have not paid for the first four Parts, which can now only be had at 15s. each Part. Part V, after the month of September, will also be charged at the increased sum of 15s.

Original Documents.—The members of this Association are informed that a new volume will be shortly commenced, Mr. Charles Baker, F.S.A., having kindly undertaken the passing through the press. It will be printed to correspond with the *Gower Survey*, already published by the Society; and of this there will be also fifty copies on large and fine paper, to match the large paper *Gower Survey*, twenty-five of which may be procured by members. It is proposed to commence this volume with Documents relating to the possessions of Neath Abbey, granted after the dissolution to the Earl of Pembroke. Members wishing to secure copies are requested to inform the Rev. R. Trevor Owen, Llangedwyn, Oswestry, or G. E. Robinson, Esq., Post Office Chambers, Cardiff, or the Treasurer, the Rev. E. L. Barnwell, Melksham. Of the large paper edition of the *Gower Survey* only six or seven remain unsold.

Reviews.

ROMAN ANTIQUITIES AT LYDNEY PARK, GLOUCESTERSHIRE. A posthumous Work of the Rev. W. HILEY BATHURST, M.A. With Notes by C. W. KING, M.A., Fellow of Trinity College, Cambridge. London: Longmans and Co.

A MOST valuable addition to our knowledge of Roman occupation in Britannia Secunda has been made by the posthumous work of the Rev. William Hiley Bathurst, M.A., which after some considerable interval has now appeared, edited by Mr. C. W. King, M.A., at the request of the Bathurst family. The work commences with an abstract of a long dissertation by his father, Mr. C. Bragge Bathurst, on the character of the villa and temple first traced out by him in 1805 on *Camp Hill*, the larger of two fortified areas within the bounds of Lydney Park. His daughter had also left a descriptive catalogue of coins selected from the immense number found in excavating the ground, carefully conducted under the superintendence of the owner. This selection commences with the common second brass of Nemausus, and a denarius of Caius and Lucius Cæsar. Between these and the coins of Nero is a gap, from whence the series extends to Honorius and Arcadius. As far as the presence of coins indicates occupation, it is not unlikely that the permanent occupation of these forts may be dated from about the time of Vespasian, and to have been continued to near the withdrawal of the Romans from these islands.

The position of this fort was, as Mr. W. H. Bathurst tells us, a commanding one, communicating by signals with well known fortresses on the opposite side of the Severn, and which may have been some of those formed by Ostorius in the time of Claudius, about A.D. 50. The absence, however, of the common coins of Claudius might be thought to indicate that this particular post in Lydney Park was not then occupied. Major Rooke gave a very brief account of the camp in the fifth volume of the *Archæologia*, p. 207 (1777). He and others were allowed to dig where they liked, and to carry off any antiquities or coins they might find. The quantity of stones also was such that it became a public quarry, the very foundations being removed for building purposes. How long this work of destruction may have gone on is uncertain, but luckily in 1805 Mr. C. Bathurst, at that time the owner, while planting some trees, discovered the remains of foundations, and continued the excavations for several years, the discovered walls being carefully measured, and the pavements faithfully copied. The extent of the buildings and elegance of some of the pavements, the hypocausts, and stuccoed walls adorned with paint, show that at some time it must have been the residence of an officer of high rank, even if it previously had been an ordinary military outpost to *Venta Silurum*,

as may be the case, since there are traces of older work having been removed to be replaced by new. Marks of fire and melted lead were found among the ruins, and perhaps the large number of coins seem to show that the place was vacated in haste, and never reoccupied. As the ground was in early times common land, no part of it would have been ploughed up, and it was not until 1670 that it was enclosed within the present Park wall.

A map of the remains (Plate 4) shows the extent and nature of the various buildings, to which reference must be made in order that some idea may be obtained. Ten Plates give the various tessellated floors of genuine and early Roman work, the remaining Plates of weapons, implements, ornaments, spoons, combs, Samian ware, etc. Plate 22 represents letters cut out of thin copper, and which, with the exception of s, reads NOVENTI SACRUM. These probably, in the opinion of Mr. King, were affixed to some coffer placed for the reception of offerings in the Temple of Nodens. Half of the missing S, together with several other fragments, are, however, still in existence.

To attempt even a brief account of the contents of this volume, so richly furnished with illustrations (many of them coloured), would require more space than our limits allow; but this is a matter of less regret when any one, for the very trifling amount of half a guinea, can buy the volume itself.

But a few observations, however, on the tutelary deity of the building ought not to be omitted. The compartment marked C in the plan, Plate 4, is thought, from the presence of three votive tablets and the dedication forming part of the tessellated pavement, to have been a temple dedicated to the god Nodens (Plate 8), to whose chest of offerings allusion has been already made. Who this god was, whether Roman or Britanno-Roman, has not been satisfactorily ascertained. A god *Nodotos* or *Nodutus* is found in Roman mythology presiding over knots or joints in corn. Meyrick thought it, if correctly written, would be "Deus Noddyns" (or the god of the abyss, or, god the preserver), both words being derived from *nawld*, which signifies protection. Professor Tarret explains it as "god of the deep". As we have so many dedications to British gods whose names are rudely Latinised, we may fairly claim Nodens as one of our British deities. The title of "god of the abyss", or sea, is, in the opinion of Mr. King, placed out of all doubt (p. 30) by the design of the pavement dedicated to him, that decorates the floor of his temple. The centre is formed by two sea-serpents represented in the usual form of the dreaded sea-monster seen in the Pompeian wall-painting of Perseus and Andromeda, the field being occupied by salmon, the chief glory of the Severn at the present time. In Plate 13 is given the curious bronze plaque, evidently intended for a personal ornament,—perhaps a frontlet of the idol itself, or of the officiating priest. The smaller fragment is evidently part of the same decoration. Among other figures is that of a fisherman in the hooded mantle worn at the present time by his fellow-fishermen in Naples. He has just "hooked a magnificent salmon".

In the temple were found three tablets, on two of which are plates of brass of the size figured in Plate 20, the lettering of which is formed by dots made with a punch. No. 3 is carelessly scratched on a plate of lead. Mr. King informs us that the only similar specimens were found about forty years ago, and are now in the York Museum. No. 1 reads, D. M. NODONTI FL. BLANDINVS ARMATURA V. S. L. M. Here D. M. (Deo Maximo) must be the regular title of the god. No. 2 is a votive tablet of one Pectillus, at the head of which is a dog, or, as Mr. King thinks, a wolf; from an attack of which animal Pectillus being saved, offers this votive tablet. The inscription is DEO NODENTE M. DEDIT. Mr. King thinks this M. also stands for "Maximo". We prefer, however, "Merito" as the more usual form; while its following, and not preceding, the name of the god is unusual. Tablet No. 3 has a most interesting and uncommon inscription. The meaning has not always been correctly explained. We give Mr. King's translation: "To the god Nodens. Silvianus has lost a ring. He has vowed half its value to Nodens. Amongst all who bear the name of Senecianus, refuse thou to grant health to exist until he brings back the ring to the Temple of Nodens." The including the whole of the family of Senecianus in the conditional curse seems more likely to procure its restitution by not convicting any single member of the theft. This bargaining with the god also reminds one of the dealer vowing rewards to Mercury if he favoured his fraudulent transactions, as described in the *Fasti* of Ovid.

We regret our not being able to extend these observations; but brief as they are, they will, it is to be hoped, induce many to consult a volume which, as illustrating an important portion of Britain in early Roman times, is unrivalled in interest and importance; and if we are in the first place indebted to the careful zeal of the Bathurst family in rescuing these remains from oblivion, so, in the second place, no less thanks are due to the able and trustworthy Editor, Mr. C. W. King.

TALES AND SKETCHES OF WALES. By CHARLES WILKINS.

This volume is an interesting addition to the literature of Wales. It is a fair picture of what Wales used to be, and a few of the later chapters give a vivid description of some of its more recent features: The author tells us that he has "endeavoured to mirror Wales; not only its old history, but social life, manners, customs, superstitions"; and though we would have preferred the book without some few of the sketches which relate to Wales as at present, yet we must admit that he has been faithful to his task, and has succeeded in his purpose. He has given us a mirror of Wales. The reader, if he knows anything of Wales and its people, cannot help being much interested. The superstitious character of our forefathers is specially brought out, and the many tales of ghosts, funerals, and corpse-candles, forcibly remind one of many a long evening spent around the hearth some thirty years ago.

“The Footsteps of the Door, or Tale of the Welsh Coast”, is well recorded, and quite characteristic of the superstitious credulity of the people about the coast of Glamorgan. The weird legend of the *haunting* of Hafod Uchtryd is but one of a numerous class. An evil spirit had for a long time disturbed the stables of Hafod Uchtryd. By some accident the house was burnt down, and Mr. Johnes could hardly be persuaded to rebuild a place where he had experienced so much annoyance. An Oxford graduate, however, undertook to rid him of his tormentor. The incantations were carried out for some time. The evil spirit appeared first as a savage bull, then as a ferocious bulldog, and was at last entrapped as a fly. He was, however, liberated on condition that he should betake himself to the Devil’s Bridge, and there, with an ounce hammer and a tintack, cut off a fathom of the rock. It is stated that even now the steady tap of the ounce-hammer may be heard as the unfortunate tormentor works away at his impossible task.

“The Triad of Welsh Characters” is a graphic sketch, and true to life. They are the Ballad-Singer, the Stocking-Vendor, and the Cardiganshire Butter-Merchant. We were strongly reminded of several such characters, whom everybody knew, in South Wales some twenty or thirty years ago.

We think it a mistake to have given such sketches as “A Run up the Rhondda”, “Dr. Emlyn Jones”, and “A Night at Llandrindod”, for though they are faithful pictures, they are too commonplace. It is a pity that in nearly every Welsh quotation the spelling is incorrect. However, we have much pleasure in recommending the *Tales and Sketches* as an entertaining book which supplies a deficiency in our literature.

Archæologia Cambrensis.

FOURTH SERIES.—VOL. X, NO. XL.

OCTOBER 1879.

HENRY III IN MONTGOMERYSHIRE.

A GOOD and exhaustive account of Montgomery and its Castle remains yet to be written.¹ The old Castle, built by Roger de Montgomery in the time of William Rufus, had been destroyed by its Welsh neighbours. King John died October 19, 1216, and had been succeeded by his son Henry III, at that time barely ten years old. The relations between the young King and his powerful brother-in-law, Prince Llewelyn ab Iorwerth, were those of open hostility. In the year 1221, the Welshmen having besieged the Castle of Buellt, then held by Reginald de Bruse, the King came with an army to the Marches, and having raised the siege, came as far as Montgomery, and built a new castle there.² This was the King's first visit to Montgomeryshire. He reached Montgomery on the 30th of September, and remained there about a week. He was there on the 7th of October, when Prince Llewelyn, who had been excommunicated, was absolved, and some kind of a peace was patched up between them. The building of the Castle was proceeded with vigorously nevertheless, the King remitting large sums of money, and supplying large quantities of materials for its construction, and weapons for its defence. It was completed in Sep-

¹ See, however, two interesting papers by the Rev. Geo. Sandford, M.A., and G. T. Clark, Esq., in *Mont. Coll.*, vol. x.

² Powel's *Hist. of Cambria*, p. 280.

tember 1225, and some time afterwards the King granted it to his great justiciary, Hubert de Burgh, Earl of Kent, with two hundred marks annually, and a greater salary in case of war.¹ Hubert's haughty and imperious rule caused some powerful barons to conspire against the King and him.² Prince Llewelyn also had gained some important advantages over the English forces, and the small garrison at Montgomery, constantly harassed and annoyed by the Welshmen, were at length driven back into the Castle, and closely besieged within its walls. On hearing of this the young King in 1228 (being the twelfth year of his reign) decided upon again placing himself at the head of an expedition into Montgomeryshire, with the double object of relieving the beleaguered Castle, and of securing its garrison from future annoyance. This he accordingly did towards the close of the summer; but how he was compelled speedily to return home, with some loss of honour, is matter of history. The following is the account given by Powel:³—"The yeere following [1228] king Henrie came with a great armie to Wales, as farre as Ceri, and incamped there; and vpon the other side Prince Lhewelyn called to him all the power of Wales, and incamped not farre off, and there were diuerse great skirmishes, and chieflie vpon one daie the most part of both armies was in the field, and a great number slaine of the kings men. At which time William de Bruse, sonne to Reynald, was taken prisoner, who offered for his ransome the countrie of Buelht, and a great summe of monie beside: then there was a peace concluded betweene the King and the Prince, wherevpon the Prince came to the King, and did honour him, but not as his king and lord, and euerie partie returned home."

He adds: "This historie is somewhat otherwise laid downe by Matthew Paris, which I haue thus translated out of the same author:—About the same time those

¹ Dugdale's *Baron.*, i, 695.

² Powel's *Hist. of Cambria*, p. 283.

³ *Ibid.*

souldiers which laie in garrison in the castell of Montgomery went out with some of their neighbours to amend a certeine passage in the high waie, leading through a great wood thereby, where the Welshmen were woont to rob and slaie such as trauelled that waie: and comming to the place, with their axes and other weapons began to fell the trees and to cut downe the bushes, whereby the waie might be enlarged. Which thing, when the Welshmen vnderstood, they came with a great power, and setting upon their enimies compelled them to take the castell for their defense, (certeine being slaine on both sides), and then casting a trench about the same, laid siege vnto it. This being quickelie certified vnto Hubert de Burgh, Chiefe Justice of England, to whom a little before the same castell and honor was given: the king himselfe, with conuenient speed comming, raised the siege, and when his whole armie came to him (for few souldiours came with him thither), he went to the said wood, which was verie large, being fiae miles in length, and by reason of the thicke growth of the same, verie hard to be stocked: howbeit the King caused the same, with great diligence and trauell, to be asserted, and consumed with fire. Then leading his armie further into the countrie, he came to an abbeie of white moonks called Cridia, being a refuge for the Welshmen to flie vnto, which he caused to be burnt to ashes; where Hubert de Burgh (to whome the place seemed verie fit for fortification), hauing the assent of the King, caused a castell to be builded. But or euer the worke was finished, manie were slaine on both sides; and William de Bruse, a noble warriour, who went out to make provision for the armie, was taken by the Welshmen, and cast in prison: and diuers other went out for the like purpose, whereof one being knighted a few daies before, seing some of his felowes in danger, and like to be distressed, rushed boldlie into the midst of his enimies, killing manie about him, who in the end, with manie other of the Kings men, was there

slaine. Manie also of the King's chiefe soldiours being confederate with Prince Lhewelyn, did verie faintlie defend his cause with whom they came thither. Wherevpon the King wanting necessarie provision, and perceiving the double dealing of some of his owne men, was constrained to conclude a dishonorable peace with the Welshmen, giuing his assent that the castell which with so great expenses of men and monie was now almost finished, should be rased at his owne charges, taking of Prince Lhewelyn three thousand pounds towards the same. The peace being thus confirmed, both parties departed homeward. So the King of England, after that he had bestowed three moneths in the building of the said castell, and disbursed an infinite summe of monie in vaine, leaving William de Bruse, one of his nobles, in the Prince's prison, returned home with great staine of his honor. The name also which Hubert, the Chiefe Justice, had giuen to the castell at the beginning of the building, calling it Huberts Folie, did now mooue manie to laugh at the thing, who seeing that costlie and sumptuous building to be made equall with the ground, said that Hubert was a prophet, and more than a prophet."

The Calendar of the Close Rolls of this year, published by the Deputy Keeper of the Public Records,¹ throws some additional light upon these events, and furnishes several interesting particulars relating to the King's progress and his stay in Montgomeryshire. A royal visit to Shropshire and the borders of Wales had evidently been contemplated for some months, for we find on the 10th of January orders given that ten casks of wine out of thirty, which the King ordered to be carried to Gloucester, were to be delivered to Henry de Aldithel, Sheriff of Salop and Stafford,² to be carried to Shrewsbury against the King's coming to those parts. But it was near the end of the summer before the King commenced his journey. He was at Windsor

¹ See 27th Ann. Report, p. 48 et seq.

² List of Sheriffs, 31st Ann. Report, p. 262 et seq.

on the 30th of July ; and from these records we can pretty clearly trace afterwards his movements from day to day.

The King probably left Windsor on Monday, July the 31st. On the 1st and 2nd of August he was at Reading, where he borrowed a cask of wine of one Gilbert Ruffus, to repay which directions are given to the custos of the King's wines at Southampton to cause the said Gilbert to have one cask of Gascon wine. The next day he is at Newbury, on the 4th at Hamstead, on the 6th and 7th at Marlborough, on the 8th at Cricklade, on the 10th at Gloucester, and from the 13th to the 21st at Hereford. On the 15th, during the King's stay at Hereford, a prorogation of truces is made between Prince Llewelyn and Fulk, son of Warin, and Thomas Corbet ; also a safe conduct is given to the Prince's wife, who, it will be remembered, was Henry's sister, in coming to Shrewsbury to speak with the King. On the 18th directions are given, that of the twenty casks of wine ordered to be bought at Bristol, fifteen are to be delivered to Henry de Aldithel to be carried to Salop, and five are to be deposited in the cellars of the Bishop of Worcester, for the King's use. Henry de Aldithel is commanded to send four of the fifteen casks above named to Montgomery, and deposit ten in the Castle of Salop for the King's use ; and the bailiffs of Worcester are commanded to receive the five casks above named, and cause them to be deposited in the cellars of the Bishop for the King's use. On the 19th the Sheriffs of London are ordered to provide William Hordel with a good cart, at the King's cost, to carry the King's harness to him. On the 21st orders are sent to the Sheriff of Salop to cause assizes of *Mort d'Ancessor*, etc., to come before the King at Salop.

Leaving Hereford, the King proceeds to Worcester, where we find him on the 24th and part of the 25th. On the latter date he also arrives at Kidderminster. Thence he proceeds into Shropshire ; and on the 28th we find him issuing directions from Bridgnorth to

Hugh de Loges, to assist Wido the huntsman, whom the King sends to take deer in Cannock Forest for his use. The following day, Tuesday the 29th, he arrives at Shrewsbury. After staying there two or three days the King proceeds on his journey, and on Sunday the 3rd of September we find him at Montgomery, the journey from Windsor having occupied nearly five weeks' time.

Henry's arrival, historians tell us, relieved the beleaguered Castle; but the soldiers he had brought with him were too few to enable him to assume the offensive, for his brother-in-law, Prince Llewelyn, and his confederates were strongly posted on the Kerry Hills, and other places in the neighbourhood, with an army superior in numbers, and having the additional advantage of being thoroughly acquainted with the surrounding wilds and woods. He therefore at once issues commands to William Earl Marescal, the Earl of Gloucester, William de Braosa, Roger de Clifford, Gilbert de Lascy, Walter de Bello Campo (Sheriff of Worcester),¹ Hervey de Stafford, Walter de Dunstanville, Thomas Maudit, William de Cantilupo (late Sheriff of Warwick and Leicester),¹ John de Balun, Hugh de Gurnay, Walter de Baskerville, and Nicholas de Verdun, to come to him with horses and arms, prepared to go in the King's service. To provision this army, the Sheriffs of Hereford, Worcester, Gloucester, and Stafford, are commanded to cause proclamation to be made that no market be held, but that the merchants of victuals come to Salop to follow the King. Orders are sent also to the Constable of the Tower of London to deliver all the shields in the Tower to the Sheriffs of London, to be sent to the King at Montgomery. On Tuesday the 5th further commands are sent to the Sheriffs of Gloucester and Worcester, each to send to the King twenty good carpenters, and a similar requisition for ten carpenters is issued to the Sheriff of Hereford.

Meanwhile the communications of the English army

¹ See List of Sheriffs, *ibid.*

are much harassed by the Welsh, and on Friday the 8th the King addresses a letter to Prince Llewelyn, complaining of merchants coming to him with victuals having been robbed and wounded. The next day orders are sent to Richard Pincun and Roger de Stopham to deliver the venison taken by them in the Forest of Fecham to the bailiffs of Fecham, who are commanded to send it on to Montgomery. One Thomas de Langel is also directed to cause venison taken in Wichwood Forest to be salted and sent to Montgomery.

During the next eight or nine days the King is probably too much engaged in skirmishing with the Welsh to attend to other matters; but on Monday the 18th the Sheriff of Hereford is commanded to send the money due from the county to the Exchequer to the King at Montgomery. A similar command is given to the bailiffs of Hereford concerning the farm of the town; and the bailiffs of Gloucester, Chiltenham, Dymoc, Winchcomb, Aure, and Cirencester town and hundred, are commanded to send the farm of their towns and hundred to the King at Montgomery. Henry de Hauvill is directed to receive, and safely keep, the falcons sent by the King of Norway to the King. On the same date Bertram de Crioil and Alan Poinant, custodians of the archbishopric of Canterbury, are also commanded to reserve £100 out of the issues of the archbishopric, to be delivered to Geoffrey de Craucumbe (Sheriff of Oxford),¹ John Blundus, and Robert de Shar-delowe, the King's messengers about to go to the court of Rome, and to send the residue of the said issues to the King at Salop. On the 20th letters of credence are given to these messengers, addressed to the Cardinal of St. Sabina and others. On the same date an order is made that William de Bissopestun, one of the justices of novel disseisin in the county of Warwick, being in the army of Kerry, is not to be put in default for his absence. On the 21st Stephen de Lucy is commanded to take to Worcester all the money in his

¹ See List of Sheriffs, *ibid.*

custody, of the issues of the bishopric of Durham, and also to carry with him all the arrows which he has caused to be made. On the 22nd he empowers John Fitzalan to hold a fair of four days' duration at Album Monasterium (Oswestry).¹

On Sunday the 24th of September we find the King at Shrewsbury, paying a flying visit to that town, in order probably the better to organise his expedition into the Vale of Kerry against Prince Llewelyn. From Shrewsbury he issues orders, on that date, to the Sheriffs of Worcester, Gloucester, Stafford, and Salop, not to permit any market to be holden in their bailiwicks, but to enjoin merchants with their victuals to follow the King in his expedition towards the Vale of Kerry. They are also to send, for every two hides of their respective counties, one man to the King at Kerry, with a good hatchet and victuals for fifteen days. A similar command with regard to markets is sent to the Sheriff of Hereford; and instead of a hatchet, the Sheriff of Warwick is commanded, for every two hides of his county, to send a man "*cum una trubla² vel una bescha*", with a trowel or a spade to the King, and with victuals for fifteen days. On the 26th and 27th the King's writs are dated from the Vale of Kerry.

Various documents, but of no local interest, are dated

¹ Eyton's *Ant. of Shrop.*, x, 328.

² In the Calendar the word *trubla* is translated "net". The correctness of this translation is, however, open to discussion. Duncange, *sub voce* "trubla", has "truble" (Gall.) "*est instrumentum piscatorium*". See also *trullia*. And "trublator" is explained as one "*qui trubla piscatur*". In the same Glossary is found *truella*, *trulla* = "*ferreum latum quo parietes linuntur*", which would exactly describe the use of a modern trowel. *Trula*, *trulla*, are also defined as "*instrumentum piscatorium*"; so that it would seem that both *trubla* and *trulla* had occasionally the same signification. I would therefore prefer *trowel* as the correct rendering of the word here. Adopting this translation, the men from the different counties were to be sent to Kerry; some with hatchets or axes (*securibus*) and spades (*beschis*), probably for stocking and "asserting" the wood referred to by the historian; while others were to go with trowels (*trublis*) to assist in building Hubert's castle.

at Kerry itself between the 28th of September and the 4th of October. It is evident from this that the King did not remain there long enough to see much progress made with the building of Hubert's castle and the other operations in the Vale of Kerry. He saw and experienced enough, however, to dishearten and irritate him. Leaving Hubert, probably, behind him to conduct the operations against Llewelyn and his rebellious confederates, he made the best of his way homewards. The Calendar does not disclose the King's subsequent movements, except that on the 13th of October he had arrived again at Westminster, where for some weeks his time was much taken up in granting pardons of scutages, tallage, etc. The scutage of Kerry was two marks for every knight's fee throughout the kingdom.¹ In the Pipe Rolls for this year, the Sheriff charges for carriage of the King's wine from Brug (Bridgnorth) to Montgomery; and it is stated that he had paid £24 into the Royal Wardrobe at Montgomery, also that the burgesses of Brug had similarly paid £3 : 1 : 8 into the Wardrobe at Kerry.²

It may not be out of place here to say a few words with reference to the supposed sites of the long lost monastery of Cridia and of Hubert's Folly, both of which have hitherto puzzled archæologists. An interesting paper in the sixth volume of the *Montgomeryshire Collections* gives a *resumé* of the various conjectures made by different writers. Some of them, such as that made by Mr. Bingley and a writer in the *Cambrian Register*, suggesting Cymmer, near Dolgelley, as the site of Cridia, may be dismissed at once as too improbable to be seriously entertained. Goranddu and other places in the vale of the Severn have also been named. It has been suggested that the word *Cridia* is but a corrupt form of the generic term *Crefydd-dy*, a religious house; and I am inclined to adopt this view. Carte, the historian, maintained that its site was in the Vale of Kerry; and after the account above given of

¹ Eyton, xi, p. 136.

² *Ibid.*

King Henry's expedition against and sojourn in that valley, there can be, I think, no longer any doubt upon the subject. One of the nineteen townships of Kerry parish is called *Cefnynmach* (the monk's ridge), a name from which it may be inferred that at one time a religious house of some sort stood there. In all probability this was near Black Hall, about a mile due south from Kerry village, and about seven miles from Montgomery. It is very probable that in Henry III's time the whole intervening country was densely wooded, particularly the eastern slopes of the high ridge called *Cefnycoed*.

Following the brook Miheli, about half a mile further, in a south-westerly direction, we come to another place bearing a suggestive name, *Cwm-y-dalfa* (the glen of capture). The local tradition, I believe, is that a noted robber was taken there; but we should not be far wrong, I think, in concluding that this was the very place where that ill-fated, "noble warrior", William de Bruse, was taken prisoner. Bearing in mind that he was one of the most powerful and favoured of the King's barons, and offered the country of Buellt for his ransom, the capture of so great a personage was, doubtless, deemed to be an event of sufficient importance to give a name to the locality where it occurred. W. de Braosa was hanged in April 1230, under circumstances to which tradition has lent a romantic interest.

The parish of Kerry fairly bristles with remains of ancient camps, entrenchments, and fortifications; so much so, indeed, as to derive its name, as some say, from this fact. Close to the farmstead of Middle *Cwm-y-dalfa*, however, there rises to a height of 300 feet or more a peculiarly bold and precipitous cliff which answers admirably to the historian's description,—“a place verie fit for fortification”. It is called “Penycastell”, and there is still a faint local tradition that a wooden castle was partly built upon the top, but pulled down before it was finished. Its north-eastern and western sides are very precipitous, and covered with a thick growth of underwood, which forms an almost

impenetrable thicket,—altogether well deserving its name of “Cwm uffernol” (the Avernian chasm). The southern side is a gentle slope, and bears traces of a deep ditch or moat. In the south-eastern corner there is also a deep hole, now partly filled up,—the site, possibly, of a well. At present but few stones are left; but I am told that many cartloads have been removed even within the last twenty years. Hubert’s castle, which the historian says was three months in building, was in all probability, wherever situate, mainly composed of wood. It may be added that there are clear traces of an old road, long disused, between Black Hall and Penycastell.

Having suggested Cefnymynach as the site of Cridia, and Cwmydalfa as the scene of William de Bruse’s capture, I venture further to suggest Penycastell, from its contiguity to both, as well as from its strong position, as the site of Hubert’s Folly, where De Burgh, with the aid of carpenters and artificers gathered from five counties, and with great expense, attempted to build a “costly and sumptuous” castle, but was forced to abandon and destroy the unfinished building six hundred and fifty years ago.

R. WILLIAMS.

Newtown.

THE CELTIC ELEMENT OF THE ENGLISH PEOPLE.

(Continued from p. 221.)

PART I.—HISTORICAL.

It is pleasant to turn from this bitter strife about an unimportant circumstance, or method of reckoning, to instances of pious labours among these British Christians. They have been reproached with not attempting the conversion of the Saxons; but it may be questioned whether the Saxons were willing to be taught by the subject race. One body of northern monastics, in the seventh century, attempted to bring the Southern Saxons to the faith and obedience of the Gospel, but without success. Their leader was Dicul, who, with five or six brothers, established a small monastery at Bosanham (Bosham, near Chichester), and “served Our Lord”, says Bede, “in poverty and humility; but”, he adds, “none of the natives cared either to follow their course of life, or hear their preaching”.¹ One illustrious convert, however, was made by others of the British Church. “The British peasantry”, says Collier, “whose circumstances were too low to keep up the face of a Church, yet many of them were constant to their religion, and endeavoured the conversion of the Saxons. Thus Offa, of the royal Saxon blood, is said to have turned Christian at the instructions of some pious Britons.”²

They laboured, too, in scholarly or artistic labours. The *Rushworth Gloss*, now in the Bodleian Library at

¹ Bede, iv, 13.

² *Eccles. Hist.*, ii, 63, quoted in *Early Annals of the Episcopate in Wilts and Dorset*, p. 12, by the Rev. Preb. Jones, vicar of Bradford-on-Avon.

Oxford, but formerly the property of John Rushworth, Esq., of Lincoln's Inn, was written in the ninth or tenth century. It contains the four Gospels in Latin, written in a large hand, and over each line of the Latin is a translation in Saxon. At the end of the volume is this inscription: "The min bruche, gibidde fore Owun the thas boc gloesede, Farmen thæm preoste æt Hara-wuda" (he that of mine useth or profiteth, pray for Owen that glossed this book, and Farmen the priest at Harewood). After this inscription follow these words in Saxon characters: "Macregol depinxit hoc euangelium quicumque legerit et intellexerit istam narrationem oret pro Macreguil scriptori" (Macregol illuminated this book: whoso has read and understood this record, let him pray for Macregol the writer).¹ Owen and Macregol were certainly of Celtic blood; but the scene of their labours was in Yorkshire. If the illuminator was from Ireland, where his art was then practised with singular skill, yet Owen, who glossed the Latin into Saxon, was probably a descendant of one of those Britons who united with the conquering race, and became, as the Welsh Triads inform us, "as Saxons".

Mr. Morris states that a friend of his had a Latin MS. of the four Gospels in vellum, "written in a most beautiful hand in the ancient British letter, now commonly called the Saxon letter." An inscription at the end states that "Mæielbrith, son of Macdurnan, expounds this text worthily by the Triune Deity", and that Athelstan gave it for ever to the metropolitan church of Canterbury. Mr. Morris adds, "I take the book to have belonged originally to the Britains" (Britons), "not only on account of the character,—the same letters being to be seen on our ancient tombstones in Wales, erected before the Saxons had the use of letters,—but also because Mæielbrith Macdurn was also a Britain, as plainly appears by his name; and you may see in some copies of Gildas Nennius that the Cambro-

¹ Preface to Wiclif's New Testament, by Baber, p. 60.

British kings used, on the first coming of the Saxons, the appellation of Mac instead of Ab and Mab, though now entirely disused in Wales, and kept only in North Britain and Ireland.”¹ The inscription does not appear to have been made by Mæielbrith himself, but by one who knew that some marginal references which are contained in the book for the sake of explanation, were made by him. Mr. Morris describes this valuable MS. in a letter to Mr. Pegge the well known antiquary, and the latter, in reply, says that he did not know that the letters of the Saxons and Britons were the same, and that he had some doubts on the subject; but that he did not think the Saxons could write when they came into Britain.

However this may be, it is certain that the Britons could write before this time, and with much artistic skill. There is a curious proof of this fact in a record of an event which Matthew Paris, in his *Lives of the Abbots of St. Alban's*, says occurred during the abbacy of the ninth Abbot, Eadmar, who presided over the Abbey in the latter part of the tenth century. He says that “while the diggers of this Abbot were exploring the walls and secret places of the land, they dug up the foundations of a certain ancient great palace; and while they were wondering at the vestiges of so many buildings, they found in a hollow depository,² with some smaller books and rolls, an unknown volume of a certain codex, which was but little destroyed by so long a

¹ *Cambrian Register*, 1795, p. 361. The inscription is as follows: “Mæielbrithūs . Macdurnani . istū . textu . per . triquadrū . Do . digne . dogmatizat . Astaethelstanus . Anglo . Sæxna . Rex . et . Rector . Dorveneni . Metropoli . dat . pÆV̄V̄.” For the form of the letters (capitals) see the *Cambrian Register*. Professor Pearson affirms that there are other traces of British residents in Kent. “In 741 A.D., Dunwalh, evidently of British extraction, is butler to King Ethelbert II of Kent.” (*Early and Middle Ages of England*, p. 55.)

² A fragment of the Psalter was found in a square hole specially made for it, in one of the great piers of Great Barford Church, when some repairs were made about thirty years ago. (*Guardian newspaper*, Sept. 25, 1872.)

delay of time; of which neither the letters nor the language was known by any one that was then found, on account of their antiquity; yet it was of beautiful form, and of clear lettering (“manifestæ litteræ”); of which the inscriptions (“epigrammata”) and titles were splendidly adorned (“redimiti”) with golden letters. The boards were of oak, and the bindings of silk, and these retained, in great part, their firmness and beauty. “Concerning the knowledge of which book, after search had been diligently made far and wide, they found at length a priest (now a decrepid old man) well skilled in learning, Unwonam by name, who, imbued with the languages and literature of many tongues (‘idiomatum’), read distinctly and openly the writings of the forenamed book. Similarly he read without hesitation, and explained clearly, what things were in the codices which were found in the same aumbry and depository; for the letters were such as were wont to be written in the time when citizens inhabited Worlamcester, and the language was that of the ancient Britons, which they then used. Some things were in Latin, but of these there was no need (of an interpreter); but in the first book, namely the larger, he found written a History of St. Alban, the protomartyr of the English.... In other books, however, found everywhere, the aforesaid reader discovered invocations and rites of idolaters, citizens of Worlamcester, in which he found they invoked and worshipped especially Phœbus, the god of the sun, which may be supposed by the history of St. Alban, if a diligent reader understands it; but in the second place Mercury (called Woden in English), from whom the fourth day of the week is named,—the god, indeed, of merchants.” He then adds that from the nearness of the city to London, being only distant a day’s journey (*diata*), the citizens had been nearly all merchants.

He goes on to say that “those books, therefore, being thrown away and burnt, in which the comments of the Devil were contained, this book alone, in which

the history of St. Alban was contained, was placed most carefully in the treasury; and when the aforesaid presbyter had read that which was written in the ancient English idiom, in which he was skilled, the Abbot Eadmer caused it to be faithfully and diligently expounded by the more prudent brethren in the general assembly, and more fully to be taught in public by preaching."

He then relates that when this history had been translated into Latin, strange to say, the primitive and original copy was suddenly and irrecoverably reduced to dust. Probably the exposure to the air, after being for so many centuries immured in a wall-receptacle, caused it to crumble into pieces. The narrative, however, is given with so much minuteness of detail that we cannot doubt that Matthew Paris wrote it from a trustworthy and probably contemporaneous record by one who had seen the book at the time when it was found.

The record goes on to say that Eadmer found in the ruins of St. Alban's tiles and columns, jars and amphoræ, with glass vessels containing the ashes of the dead. He found also half-buried temples, altars overturned, idols (which he destroyed), and many kinds of coined money. It is evident from this statement that the city of Verulam was in great part inhabited by pagans at a period of time long subsequent to the martyrdom of St. Alban in the beginning of the fourth century, for the heathen books had been hidden at a time when the city was attacked and destroyed, probably by the Saxons. There were, however, British Christians; and that there were some wealthy men in their ranks appears from the fact that so costly a MS., with silken bindings and letters of gold, had been prepared for their use. It must have been written, too, by one of their own race, for it is not likely that the Roman colonists, never very prone to adopt or write in a foreign tongue, should have sufficiently understood the ancient British language to write a record in it.

Unwonam,¹ the very aged priest who understood this language, was probably the last relic of the British-speaking population, as Dorothy Pentreath was of the Cornish in the last century. If so, it is singular that the British language should have lingered there so long, even to the tenth century. But it held its ground in other parts to a much later date. In Galloway we are told by Innes that the people were known by the name of Welsh in the twelfth century. The Scottish historian, Buchanan, tells us that the Welsh of Galloway used their own language in his time. (*Æa magna ex parte patrio sermone adhuc utitur.*)²

In the north of England the Britons retained their nationality, and probably their language, to a great extent, as late as the Norman conquest.³ If they do not appear often in this distinct form in the pages of history, it must be remembered that they were a conquered race, and to such races the writing of history rarely belongs. Their position may be compared to strata lying beneath a later deposit, which only crop out here and there; but those points that gain the sur-

¹ I cannot explain this name, Unwonam. One of Kemble's charters is signed by "Unwona, episcopus." Onwean appears in the Bodmin manumissions as one who was liberated by Bishop Wulfsie. (Thorpe, *Diplom. Angl.*, p. 629.)

² Innes, i, 38; Buchanan, ii, 21. See an *Essay towards a History of the English Tongue*, by John Free, D.D., 1749.

³ I am glad that I can avail myself here of the authority of so distinguished a writer as Sir Francis Palgrave: "From the Ribble in Lancashire, or thereabouts, up to the Clyde, there existed a dense population, composed of Britons, who preserved their national language and customs, agreeing in all respects with the Welsh of the present day; so that even in the tenth century the ancient Britons still inhabited the greater part of the western coast of the island, however much they had been compelled to yield to the political supremacy of the Saxon invaders. . . . Many dependencies of the Cumbrian kingdom extended into modern Yorkshire, and Leeds was the frontier town between the Britons and the Angles; but the former were always giving way, and their territory was broken and intersected by English settlements." The Britons, he adds, gradually melted into the surrounding population, yet that this process was not wholly completed until a comparatively recent period. (*Hist. of Anglo-Saxons*, p. 185.)

face indicate, indeed, the existence of that which lies below, but do not give the measure of its extent. There are, however, not a few indications of the British race in the north of England during the Anglo-Saxon rule. Bede tells us that some of this race recovered their liberty in 684: "From that time the hopes and strength of the English crown began to waver and retrograde, for the Picts recovered their own lands, which had been held by the English and the Scots that were in Britain; and some of the Britons their liberty, which they have enjoyed for about forty-six years." They enjoyed it for many years after his time. It was not until the year 945 that the *regnum Cumbrense* was finally subdued. At that time, the *Anglo-Saxon Chronicle* tells us, "King Edmund ravaged all Cumberland, and granted it all to Malcolm, King of Scots, on condition that he should be his fellow-worker as well by sea as by land." The Rev. C. H. Hartshorne, in a paper on the Saxon Earls of Northumbria, says: "The kingdom of Cumberland undoubtedly retained, to a late period, the remains of its original Celtic population. The same was probably the case with Lancashire. We know, from a very early charter to the church of Durham, that the population of Cartmel, in this district, was British; and it is probably to this cause that we are to attribute the fact that Lancashire is not treated as shire-land in *Domesday*; the southern part, "inter Ribam et Mersam" being appended to the return of Cheshire; the northern, Amounderness, to that of Yorkshire. We read of the cruelty of the Earls of Northumbria to the Britons. These were probably the Britons of Lancashire, over whom they claimed jurisdiction..... Tosti, Earl of Northumberland, had an immense estate in Lancashire.....Eadulf, too, whose niece became the wife of Earl Siward, is remembered for his cruelty to the Britons."

Mr. Hartshorne probably refers to a grant mentioned by Camden: "Egfrid gave to St. Cuthbert the land called Carthmel, and all the *Britons* in it."¹

¹ *Britannia*, iii, 380.

From the cruelties of Tosti we are not surprised to find that an insurrection followed, by which he was outlawed, and his household men were slain; or that when Morkar, son of Elgar, was chosen to be Earl, his brother Edwin came to meet him with the men who were in his earldom, "and also many *Britons* came with him."¹

The term lingered as long in the south. Eadmund fought a battle with the Danes, in which the *Britanni* were present. "Is this word", asks Mr. Freeman, "used because Eadmund's army came mainly from that part of England where the Welsh blood still lingered?" This part included Somerset, Wilts, and Dorset. "The word *pen* (head)", he adds, "is a specimen of the Celtic names which still survive in the local nomenclature of this Teutonised, but not purely Teutonic, district."² The Britons appear in their separate nationality even in the time of the last of the Saxon kings, Edward the Confessor. In the lament on his death, inserted in the *Anglo-Saxon Chronicle*,³ it is said—

"Here Edward King, of Angles lord,
Sent his steadfast soul to Christ.
He in the world here dwelt awhile
In royal majesty, mighty in council.

¹ *Anglo-Saxon Chronicle*, s. a. 1065.

² *History of the Norman Conquest*, i, 422, 423. It was in this district that Alfred collected his army when he assailed and conquered the Danes. "After this, at Easter, King Alfred with a small band constructed a fortress at Athelney; and from this fortress, with that part of the men of Somerset which was nearest to it, from time to time they fought against the army (of the Danes)." (*A. S. Chron.*, s. a. 878.) It was, then, by a Celtic population that the Danes were conquered. Their descent was then well known. In Alfred's will the five south-western counties are termed *Wealh Cynn*. (Pearson, p. 57.) See also Lappenberg (*England under the A. S. Kings*, i, 120), who asserts that "a large British population" continued there for centuries, distinctly marked. Sir F. Palgrave says (*Hist. of Anglo-Saxons*, p. 110) that Alfred sallied forth and took his position at Egbert's Stone, on the verge of the Forest of Selwood, which by the Welsh or British inhabitants of Somerset, who perhaps constituted the majority of the population, was called by the name of the Great Forest, or Coitmawr.

³ *A. S. Chron.*, Bohn's ed., p. 438.

And he, a prosperous time, ruler of heroes,
Distinguished, governed Welsh and Scots,
And *Britons* also ; the son of Ethelred,
Angles and Saxons, chieftains bold."

The fact is, that the long contest between the Celt and the Teuton in England continued with varying fortune until the eleventh century ; but the conditions of the contest were not always the same. After the seventh century it was carried on mainly between the Teutonic tribes and the race of the Cymry, to which the northern Britons belonged. Their line of demarcation in the west has never been clearly defined ; but it extended beyond the Severn, and included in part the counties of Hereford, Monmouth, Somerset, and some portions of Shropshire and Cheshire.¹ It was along this line, and by the race of the Cymry, that the war was waged with unflinching courage to the last. Here the wreck of the battle lay the thickest ; here the old Celtic traditions and usages were maintained most completely ;² here the Celtic race refused to coalesce, as in the east and the middle of England, with the Saxon invaders, and chose rather to become subject by force

¹ Monmouthshire was considered a part of Wales to a comparatively late period. In the county of Hereford a large district was claimed as having been part of the original diocese of Llandaff in the year 1128, and Pope Honorius allowed the claim. (*Lib. Land.*, p. 574.) Many of its customs were Celtic, even in the last century. The district of Clun, in Shropshire, was long considered a part of Wales.

² A writer in the *Athenæum* (June 1, 1867) says that "the peasantry of Lancashire, especially in the Fylde, light fires three times a year on great cairns. The beal-fires of Ireland are lit at the summer solstice, and in Wales and Scotland similar customs prevail. Stone altars were, a few years since, to be found in the villages of western England ; and on these votive fires were lighted on especial occasions, as they were on 'Teanlay Night' or the Fast (qu. Feast) of All Souls, in the Fylde district of Lancashire." The writer supposes that these customs were probably derived from the Romans, "possibly from a much older people". He does not seem to be aware that the Celts occupied the land before the Romans, or to know that "teanlay" (properly *teinne-la* or *tan-la* = fire-day) is not a Roman but a Celtic word.

than to unite with the conqueror. Hence the difference in the numbers of bondmen in the several provinces, as recorded in *Domesday*, which Lappenberg considers to be so "remarkable". In the old East Anglia the proportion is not more than one in twenty; in the counties of Lincoln, Huntingdon, and York, there are none; and in Nottinghamshire the proportion is only one to two hundred and fifteen. In the county of Kent it is a tenth part of the population; but they are most numerous, says Lappenberg, where the British population maintained itself the longest, viz., "in the old land of the Hwiccas, more especially in Gloucestershire, where the proportion existed of one slave to every third freeman; and in Cornwall, Devon, and Staffordshire, where they were as one to five freemen. The further we remove from the Welsh border, the smaller is the proportion of the slave to the free."¹ In Lancashire, when finally subdued by the Saxons and Danes, a large portion of the Celtic population, at least in the north-west, was held in bondage. The Anglo-Saxon laws show, however, that the Loegrians were not only freemen, for the most part, but that they were holders of land, both as proprietors and tenants, and might rise to the dignity of a thane.

The meaning of all this is, that the east, including the eastern parts of Yorkshire and Durham, offered little resistance to the Teuton invaders, who had, indeed, long settled on their coasts before Hengist and Horsa landed in Kent; that in the midland counties there was an extensive blending of the two races by a voluntary union on the part of many of the Celtic inhabitants, and by intermarriages; but that a war *à outrance* was carried on along the west from Cumberland to Somersetshire, which, after a contest extending over more than four centuries, resulted in the subjection, but not the destruction, of the Celtic race. It would have probably been renewed by revolts of the conquered people, assisted by their related neighbours,

¹ ii, p. 321.

the Cymry of Wales, if the Norman conquest had not subdued equally the Celt and the Teuton. It was by this overwhelming force, though our historians have failed to perceive this important consequence fully, that Celt, Saxon, Angle, and Dane, were all crushed into one subjected mass, out of which at length arose the English people; marked still by many of the traits of each separate nationality, but differing from all in the collective form and feature of its now distinct and peculiar national life.

On looking back, after this survey of the historical evidence, we see that when the Saxon invaders first took possession of Kent, the eastern parts and the ancient Loegria were inhabited by different races, varying too much from each other to allow a perfect union or amalgamation into one people. On the east we find Celtic tribes allied in origin to the Gaelic, and one or more offshoots from the great Teutonic stock, who had probably settled in the land three centuries before Hengist and Horsa were invited by Vortigern to support him by their military skill and valour. In the large towns there was a Romanised element consisting of those who were in part the offspring of mixed marriages, and the descendants of Roman legionaries and colonists. This part of the population was much smaller than the pure Celtic; but it would have much influence by its superior civilisation and the traditionary respect that would attach to it as belonging to what had been for centuries the ruling race. The largest element was, doubtless, that of the Loegrians,—a Celtic race more nearly allied to the Cymry or Welsh than the native tribes in the eastern counties, but enfeebled by long subjection to the Roman power, by the large levies which the Emperor Maximus carried into Gaul in support of his assumption of the imperial dignity, by famine and pestilence, and by the savage inroads of the Scots and Picts.

Over this ill united population the Cymric traditions assert that their race held, by choice or conquest, a kind of superior authority, or at least the right to take the

lead in military affairs. It is evident, however, that between them and the Loegrians there was little real union ; and hence we may the more readily accept the tradition which the *Triads* have preserved, that many of the latter united with the invaders, and became “as Saxons”;¹ and that this was one important cause of the success of the Saxons, for we are told that through this treachery “the Cymry lost their land”, or, as another triad expresses it, “their privileges and their crown”; “and if it had not been for such treasons, the Saxons could not have gained the island from the Cymry.” The *Anglo-Saxon Chronicle* gives some support to this assertion.

The contest was carried on, with varying success, between the Britons and the Welsh on the one side, and the Angles and Saxons on the other; the Teutonic tribes in the east, and the Romanised part, coalescing generally with the latter. But even in the early stages of the conflict the lead appears to have been taken by Arthur and other Cymric chiefs. It was afterwards carried on against the Welsh alone. Under this term were included (for they were of the same race) the people of the northern kingdom of Cumbria, and of the west and south-west counties, as well as the inhabitants of Wales. These maintained the conflict, often driving back their Saxon invaders, even to the tenth century ; nor were they fully subdued, or their nationality destroyed, when, a century later, the Norman conquest bent both Celt and Teuton alike under the yoke of the Conqueror.

It is strange that, in spite of all this evidence, any historian should venture to say that the Celtic race or races in England were either destroyed or banished by the Saxon invaders. This is a modern fiction ; for

¹ The Saxons, too, became in part as Celts. It is a significant fact that in a battle fought at Bedford about 752, between Ethelbald King of Mercia and Cuthred King of Wessex, the banner of the latter was a golden dragon, the old British ensign. (Warton, *H. E. P.*, i, xv.)

the mediæval historians do not generally assert more than that the conquered race was made subject to the English (*famulabantur Anglis*). As Professor Pearson has justly said, it is an idea that "has absolutely no foundation in history". It is contradicted by every kind of evidence that can be brought to bear upon the subject. It is improbable, in the highest degree, from the very circumstances in which the invaders were placed by their conquest. Their numbers cannot have been, at each descent on these coasts, exceedingly great, for they came necessarily in ships which, according to our modern estimate of size, could not have been large. Even we in the nineteenth century, with all our command of wealth and mechanical skill, do not find it an easy task to send twenty or thirty thousand men to other countries. How much more difficult must such a task have been in the fifth century. Nor could these invaders have brought wives with them, or the implements needful for the arts of life. They became, too, the ruling class; and the Saxon thane, as in a later time the Norman baron, was devoted to the arts of war, to the chase, and the various offices of government, but the labours of the husbandman and the artisan would devolve on the conquered race.

This modern fiction contradicts the evidence of the Anglo-Saxon laws and charters as well as the traditions of the Welsh, which are distinct and unvarying. It is opposed by the many instances we find in which the ancient race, though overwhelmed in Loegria at least, yet "crops out", so to speak, in many different ways, appearing distinctly as priests, soldiers, and artists, as landowners, tenants, and bondmen. We are told by French historians that the people of France are, three parts at least, of Celtic blood, and yet from the fifth to the eleventh centuries we find more numerous and more distinct references to the Celtic race in England than can be found in France. This appears to arise from two facts: (1.) The conquest here was not so rapid and complete as that which the

Franks effected, and hence there was more time for the continued reappearance of the Celtic race in different parts of the land. (2.) In the proper Loegria there was a readier admixture of the two races by intermarriages, and hence Celtic names, or nicknames, and Celtic usages appear more frequently and more openly.

It is contradicted, too, by the large number of Celtic words in the English language, especially in our dialects. This fact will be stoutly contested; but it is not the less certain that it is a large element, and that it enables us to determine many questions concerning the Celtic race here, that must otherwise have remained in obscurity. As the English colony that settled in the barony of Forth, in the county of Wexford, during the twelfth century, retained until a late period its separate nationality and language, and when finally absorbed into the surrounding Celtic mass, left many words in the country speech that are of Teutonic origin, so the Celtic races in England maintained in various degrees their separate nationality; and when they all finally blended with the other races in the land, so as to form one people, they left in the language many tokens of their continuance on the soil; and proved, too, by this evidence how large is this element of the English race.

We have two other kinds of evidence, which, if not historic, are not less important or conclusive. These are:—(1.) The *traditions* of the land. I cannot here enter into the question whether some of our legal usages and institutions are of Celtic origin or not. Sir F. Palgrave says they are, and Professor Stubbs affirms that this statement is not true. But King Arthur and the knights of the Round Table, Sir Cawline, Sir Lancelot, Sir Gawaine, Glasgerion, and many other heroes or bards, were the subjects of many a song, as often heard in the hut of the labourer as in the hall of the noble. They were part of the national heritage. A veil of mystery and fable gathered over these heroes of a conquered race and a lost nationality; but if the

race to which they belonged had been either extirpated or banished, all such memories must have died out with them. The mediæval bards would have sung only of Teutonic heroes. Arthur and his knights would have excited as little interest here as in Holland or Sleswick. The very love of such romantic tales, the ready response to whatever was connected with the supernatural, the strange, or the beautiful, bore evidence that the eager listeners were not wholly of the same race as that which dwelt by the shores of the North Sea or on the banks of the Eider. Even if some of these tales or songs came, by a reflux wave, from France through Brittany, these would affect chiefly the Norman barons and their dependents. They would be conveyed by a language that was never spoken by the mass of the people, and must have perished when this class ceased to be distinct from the rest, if there had not been a separate inheritance of such traditions, and a national feeling by which they were received and held through the force of a real interest and affection.¹

(2.) There is the abiding evidence of the English people in their distinct national character. An Englishman differs materially from both the Hollander and the Dane, and the *differentiæ* by which the national character is distinguished from either are Celtic. He has the solidity of one race, its stubborn courage, its perseverance and industry; but he has more ardour, more quick and subtle play of feeling and imagination, more enterprise, than it possesses. He unites impetuosity with strength, for the ardour of the fiery temperament of the Celtic race is moderated by reflection and self-control. He has a large, compact nature, but it is penetrated and quickened by a livelier vitality than that of the Teuton. His courage is both enduring and

¹ A writer called Eremita Britannus, who flourished about the year 720, wrote, besides other works, a book in an unknown language (British?), entitled "Sanctum Graal, de rege Arthuro et rebus gestis ejus", and also "De Mensa rotunda et strenuis equitibus." (Warton, *H. Engl. Poet.*, i, x, note.)

impetuous, his enterprise is active and persevering, his love of liberty is tempered by an equal regard for law ; and it is by the union of these separate but not hostile elements that the English race differs from the German or the French, and has made itself, by colonies and conquests, by arts and commerce and free institutions, the leading race of the world.¹

(To be continued.)

THE "PENTARCHIA."

AT the end of Pennant's *Whiteford and Holywell* is an account of the Tribes of North Wales, including that of Tudor Trevor. In it, at p. 314, is a reference to, and some Latin verses from, a poem styled *Pentarchia*, by Powell of Ednope. I have often wondered whether the poem was ever printed, and where Pennant found it. In looking over a volume of miscellaneous MSS. at Brogyntyn, upon the 10th of this present month, I found a manuscript copy of this poem, the only copy I ever saw or heard of, excepting that which Pennant refers to. The Brogyntyn MS. is in a hand of the seventeenth century, or perhaps late in the sixteenth, as are the introductions to each stanza ; but *they* are in a different and somewhat later hand. As Pennant was nearly related to the Owens of Porkington, or Brogyntyn, he may have taken his extracts from the MS. there ; but in it the stanzas are not styled *Pentarchia*, nor are they said to be by Powell. The following is a *literal* copy of the Brogyntyn MS.

WM. W. E. WYNNE.

12 Oct. 1872.

"PYMTHEG LLWYTH GWYNEDD.

1. "*Llwyth Isdulas yn y Rhos. 650 yn amser brenin Cadwallon ap Cadfan ap Iago.*

"Braint hir ap Nefudd hardd ap Geraint ap Garanawe gloywddur ap Rhychwyn farfoc or ddol wen yn y Rhos ef A dduc

¹ Page 212, l. 29, for "yet partly" read "yet elsewhere".

aur Ar Cwpl Sab: Tri Rhosyn Arian¹ — hynaf o Lwythau gwynedd.

“Isdulæ Dominus magnatum maximus Heros
Arma Briennus habet cognomine Longus in auro
Nempe rosas flexum tres albas insuper atrum :
Saxonis incursus retudit Regisque Britanni,
Cadvallon fuit ille Sororius (*sic*) atque Satelles
Exonia pendam captivum abduxit et urbem
Restituit captam pulsus Saxonibus inde
Northumbriq’ magnum pellitum regis in aula
Sustulit obstantem Britonem conscendere classem
Misit in auxilium quam Rex Armoricus hospes.”

2. “*llwyth Isaled yn Rhifoniog Marchwithion Amser Rodri Molwynog 720.*

“Marchwithion ap Tangwol ap llud ap llew ap lleiniod Angel ap Pasgen ap Vrien Reged — ef a dduc g: llew Ar: Saliant.

“Is Aledi Baro Marchithion (*sic*)² primævus ab illo
Saltantem rubro juvenem gerit orbe Leonem
Tempore Rodrici Molwynog floruit ille
huic genus Isaledi generosa prosapia manet.”

3. “*llwyth uwch gwrfai yn arfon 843 Amser Rodri Mawr.*

“Celmin drod tu ap Carod ap Gwirad ap Elidur ap Sanddef ap Alcwum ap Tegid ap gwair ap dwywe ap llowarch hen — bore quarterly first Arg. ar. (*sic*) Eagle with two neckes dispayd (*sic*) Sabl. Secondly three ragged staves Sabl: the three as the 2, the 4 as the :1: A cocheon of the first with a legge Coupe Sabl: — he was cozen german to Rodri mawr, and in his time Lord of Arfon.

“Tertius Arvonie Celminus Satropus droedtu
Bicipites nigras aquilas extollit in albo
Quadrato binas pandentes fortiter alas
Fronte sub adversa baculos tres cortice nigro
quarta tamen primæ, par tertia parma secundæ
Fert tibiam medio discissam parmita nigra
Unde tulit nomen droedtu quasi nigripes esset
Rodrici magni patruelis floruit ævo.”

4. “*llwyth Ardudwy ag Efionydd ym amser Anarawd. 877.*

“Gollowyn ap Tagno ap Cadfael ap lludd ap Beli ap Run ap Maelgon gwynedd ef a dduc Sabl. a thair fflower de luce Ar. Rhwng Cwppwl un Rhu — Ag Arglwydd Ardudwy ag Efionydd oedd ef.

“Ordovica tribus Colloyn Tagnonis in atro
fert (inter flexum) tria candida lilia florum
Rege sub Anarado vir magni nominis egit.”

¹ Pennant, in his *History of Whiteford and Holywell*, p. 314, says “his arms are *vert*, a cross flowery or:”.

² Another reading, “Marchution”.

5. "*llwyth vwch dulas yn amser Edwal foel.* 913.

"Marchudd ap Cynan ap Elfin¹ (*sic*) ap mor ap mynнан ap ysgwys mwyntyrech Arglwydd dwnstabl Iarll Northampton — ef a dduc Gul Pen Cawr gardant Arg.

"Strenuus vwch dulæ marchudd bellator in orbe
Sanguinis tumidi spoliū prælustre Gigantis
Aequali pugna et justo certamine cæsi
fert caput avulsum tantique insigne triumphī
Tortilis argenti nitidique corona revincit
que Rex descendens² Henricus Septimus exit
Claruit Edwallo sub calvo Rege Britanno."

6. "*llwyth maelor Amser Howel dda brenin holl gymru.* 940.
*Erill a ddowaid mai llwyth y mars oedd ef. Ag mai Mae-
lawr Crwm yn y llechwedd isa A ddyle fod yn lle Tudr
Trefor medd erill.*

"Tudur Trefor ap ynyr ap Cadfarch ap gwrgant ap gwaethgar ap Powir ap Gwynan ap Cadell dewnlig (*sic*) Jarll Henffordd Arglwydd y ddwu faelor — ef a dduc Ermin ag Ermine p bend sinister llew saliant or.

"Mam Tudur Trefor oedd Rieingar vz. (verch) ag eti (etif-
eddes) lludocca ap Cariadog freichvras.

"Candida parte una sursum sed nigra devisum
Erminiis fulgentis Theodori parma Trevoris
fert rapidum fulvumque sinistro verte Leonem
Mostonis bene nota simul sunt arma Trevoris
innumerisque aliis quos parturit vtraque major
ille sub hovelō vixit sub nomine justo
filia cuius ei nupsit Gladusia conjux."

7. "*llwyth Tegengl Eschiflog amser Llen' ap Seisyllt.* 1015.

"Ednowen Bendew ap Conan veyniad ap gwaith foed fawr o Bowys — ef a dduc Ar. tri phen baedd duon Rhwng Cwpl or vn Rhiu.

"Ednowen bendew capitonem voce Britanna
Invenit hic patrios vastantibus funditus agros
horrendum satis et acutis dentibus aprum
fortiter occidit quapropter tollit in albo
Atra trium capit (*sic*) aprorum curuamine nigro
tota bythelorum domus hac de stirpe refugit
ille Leolino vixit regnante Sigillo (Seisyllto)."

8. "*llwyth Tegengl amser Gr. ap Lln'.* 10 (*sic*).

"Edwin ap Grono ap Edwin ap Howel dda ap Cadell ap Rodri mawr — ef a dduc Ar: Crois florri wedi engrailio a phedair bran duon ar bob corner ai Pige yn gochion.

¹ Another reading, "Elfyw".

² "descendens" (?).

“Argento gerit Edwinus Tegennius atram
florentemque crucem nodosam quater inter
cornices rostris crudas tibiisque cruentas
hic sub Griffini Leolini tempore vixit.”

9. “*llwyth dyffryn Clwyd ag Strad alyn Amser Bleddyn a Rual-
lon.* 1061.

“Eunudd gwerngwy ap Morien ap Morgeneu ap Gwerystan
ap gwaith foed ef a dduc Asur llew or Saliant.

“Rector Alintonie et Cludanæ vallis evenus
circuleo portat rapidum fulvumque Leonem
Tempore conquestus cum Sceptra britanna teneret
una blethinus cum fratre Ryllone vixit
Resus Marchan avus tria vulsa gerebat equorum
alborum capita asureo quæ balthæus auri
per medium dirimit directo Limine ducens.”

10. “*lwyth uwch aled amser Gr. ap Conan.*

“Hedd molwynog ap greddef ap Tynyr ap llawrfrodedd farfog
ap Alan ap Asser ap Tudwal ne ludwal (*sic*) gloff ap Rodri
mawr — ef a dduc sabl: Carw hydd Passant Arg:

“Hethus molvinoc cervum sermone Britanno
Inuisit (*or invenit*) vchaledensis honos est stematis author
Tempore Griffini Conani claruit ille.”

11. “*llwyth nant conwy amser Owen Gwynedd.* 1137.

“Nefydd hardd ap Ifor ap ysbwysgarthen ap Jestyn farchog
ap Cadwgan ap Elystan glodrydd.

“Gestat in argento Nefydd hardd Conovius heros
Nigrum inter flexum¹ tria spicula tinctorum
ille sub imperio Gwneithi² (*sic*) vixit Oeni.”

12. “*llwyth môn amser Owen Gwynedd.* 1150.

“Hwfa ap Cynddelw ap Cynws ap Cillin ap maelog dda ap
Greddef ap Cynwys ddu ap Cyllin ynad hen ap Peredur dynnod
ap meilir, Eyr gwyr gorsedd, — ef a dduc gules Cwpl Rhwng
tri llew aur Rampant.

“Hova pater monæ Cinthelii filius effert
tres flexum fulvos rapidosque cruore Leones.’

13. “*llwyth môn ar llechwedd amser Dd. ap Owen.* 1178.

“Gwerydd ap Rys goch ap Sanddef ap Iarddur ap Mor [ap ?]
Tegeryn ap Alan ap gredef ap Cynws ddu ap Cyllin ynad hen
— ef a dduc Arg: ar ben sable Pen tri llewpard aur Ag ei gor-
hendaidd ef oedd Iarddur ap mor yr oedd llwyth Penllyn yn Codi
— ef a dduc gules Cwpl Rhwng tri Pen Carw or:

¹ The bend is omitted in Pennant.

² *I.e.*, “Gwyneithi”.

“ Arviragus Rhesi Monæ non infimus author
Tollit in argento fulvorum trina Leonum
Ora, per, areolam Serie disposta nigrantem
Iarddur huic proavus pellini¹ stematis author
tres albas facies cervorum sanguine portat
Cornibus arrectis quos flexus dividit albus.”

14. “*llwyth Cwmmwd menau y môn Amser Dd ap Owen.* 1170.

“ llowarch ap Bran ap dinwal ap Tudwal ap Eunydd ap Alan
ap Asser ap ludwal ne Tudwal gloff ap Rodr mawr. Ef a dduc
Ar: cwpl Rhwng tair bran dduon ag ymhob un or Pige queeu
Ermin.

“ Filius ap Brennus rurisque lowarchus Alumnus
Menaio Seclusa freto qua Mona residet
Cornices tres divisas curtamine nigro
portat in argento Queeu Ermin ore vehentes
hi tres vixerunt sub Oeño davide nato.”

15. “*llwyth dolgelle lleñn ap Ier drwundwn.* 1194.

“ Ednowen ap Bradwen ap Idnerth ap Dd Esgid aur ap Owen
aur dorchog ap Coel ap Gweyrydd ap Cynddelw gam ap Eigud
ap gwlfryd ap dolywelyth ap Tegawc ap Cynfach ap mad'
madogion ap Sandde Pryd Angel ap llowarch hen — ef a dduc
gules tair neidr Arg. plethiedig yngyd.

“ Dolgellei dominus bradwini filius Edwin
Tres albos angues conexos sanguine tollit
Vixit in imperio Leolini nomine magni
Qui toties tantos tulit et tot ab hoste triumphos.”

Since I made the preceding transcript I have found, in Yorke's *Royal Tribes*, p. 134, the following notice of this poem :—“ Powel the poet, of this house (Ednop), dedicates his *Pentarchia* to Charles I, then Prince of Wales ; but it does not appear it was ever printed. He has taken great liberties with prosody and orthography. There are, however, many good lines ; and he is accurate in his facts. He prefaces it modestly enough in the following verses :

‘ Non ita sum gnarus, nec in arte peritus heraldâ
Singula ut innumerem, nec enim mihi tanta facultas :
Quod potui feci, quod restat suppleat alter
Doctior, et nostris faveat non invidus ausis.’

I cannot find when he died, or more in relation to him. Could we reach family authorities, certainly abundant,

¹ Penllini.

much more would be known on the subject in general ; and I trust, as a good Welshman, that the time may come when that will be the case."

It will be seen that the prefatory verses are wanting in the Brogyntyn MS.

In the first volume of Lewis Dwnn's *Heraldic Visitations* (p. 288) will be found a pedigree of the poet's (Richard Powell) family, and notices of it and of the *Pentarchia* are given in the *Montgomeryshire Collections*, 1870, vol. iii, p. 336, and 1872, vol. v, p. 456.

THE BREIDDEN HILLS, AND THEIR CONNECTION WITH CARACTACUS.

Whether the supreme struggle between Caractacus and Ostorius Scapula is laid in Shropshire, in Herefordshire, in Radnorshire, Montgomeryshire, or Merionethshire,—for every one of these counties there exist, or have existed, plausible and persistent advocates,—in every one of the advocated locales, to the eye of patriotic fancy

“Juvat ire et Dorica castra,
Desertosque videre locos, littusque relictum.”
“Hic Dolopum manus, hic sævus tendebat Achilles.”

Æn. ii, 28-30.

And if beside one or two sites it requires great imagination to see in the merest rivulet the “*amnis vado incerto*”, which, if it existed at all, must have had a margin or a “*littus*”, and on others scant space for the Britons to occupy and to be dislodged from, still there are some two or three candidates amongst whom, or which, must rest the probabilities of the whereabouts of the most momentous struggle between the Silurian hero and the able Roman general.

In the autumn of 1877 an excursion was made to the Breidden, near Welshpool, under the auspices of Mr. Morris C. Jones, F.S.A., of Gungrog, the energetic

Honorary Secretary of the Powys-land Club, one result of which was an article in the *Saturday Review* of Oct. 27, which Mr. M. C. Jones obtained permission to reprint in the *Mont. Coll.*, vol. x, iii. Another was a paper supplementing that article, as well as prefacing it with some remarks upon the campaign of the victorious Roman and the gallant Silurian (who, like his descendants, took so long to learn when he was at last beaten), as well as upon the other competing sites, in my mind less probable than the singularly conspicuous and persuasive mountain group of the Breidden.

Tacitus, the sole authority for the details of this campaign, was never in Britain; and as he derived his information probably from his father-in-law, Agricola, whose campaign against the Ordovices is dated in 78 A.D., *i.e.*, more than a quarter of a century later than that of Ostorius Scapula against the Silures, the descriptions of positions and localities are most likely general: such, in fact, as rather betray defects of verisimilitude than furnish notes of correspondence after the lapse of centuries.

Julius Cæsar's conquest of Britain was rather nominal than substantial; and it was nearly a century later that Aulus Plautius was the first in reality to break the district south of the Thames to the subjection of Rome. At the close of seven years of a resistance, in the foreground of which appears always the name of Caractacus, Plautius was recalled to Rome, and Ostorius Scapula was sent to assume the command in Britain. He, on arrival (A.D. 50), lost no time in making the refractory feel his presence, though it was now winter. After repressing the most vexatious, and pursuing and detaching the fugitive tribes, he proceeded to disarm those of which the submission was uncertain, and to confine the suspected within the boundary of the Severn and the Avon by a double line of fortified posts. The first to be sternly repressed were the Iceni of the eastern counties, and from them Ostorius transferred the war to the Cangi, whom Camden places in

Cheshire ; and Pearson, with others, about Conway. From Tacitus it is clear that his march brought him within reach of the Irish Sea ; but before pursuing his conquest of these he was recalled to the repression of the Brigantes,—a people situate between the Wall of Hadrian, the Mersey, and the Humber. By decisive but moderate action this tribe also was reduced to submission ; and then, having cleared his path of other obstructives, the Roman general bent his attention and arms to the coercion of *the Silures*,—the people, as we take it, of *Hereford, Radnor, Brecon, Monmouth, and Glamorgan*. These, indeed, demanded especially vigorous measures of subjugation, by reason of the tie of friendship and common sovereignty which subsisted betwixt them and the Trinobantes in the south and centre of Britain. Cunobelin, the chief of the latter, was the sire of Caractacus, the irrepressible champion of the former race ; and it is a shrewd supposition of the historian¹ that the object of planting the Roman colony of Camulodunum (near Maldon or Colchester) in the territory of the Trinobantes was to punish, at the centre of the confederation, the rebellion of the extremities. There is distinct relevancy, from this point of view, in the connection of the Camulodune colony with the contest betwixt Rome and the Silures.

It was, then, we infer from Tacitus' account,² from Camulodunum that Ostorius marched his legions, having disposed of all adverse influence in his rear, against the Silures, who had probably pressed beyond their natural boundary, infringed on that of the Dobuni (placed by Ptolemy in Gloucestershire), and laid waste the fields of the Roman settlers on the Severn and the Wiltshire and Somerset Avon. This had been going on for some nine years, when now Ostorius collected his contingents from the encampments on the Cotswolds, crossed the river Severn, and in a series of decisive

¹ See Merivale's *Hist. Rom. under Empire*, vol. vi, p. 31.

² *Tac. Ann.*, xiv, 33. "Itum inde in Siluras."

marches pressed the forces of Caractacus first to their outer line of fortresses on the Malvern range, and so right across the county of Hereford that now is, from the east to the north-west; driving the foe step by step, after a determined and sanguinary resistance, from the camps of *Whitborn* and *Thornbury*, *Croft Ambrey* and *Wapley*,¹ with others, no doubt, of which the name and the traditional association with this famous retreat have not survived.

In the case of each and all of these encampments, though distinctly of British construction, and in many respects excellently adapted for temporary defence against an invading and numerically superior foe, there can be no pretension to the credit of the final struggle, (1), because none possess the "*amnis vado incerto*" (the river with a shifting ford), which, according to Tacitus, flowed at one base; (2), none present an uninterrupted access to hill country into which to flee when the position became untenable; and (3), a more cogent reason than all, because neither can be pretended to have come within the limits of the Ordovices.

Dean Merivale supposes the common boundary of the Silures and Ordovices to have lain between the rivers Wye and Teme; whilst the other authorities on Roman-British geography assign to the latter tribe the North Welsh counties of Montgomery, Merioneth, Flint, Denbigh, Carnarvon, etc. Now Tacitus says² expressly, that to make up by prudence and superior knowledge of the country, for inferiority in numbers, Caractacus transferred the war into the country of the Ordovices, into whose locality he might well be glad to tempt the invader, both to relieve the Silures of their pressure, and in the hope of entangling the Romans in unexplored mountain fastnesses.

¹ Whitborn and Thornbury are in the Bromyard country, the traces of the latter being still very distinct; of the former, less so. Croft Ambrey and Wapley lie about seven miles apart, to the west of Leominster.

² *Tac. Ann.*, xiv, 33. "Bellum transfert in Ordovices."

Of the six contending "Richmonds in the field", none are beyond the supposed limits of the Ordovician territory. But of these,—(1), *Caer Caradoc*, "on the river Clun" (Humphrey Lluyd's pet), is disqualified by the fact that the Clun, which is an insignificant brook, is three miles distant from the base of the mountain, while the Teme at Knighton is at about the same distance. The camp, too, though a commanding position, is destitute of rugged and frowning rocks, resembling rather a smoothly swarded down.

(2). A rectangular, oblong camp of British type, commanding the valley of the Ithon, and some eight or nine miles from Knighton, near Llanbister, approved itself rather to Dean Merivale when visiting Radnorshire. But our remembrance of it desiderates the higher hills of eventual refuge, if not (though of this we are not positive) the precipitous barriers fronting the river.

(3). The often advocated site of Coxwall Knoll, on the Teme, near Leintwardine, has been placed, so to speak, *hors de combat*, by divers convincing arguments in Hartshorne's *Salopia Antiqua*, pp. 53-56, namely,—(I), the shallow reach of the Teme at its base, which a foe might pass over almost dryshod; (II), the extreme narrowness of its singular oblong eminence,—an eminence, be it observed, of no great altitude; and (III), the isolated position of the whole knoll, standing out on all sides from the plain and valley around it.¹ Other competing sites are *Cefn Carnedd* and *Caer Drewyn*.

But the Silures have been landed, above, upon the confines of the border-land, and followed in hot pursuit from one camp to another, from the Malverns to the

¹ Sir R. Murchison pointed out at Ludlow, in 1852, that though probably a portion of the British chief's defences, that insulated patch was quite inadmissible as a great battle-field. "If Caractacus had been so imprudent as to fight in a position so cut off from the hills, and had so huddled all his forces into this small space, as sheep in a pen, they must infallibly have all been taken by the Romans."

north-west of Herefordshire. Ostorius' pursuit has led him, under frequent and stubborn impediments from a stubborn foe, who had the advantage in topographical knowledge, towards the verge, at any rate, of the decisive battle-ground.

Is there not as much reason why the singular group of the Breidden should assert its title to the final throe of desperate defence, as the most plausible of those which have been suggested? It need not follow that the Silures retreated, or the Romans pursued along the same route, or each army, *en masse*, by the same track, across Radnorshire and Shropshire to Montgomeryshire. Nothing is more probable than that Caractacus' army divided itself into two or more bands, and that so one contingent might have reached the south of Montgomeryshire through the valley of the Rea, near Marton, and along the top of the Long Mountain by Trelystan; another, by way of Bishop's Castle, from the Ludlow and Clun country.

If this could be assumed it would tend to explain why we have so many traditions of battles for the defence of the soil at the Caradocs and elsewhere, *i.e.*, as preliminary to the final issue. It appears clear that the tactics of Caractacus were designed to draw Ostorius northward into the country of the Ordovices; and if, as has been shrewdly suggested, the latter consummate general was equally bent upon driving Caractacus back upon his own country, a reason would be supplied for the otherwise puzzling fact that, in accepting the Breidden as the site of the battle, we find the Roman general on the north of the Severn, whereas it is not patent why he should have had to cross it. To the north-west of Llanymynach, at a place called Clawdd Coch, is a Roman camp that might have been occupied by Ostorius, and there is no improbability in the supposition of previous Roman occupation. There might, indeed, have been an ascent of the Romans from the south side of the Severn, without any crossing of the river; but this is forbidden by the details of Tacitus.

The want of clear geographical data forbids mere speculation why Ostorius should have had to cross the Severn from the north of the bank, in the face of the Breidden group. Suffice it that there is nothing to contradict the presumption that he marched towards the west of them from the direction of the present town of Welshpool, by way of the valley of the Severn, and along its northern bank. As we have said, there was at least one Roman station on the north side of that river, whatever doubt may exist as to its locality. For strategical purposes Ostorius may have had to cross the river from the south, on his march from the Radnorshire country higher up; and to recross again from the north, this time in the teeth of an armed resistance, at about five or six miles from Welshpool, upon the north bank.¹

Let the reader contemplate the vantage ground of the Silurian chief on the broad showing of Dean Merivale: "Caractacus took up a position of his own choosing, where the means both of approach and retreat were most convenient for himself and unfavourable for the enemy. It was defended in part by a steep and lofty acclivity, in part by stones rudely thrown together. A

¹ An acute correspondent, well versed in the geography of the district, and the details as well as the enigmas of the question, writes as follows: "If the Romans were marching from the Malverns I do not see why they should be found in Montgomeryshire; but if the Ordovices inhabited North Wales (north of the Kerry Hills), then their presence about Llanymynach and Llandysilio is easily accounted for. Tacitus says, after mentioning Camulodunum, 'Itum inde in Silures'; and afterwards of Caractacus, 'Bellum transfert in Ordovicas'. Now suppose the British army had moved to the north into new ground, what more natural than that the Roman general should operate to drive him back into his own country? On the advance of the Romans, Caradoc retreats towards the south. What position better suited than the Breidden group could possibly be imagined? Here, on the verge of the hill country connected with Siluria, you have a mass of hill pushed out into the plain like a bastion. Among the hills at the back of the Breidden are to be found the earthworks connected with the name of Caradoc." "This", he adds, "if I recollect aright, is about Merivale's view."

stream, with no frequented ford, flowed before it ; and chosen bands of his best armed and bravest warriors were stationed in front of its defences.....Ostorius, on his part, was amazed at the ardour of men whom he supposed beaten, cowed, and driven hopelessly to bay. It was the eagerness of his soldiers rather than his own courage and judgment which determined him to give the signal for attack. The stream was crossed without difficulty, for every legionary was a swimmer, and the Britons had no engines for hurling missiles for a distance, nor were they even noted for the rude artillery of bows and slings. But they defended their ramparts obstinately with poles and javelins, and from behind it dealt wounds and death upon the assailants, till the Romans could form the tortoise, approach the foot of the wall, tear down its uncemented materials, and, bursting in, challenge them to combat hand to hand. Unequal to the shock, the Britons *retreated up the hill*. The Romans, both the light and heavy armed, pressed gallantly upon them ; and imperfectly as they were equipped, they could withstand neither the sword nor *pilum* of the legionary, nor the lance and spear of the auxiliary. *The victory, quickly decided, was brilliant and complete.*" (*History of Romans under the Empire*, vol. vi, pp. 38-9.)¹

And now it is time, perhaps, that we should come to close quarters with the Breidden group of hills. Setting out at Welshpool from the north bank of the river, we go past Buttington Church, and make our way towards the south bank of the Severn, along a parish road which leads to a farm called the Old Mills, near which, at a bend of the river, is an ancient ford answering to the description of Tacitus as being, till a century ago, the only passage, at any period of the year, in that particular part of the river ; and even itself, in times of

¹ Dean Merivale fails to mention the retreat of the Silures when they could no longer hold their ground, "Decedere barbari in juga montium." (*Ann.*, xii, c. xxxv.) The other notes of the Roman historian's description are grasped with sufficient exactness.

flood, swollen bank-high and impassable. The ford in question is said by Mr. Wynn Ffoulkes, in his paper in the *Archæologia Cambrensis* (1851), to have been destroyed by heavy floods seventy years ago, and to have gone by the common name of the "Outher Ford". Considerably further along the course of the Severn, from Welshpool, and almost opposite to the precipitous rocks of the Breidden, where they are surmounted by Rodney's Pillar, is a ferry which bears the significant name of Rhyd Esgyn, or Rhetescyn (*i.e.*, "The Ferry of the Ascent"), *one of those helps of language towards fixing a dubious site, which we should welcome with eagerness, were not the "juga imminentia" right above it so steep and sheer that no human force, even of warlike and disciplined Rome, would have attempted to scale them; and any attempt to cross here would only have involved needless exposure to a well posted enemy. In all probability, therefore, the "Outher Ford" was the real passage, lying to the north of the Old Mills Farm, near which, in the first and second field from the Severn bank, are signs of a road and earthworks, in the direct route for the Moel-y-Golfa and the Breidden. Within the second field, indeed, from the ford is a considerable oblong earthwork, looking in its narrowest part not unlike to Offa's Dyke, and which probably represents an entrenchment thrown up by the Romans in their movement up the hills, in view of the possibility of having to retreat by the way they came. From this bank or ditch a way leads past a wooded knoll called Voel Coppice, in Trewern; and one obvious and feasible road of access thence to the "ancient fortress" of the Breidden is a sufficiently narrow and steep ascent by a circuitous track; exposed, however, in flank to the missiles of the foe on his strongly manned heights.*

These hills, as I need not say, present two principal masses, the Breidden and Moel-y-Golfa, extending in parallel ridges from west-south-west to east-north-east. The Breidden, which gives its name to the rest, frowns

direct over the Severn with a rounded summit (according to Murchison, 1,199 feet above the sea), and surmounted by Rodney's Pillar and Caractacus' fortress *par excellence*. Moel-y-Golfa, of curious conical and volcanic appearance, forms the south-western end of the largest ridge, which extends into Shropshire in the hills of Middleton, Cefn-y-Castel, Bulthey, and Bauseley. Cefn-y-Castel itself is the unmistakable site of another British entrenchment, south-west of the Breidden stronghold; and between Moel-y-Golfa and the Breidden fortress runs the spur of the hill called *Cefn Eithin, or the Gorse Ridge*, which, if in the hands of the British, was another fortress from which the Romans would be assailed in their ascent of the heights.

There is, indeed, no authority for positively asserting that the Romans did not pursue the narrow track by which the modern tourist would ascend the mountain after Voel Coppice is passed, by the left of Cefn Eithin, up to the higher ground called in the Ordnance Map "The New Pieces", and then, in the very teeth of the foe, turn boldly to the north, and carry the fortress with characteristic Roman valour. But certainly it would bespeak as much rashness as courage to take a route so closely commanded as this would seem to have been, on either side, by a series of formidable encampments of stones and rocks bristling with men and missiles. One hardly sees how, in so abrupt and tortuous an ascent, there would have been room for any considerable military force to face about and scale the heights at any point short of the ascent from "The New Pieces".

Perhaps the more feasible ascent for the Romans to the master situation designated on the Ordnance Survey "The Old Fortress", was, after crossing the ford at Old Mills, a divergence at Trewern from the route already indicated up the hills, ascending by a more sheltered path, and threading a pass distinctly traceable between Cefn Eithin and Moel-y-Golfa, the former of which heights would hide them for some distance

from the garrison of "The Old Fortress" on the north. This would be, for a considerable distance, a relief to a harassed and toilsome march. It would, if followed out in its fullest extent, lead us to the picturesque wooded mound of Belle Isle and Bauseley Hill (which are said to be corruptions of a name spelt in half a dozen different ways), to the west of which is Bulthey, or Builthy, a pass on the Alberbury side of the Breidden range. We do not suppose the Romans to have taken this route *further than the east end of the spur of Cefn Eithin (the Gorse Ridge); and perhaps one portion of the invading force may have pressed upwards on the north side of this ridge or spur, and another by the south.* The two bands may have joined somewhat to the left of Cefn-y-Castel, and near what is called in the Ordnance Map, "The New Pieces", and there girded themselves for a hand-to-hand encounter with the British, whom we take to have been in possession of the heights, and of whose huts, or *cyttiau*, it is palpable to the observant pedestrian that the loose-piled stones remain to this day as *souvenirs*. If such a route appears to some ultra-Roman admirers of antique prowess to have been stripped of its gravest difficulties, we submit that nevertheless it affords scope for a sufficiently arduous assault, as will be patent to the tourist who scales the Breidden without military harness and *impedimenta*.

On the summit of Bauseley Hill, connected with this range, is another British entrenchment with two concentric ditches to the west, each with a counterscarp of 10 ft., and a naturally fortified, sheer east side. Within these defences Caradoc may have hoped still to have made head, and bided his time for a new revolt, but for the treachery of the infamous Cartismandua. At any rate, in whatever way it may have been scaled and taken, the Breidden (proper) is a tremendous vantage-ground, fit to have witnessed a triumph of Roman warfare, fit also to have been chosen for the supreme struggle of the most valiant of the British chieftains.

It is of ample dimensions, of remarkable natural and highly creditable artificial strength, and altogether an appropriate scene for the throes of a barbarian empire, when “venit summa dies, et ineluctabile fatum”.

A word or two may be said, in conclusion, of the nomenclature of this Silurian fortress, which, in its appellation of “Breidden”, has exercised the ingenuity of local etymologists. One of these conjectures interprets Breidden to be Bryn Eithin, or “Goise Hill”; another makes it Breith Den (the speckled camp, from the trap rock), in allusion to the coarse-grained porphyritic greenstone of which (see Murchison’s *Siluria*, p. 291) the prevailing mass of the Breidden is composed; and a third gives us Bre-y-ddin, *i.e.*, “the bare hill of the fort”.

J. DAVIES.

SUPPOSED LEPER-CUPS AND BRONZE VESSEL

SHEWN AT THE ABERGAVENNY MEETING, 1876.

THIS Museum contained two objects which deserve some notice. One of these is a bronze or bell-metal vessel supported on three legs, and furnished with a handle. It has apparently a cover, also furnished with a handle; but the cover, instead of being flat, is in the form of a spoon or ladle. That it was intended to be used as such there is little doubt. But that it could, from its size, never have been so used with the vessel is undeniable. It must, therefore, have been used to ladle out soup or porridge from some larger vessel, and to pour it into this smaller one, which served also as a measure to secure an equal distribution among the recipients, whether servants or other dependents, as well as the poor. Hence the use of the handle, which, but for this reason, would be useless. The inscription, PITY . THE . PORE . 1684, does not necessarily imply

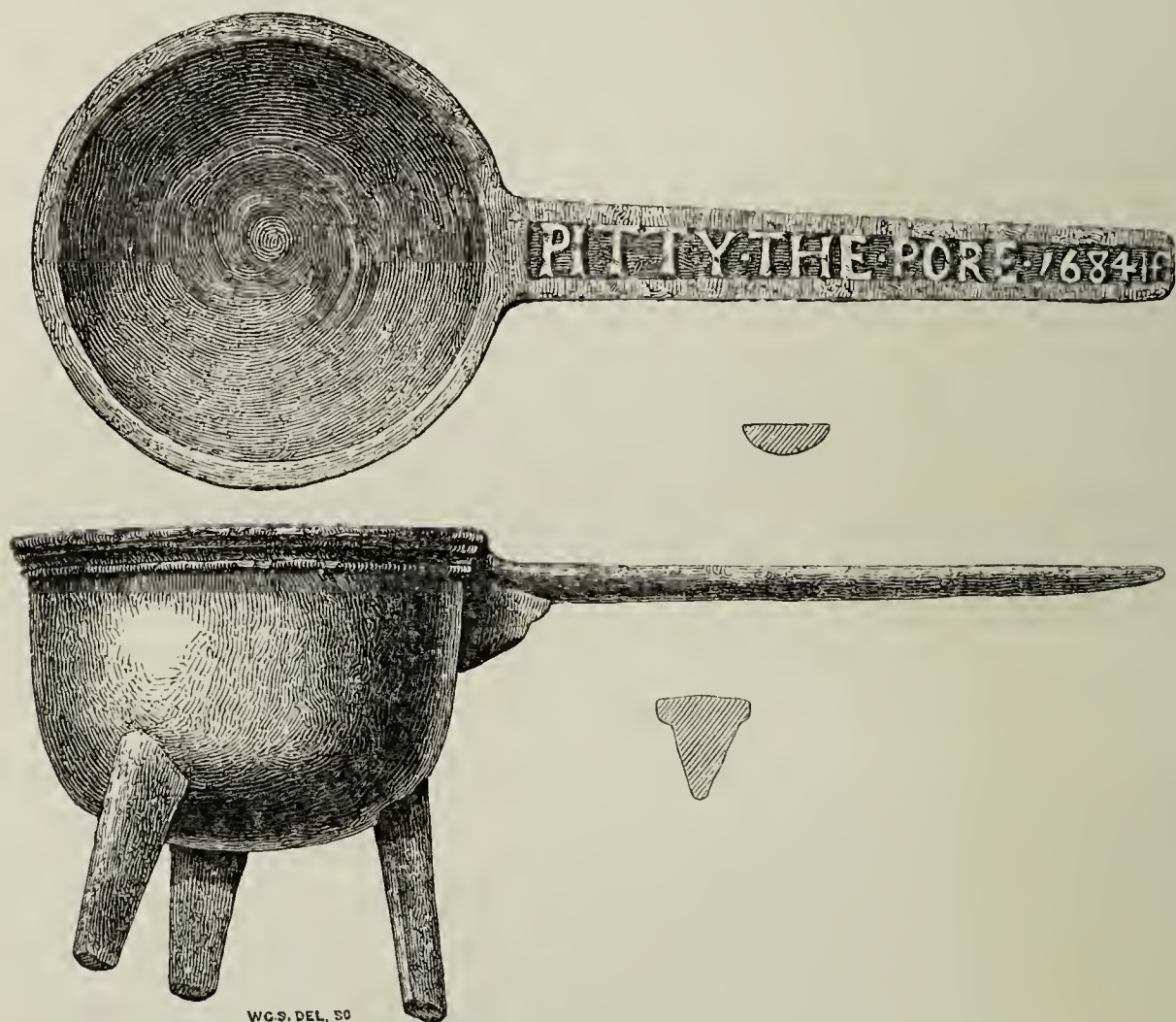
that the poor were the only ones thus served, for it was customary at that date, and much earlier as well as later, to take advantage of any opportunity to inculcate religious and moral lessons.

This custom, which probably commenced with the reign of Edward VI, more or less continued until the end of that of Anne. The mantels of chimneys, much loftier and larger than at the present time, were usually selected for this purpose, and numerous examples still exist. One of the finest is to be seen in the great room in the manor-house of South Wraxhall in Wiltshire, close on the border of Somersetshire. This magnificent mantelpiece, which reaches to the ceiling, is of the time of James I, and is covered with various emblematic figures illustrative, however, more of art and science than of morals and religion. In a state bedroom connected with the large room is a smaller and plainer mantelpiece, on which may be read several pious maxims and precepts.

In Wales examples occur, as in the hall of Corsygedol, in Merioneth, as will be remembered by those who attended the Portmadoc Meeting, where, over the fireplace, in very conspicuous letters, is the inscription, "*Sequere justitiam et invenias vitam.*" The composer, however, does not appear to have been well instructed in Latin syntax, or instead of *et* he would have written *ut*. But it is more likely to have been the blunder of the workman. Here, as in Wraxall House, Latin is the language employed, which was more usual at that time. Whether the texts which, surrounded with a border more or less ornamental, adorned the walls of many country churches, have any connection with this custom, is not certain; but the desire of thus instructing people seems to have been the motive in both cases. In the case of church texts, however, English or Welsh, and not Latin, is the medium, as might be expected. A few years ago Llanelidan Church, in the county of Denbigh, had its walls so decorated; and they may still be so if the churchwardens' whitewash has not covered them up.



Half actual size.



Quarter actual size.

THREE-HANDLED JUG AND TRIPOD LADLE FROM ABERGAVENNY MUSEUM.

The accurate representation here given is the work of the Society's artist, Mr. Worthington Smith.

The other remarkable object exhibited in the Museum is a small three-handled cup, for a representation of which we are also indebted to the same skilful pencil. It is described as a leper's cup, but on what grounds we are not aware. It is the property of Mr. C. Davies of Derwen Cottage, near Abergavenny, who informs us that in replacing the pavement of his kitchen about thirty years ago, he found numerous portions of the same ware. Most of these remains were very fragmentary; but in two or three cases the forms and dimensions could easily be restored. They were of differing sizes, holding from a pint to a quarter of a pint. The smallest of these was perfect; but unfortunately Mr. Davies has by some means lost it. All of them had three handles. The present house of Mr. Davies was formerly called *Spittle*; so that some hospital, no doubt, existed on the spot. It may have been a leper's hospital; but there is no proof of it, nor is there even a tradition on the subject. In addition to the discovery under the kitchen pavement, numerous portions of the same ware have been found in the garden. These were all of the same colour, namely of a dark brown, approaching to black, and more or less well glazed. The size of the cup in Mr. Davies' possession measures $9\frac{1}{4}$ inches in circumference, and $2\frac{1}{4}$ deep. These are all the facts that are known of their history.

“From the number of fragments found it is probable that they were articles in common use, and not mere ornamental vessels, as the existence of these handles might suggest; and it is possible that these three-handled cups were intended for domestic use, as Mr. R. Ready, a well known official of the British Museum, thinks the extra handle would be found convenient for passing the cup from one person to another, so that the vessel would always present a handle to the person wanting to take hold of it. This may have been the practice in two-handled cups. On the other hand,

the smallness of some of the three-handled cups was such (holding not more than a quarter of a pint) that the passing round must have been unnecessary, unless we suppose that the liquor within was of so potent a nature that a small sip of it would be sufficient. This theory, however, is certainly not confirmed by a vessel in the possession of Mr. Ready, which he describes as of "coarse brown black ware, with no less than thirteen handles". If Mr. Ready's suggestion as to the three-handled cups be correct, this singular one with thirteen handles could hardly have been intended for domestic use. It may have been a freak of some potter, or intended as an ornament.

As to the date of these cups, it is difficult to fix it. If they may be called mediæval, they are probably very late in that period, and subsequent to the hospital being used as such; presuming that it was such, as the name *Spitty* generally indicates. The number of fragments found, and the various sizes and contents of the cups, seem to shew, as already stated, that they were domestic vessels, and not leper-cups.

E. L. BARNWELL.

NOTES ON EARLY POWYS.

ANY attempt to reconstruct the story of early Powys must start with the etymology of the name. The two most probable theories as to its origin and meaning are those which regard it respectively as a generic and a specific name. The former of these, which is supported by the authority of Canon Williams of Rhydycroesau, and the Rev. D. Silvan Evans, regards it as a cognate form of the Latin *pagus*, French *powes*, Corn. *poues*, *poez*, Arm. *poez*, Gaelic *fois*; and resolves itself to the root-form, *pau* (a region), with the termination *gwys*, indicative of its inhabitation, as in Lloegr-wys, Mon-wys, Mochnan-wys; so that *powys*, as the out-lying country, would bear the same relation to the more populous or central town as the *pagani* did to the Roman towns.

The other theory, put forward by Dr. Crawford Tait Ramage, would claim it as a specific, or rather locative, name, which he would derive, after the analogy of Cheshire, Lancashire, and other counties, from its chief town under the Roman occupation; and this he suggests to have been Bo-vium, which he would, moreover, place at Bangor.

Now, whilst we would rather identify Bovium with Caergwrle, where undoubted Roman remains exist, and in the immediate neighbourhood of which is the strange but suggestive name of Brym-bo, and whilst we admit that either theory would meet the requirements of the case, we are, nevertheless, more inclined to favour that which we will call the generic; and it is by its aid that we would account for the name under which the inhabitants in general were known to the Romans in the time of Tacitus; I mean the "Ordovices".

Between the Roman camp of Clawdd Côch, on the banks of the Tanat, near Llanymynech,—a camp which

has more to be said in its favour than any other, as the “Mediolanum” of the *Itinerary*,—and the Breidden Hill, which we claim as answering most closely to the description of the site of the final struggle of Caractacus against Ostorius Scapula ; between these two lies a low, flat district, called, from its liability to floods, “Gordwr Hafren” or “Y Gorddwr”. Combine with this the generic *powys*, and we have Gordo-powys, Gorddo-fwys ; Latinised into Ordovices. We do not, indeed, recognise this name of Ordovices in any of our earliest Welsh poems ; and this may be regarded, perhaps, as a confirmation of its *local* significance ; but the country comprehended within the limits assigned to them is described under its many component districts. Among these we may enumerate—

1. *Teyrnllwg*, the country extending from Chester to Chirk ; the first to give a prince to the whole of Powys, in the person of Cadell Deyrnllwg, the father of the first Cyngen, and the contemporary of St. Germanus.

2. *Meigen*, probably represented in the present name of Mechain,—a name which appears more than any other to have been bound up with their pride of race ; for it was from Meigen that the men of Powys derived their special privileges, and from the deeds of prowess there that they traced their fourteen Gwelygorddeu (tribes or families).

3. *Argoed*, the country stretching from the Severn to the Dee ; the region that figures so largely in the Privileges (*Breiniau*) and in the Elegy of (Marwnad) Cyn-ddylan, the Prince.

4. *Mochnant*, the land of Brochwel Ysgythrog, was another portion, as implied in the Elegy on Ywain ap Madoc.

5. *Fferyllwg*, *Fferlegs*, or *Fferleys*, the country lying between the Severn and the Wye ; probably the same with Ewryenwy, Eurenwy, Ereinwc, Erging.

6. *Glodrydd*, a portion of Fferyllwg, the land of Cadwallawn and of Elystan ; and perhaps we may add a

7. *Glewisig*, which is stated in the *Life of St. Beuno*

to have been on the banks of the Severn, and of which his father was Prince.

For the early history, such as it is, we must go to many different sources, and be content with such a meagre compendium as can be put together from such various elements as local names, church founders, and the lives of early British saints, historical references in early poems, the remnants of ancient rites and customs, and the survival of written and oral tradition. The more we analyse such sources, the more we shall find them instinct with life and interest; even where, perhaps, at first sight we should have least expected it. And it will add vastly to our enjoyment of the beautiful scenery with which the country abounds, when we learn to read the story that lies embedded in the hill-camps and the moated mounds, in the church legend and the fairy tale, in the descriptive place-name, and the obscure poetic allusion.

Reference has already been made to the presence of the Romans, and they have left their mementos in the greater stations at Uriconium, Rutunium, and Caersws, and in the smaller ones at The Gaer, near Montgomery, and Clawdd Côch, near Llanymynech. Besides these there were the main trunk lines of communication, such as the Watling Street and the Via Devana, and the earlier British trackways which they made use of for the interconnection of their stations and camps. Tacitus, in his account of the decisive battle between Ostorius Scapula and Caractacus, describing the difficulties of the site selected by the British Prince, and the means he adopted to render it impregnable, speaks of the last struggle as taking place at the agger, and mentions the "rudes et informes saxorum compages",¹ which may still be traced in the ancient fortress on the Breidden. He also indicates the ordinary type of the British forts when he tells us of the Iceni, that "locum pugnae delegere, septum agresti aggere et aditu angusto". The place they selected for fighting was defended by a rude

¹ *Annales*, bk. xii, c. 31.

mound and a narrow entrance,—a concise description, which applies with singular accuracy to the character of the multitudinous camps that crown the hill-tops, and command the passes into the narrow valleys. This method of fortification and defence must have continued in use for some generations after the departure of the Romans, for we have many such camps bearing the names of later chieftains and princes. Such are Bwlch Aeddan, named after Aeddan, the father of Brochwel the second, who is himself commemorated in the adjoining glade of Llanerch *Frochwel*, and whose father, Elisau or Eliseg, appears to have been the real onomatopœist of what is now called Clawdd Llesg; whilst on the other side of the hill we have a Dolarddyn, which may have been so called after Arddyn Benasgell, the wife of Brochwel Ysgythrog the first. All these occur in close proximity in the same neighbourhood, and it may be that other districts, when more closely examined, will equally confirm and elucidate the story of the past.

Turning from military to ecclesiastical matters, we find contemporary with Cadell Deyrnllwg, the earliest Prince of Powys, the mission of St. Germanus, whose progress through the country is attested by the dedication of churches in his name, on the borders of Arwystley, in Mechain and Mochnant and Dyffryn Ceiriog and Iâl. Soon after Germanus we have the visit of Cadvan, with his companions, from Armorica, of whom we have witnesses not only in the name of Llan-Gadvan, but in the dedications to his companion, Tydecho, of Mallwyd and Llanymawddwy and of Llan-Gurig, Tre-Gynon, Llan-Drinio, and others, after their respective founders; and especially in the name of St. Padarn, handed down not only in the see which once embraced a portion of Powys, but also in the only early inscribed stone which the county of Montgomery is known to possess, in Llanerfyl churchyard. Following at no long interval after St. Cadvan we have St. Beuno, whose stone of commemoration stands in the parish of Ber-

riew, whose name is honoured in that church and Bet-tws, whose visit to Tyssilio at Meifod is recorded, and who appears to have followed thence the line of the Sarn Sws as far as the valley of the Dee, where he left his mark at Gwyddelwern previous to his more famous doings at Holywell and Clynog.

Contemporary with these were those early founders, of whom little has been handed down save their bare names. Such were Cynfelyn (Welsh Pool), Aelhaiarn (Guilsfield), Dogfan (Llanrhaiadr), and many others. Among these, however, we must not pass over St. Melangell, with the legend of her beauty and seclusion, her protection of wild animals, and the privilege of sanctuary granted to her in the picturesque and remote valley of Pennant by the royal huntsman, Brochwel Ysgythrog. Nor must we omit to mention that other hermit of more historic fame, St. Gwyddvarch, whose "gwely", or bed, is pointed out on the hill to which he gave its anchorite name¹ at Meifod ; where, too, he founded the first of its triad of Christian churches. It is, moreover, on no unreasonable or unlikely grounds, as we maintain, that we would claim for Gwyddvarch the honour of being the hermit whom the British bishops consulted before giving their reply to Augustine. Famous for his knowledge and prudence, and dwelling near the summer residence (Mai-fod) of Brochwel Ysgythrog, whose wife was a sister of Dunoth (the spokesman of the British bishops), Abbot of Bangor Iscoed,—itself, be it remembered, a foundation of the Powysian princes,—what more likely than that the Britons should wish to consult their most eminent countrymen in Church and state before giving their reply to Augustine on so national a question ? What more natural or more simple than that they should, in journeying to give that reply, take the Roman road that led from Deva to Mediolanum, and take counsel with both Gwyddvarch and Brochwel on their way to the scene of conference ?

We pass on to the historical allusions in some of the

¹ Allt yr Ancr.

earliest Welsh poems. First among them we will place the *Englynion y Beddau* (Stanzas on the Graves of the Warriors), some of which refer to this immediate locality, *e.g.*,—

	The 32nd.
“Ebeteu yn hir vynynt Yn llywyr y gwyr lluosit Bet gwryen, gyrhyt engwaut ¹ A llwyttauc uab Lliwelit.”	The graves in the Long Mountain, Multitudes well know it, Are the graves of Gwrien, Guryd Engwaud And Llwyddog, the son of Lliwelydd.

	51st.
“Bet milwr mirein gnawd kel- ein Oetav kin bu tav y dan mein Llachar mab run yg clun kein.”	The grave of a stately warrior: many a carcase was usual From his hand: before he became silent beneath the stone. Llachar, the son of Rhun, is in the valley of the Cain.

	58th.
“Bet deheveint ar cleveint avon Yg gwrthtir mathavarn Y stiffwl Kedwir cadarn.”	The grave of Dehewaint is on the river Cleveint, In the uplands of Mathavarn, The support of mighty warriors.

And perhaps we may add the 5th :

‘Bet Keri cletif hir yg godir hen Egluis yn y diffuis graeande Taru torment ym mynwent cor- bre.’	The grave of Kerry of the Long Sword is in the neighbourhood of the old church, In a gravelly cliff. Tarw Torment in the graveyard of Cor- bre. ²
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Who these heroes were, and what their exploits, we know not. Their names only have been thus saved from oblivion; and they stand as the rare illustrations of a far distant past, to which the other nameless tumuli bear silent witness.

The earliest poet or bard we can summon to our aid is Llywarch Hen of Argoed (a district, it will be remembered, of Powys), who in his early years, when strong of limb and light of heart, had been admitted to the council chamber of Powys, the Paradise of Cymru :

“Kynn bum kein vaglauc bum hy
Am kynnwysit yghyfyrdy
Powys Paradvys Gymry.” (P. 259.)

¹ *Cwm yr Henog* is the name of one of its dingles.

² In the neighbourhood of Kerry we have the camp of *Caer-bre*, which appears to have given its name to the parish of Chirbury.

In his old age he mourned in pathetic numbers the fallen fortunes of his chief Cynddylan, the Prince, and the untimely death of his own sons. He tells us how Cadwallawn was encamped on the banks of the Severn, on the other side of Dygen, and how the destroyers were burning the land of Meigen :

“Llest Gadwallawn ar hafren
Ac o'r tu draw y dygen
Abreieit yn lloggi Meigen.”

At another time he paints the same Cadwallawn, whom he describes as of Glodrydd (the land of Elystan), encamping on the slopes of the Long Mountain (Cefn Digoll), and engaged in a long and bitter war with the Mercian invaders. For seven months he fought seven battles daily,—

“Llest gadwallawn glodryd
Ygguarthaf digoll fynyd
Seith mis a seith gat beunydyd.”

So deeply, indeed, has the fierceness of this struggle been stamped on the national mind that it has become permanently fixed in the series of stanzas called *Gorwynion* :

“Gorwyn blaen coll ger digoll bre
Diaele fyd pob foll
Gweithred cadarn cadw arfoll.”

White are the hazel-shoots on Digoll Hill,
Pitiless falleth blow on blow.
'Tis a hero's part to hold his own.

But it is in his *Elegy on Prince Cynddylan* that we meet with the most frequent and vivid allusions to scenes and events in this border-land of Powys. The *Lloegrians* are on the march, advancing steadily towards Tren, and Cynddylan is called upon to defend, first, the hill-slope, and then the ancestral hall.

“Cynddylan cae di y rhiw
Er y daw Lloegyrwys heddyw
Amgeledd am un nid gwiw.

Cynddylan, keep thou the slope
Till the Lloegrians come to-day.
Anxiety on account of one is not fitting.

“Cynddylan cae di y nen
Yn i daw Lloegyrwys trwy Dren
Ni elwis coed o un pren.”

Cynddylan, keep thou the roof-tree
Till the Lloegrians come through Tren.
'Tis not called a wood for one tree.

But, alas ! it is in vain. The invaders win the day. Cynddylan and his brother Elvan are slain, and the hall of Cynddylan on Carreg Hydwyth,—probably the rock of Pengwern (*Am-wyth-ig*), Shrewsbury,—is dark and gloomy and deserted :

<p>“ Ystavell Cynddylan, nid es- mwyth heno Ar ben carreg Hydwyth Heb ner heb niver heb ammwyth.</p>	<p>The hall of Cynddylan is comfortless to- night, On the Rock of Hydwyth Without lord, or company, or feast.</p>
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<p>“ Ystavell Cynddylan ys tywyll ei nen Gwedi diva o Loegyrwys Cynddylan ac Elvan Powys.”</p>	<p>The hall of Cynddylan,—dark is its roof Since the Lloegrians destroyed Cynddylan and Elvan of Powys.”</p>
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And now the eagle-crested victor begins his ravages. The Vale of Meisir feels his heavy hand ; the land of Brochwel bleeds, and Tren is a blazing ruin :

<p>“ Eyr Eli gorthrymed heno Dyfrynt Meisir mygedawg Dir Brochwel hir rhygodded.</p>	<p>The Eagle of Eli hath afflicted to-night The vale of illustrious Meisir, Brochwel’s land, long affronted.</p>
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<p>“ Eyr Pengwern pell galwawd heno Ar waed gwyr gwylawd Rhy gelwir Tren tref ddifawd.”</p>	<p>The Eagle of Pengwern screamed aloud to- night, For the blood of men he watched. Tren may indeed be called a ruined town.</p>
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Fast and wide the ruin spreads. The churches of Bassa fall under the ban, and the White Town between Tren and Traval hears the clash of shields and swords :

<p>“ Eglwysi Bassa collasant eu braint Gwedi diva o’r Loegyrwys Cynddylan ac Elvan Powys.</p>	<p>The churches of Bassa have lost their pri- vileges Since the Lloegrians destroyed Cynddylan and Elvan of Powys.</p>
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<p>“ Y drev wen rhwng tren a thraval Oed gnodach y gwaed ar Wyneb gwellt nog eredig braen- ar.”</p>	<p>The White Town between Tren and Tra- val. More common was the blood On the surface of the grass than the ploughed fallow.</p>
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Wider and further still the overthrow and the slaughter and the wailing extend. The Avaerwy and the Tren and the Trydonwy, the Twrch and the Marchwy, the Elwyddan, the Geirw, and the Alwen, all feel the deadly influence :

<p>“ Amhaval ar Avaerwy Yd a Tren yn y Trydonwy Ac yd a Twrch yn Marchwy.</p>	<p>Amhaval ar Elwyddan Yd a Trydonwy yn Tren Ac yd a Geirw yn Alwen.”</p>
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The banks of the Severn and the Dwyriw, the soil of Ercal, the fortress of Uriconium, and the funeral mound of Elwydan, each is made to contribute some mournful episode, till the bereft and sorrowing father breaks forth at last in the agonising cry, "Woe is me, O God, that I am alive!"

<p>"Tywarchen Ercal ar âr dywal Wyr o edwedd Moryal A gwedi Rhys mae rhysonial.</p>	<p>The soil of Ercal is on brave men, On the progeny of Morial. After Rhys is great lamentation.</p>
<p>"Tom Elwydan neu 's gwylch gwlaw Mae Maodyn o danaw Dyn vai Cynon iw gwynaw.</p>	<p>The Mound of Elwydan, is it not wet with rain? Maodyn lies beneath. Cynon is to be lamented.</p>
<p>"Neu'r syllais o ddinlle Frecon Freuer werydre Hiraeth am damorth brodyrde.</p>	<p>I have observed from Dinlle Vrecon The patrimony of Freuer, With grief for its social enjoyment.</p>
<p>"Gwedi fy mrodyr o dymmyr hafren I am dwylan dwyriw Gwae vi Dduw fy mod yn fyw."</p>	<p>After my brethren from the region of Sarm And the banks of Dwyryw. Woe is me, O God, that I am alive!</p>

Struggles less fierce and momentous must have been frequent from the very necessities of the situation. Pressed upon by the advancing hosts of the Lloegrians (for as yet we find no trace of the later tribe, the Saxons), whose fierce oppression so threw their predecessors into the shade that their very name was superseded,—and driven back by the wilder and freer mountaineers of Gwynedd, it was their fortune to be involved in continual quarrels with the one or the other; and as surely as they made their peace with either side, to incur the fierce hostility of their enemies.

It was probably to deeds of prowess in these borderwars that the fourteen "Gwelygorddau", or Tribes of Powys, owed their origin, for valour in battle was in those early days the royal road to honour. Indeed, some of the stanzas in which they are enumerated bear special references to such battles as Garthan and Gwytgun and Camaun, and each tribe seems to be noted by some characteristic trait. The battle of Gwytgun ("gwaedle Gwytgun"), mentioned in the third of the

prefatory stanzas, the “gwrt uytyn” of the seventh “Gwelygordd”, may, perhaps, be identified with the name of Whitton, near Westbury, in the *Domesday* hundred of *Witen-treu*, under Caurs. The language is very obscure, and hard to translate; but we may gather from it that the “Gwelygorddeu” derived their origin from the district of Meigen, “Aw’ch breint o Veigen”. In order to analyse them more minutely we will take them in the order of the poem :

1. *Lleissiawn*, whose chief was distinguished by the golden torque, and whose emblem was the eagle,—

“Eurdorchawg farchawg meirch agkrawn
Eryr gwyr gwelygordd Lleisiawn.”

In the *Cylch Llewelyn*, or Circuit of Prince Llewelyn, mention is made of *Teyrnaut Lleissiawn*, a district probably coextensive with the cantred of Llyswinaf, and so embracing the royal residence at Mathraval.

2. *Gwellig*, the second knightly tribe, which, from the epithet “Kadellig”, we may assign to the name of Prince Cadell and the country of Teyrnllwg. Its descriptive appellative was “The Wolf”:

“Eil wely gort vawr veirt *wellig* am peirch
Ar ugyrueirch ar ugyr uyg
Bleityeu toryf tervysg diechig
Bleinnyaidd kynyaidd *kadellig*.”

3. *Yorueirthiawn* occupied the third place, for their exploits in battle against the impetuous Lloegrians (“Vlaengar-Lloegyr lleitiaid llofrutieid”). Later on we find Cadwallawn ap Madoc described in his *Marwnad* as “Dragon dreig yorwerthyawn”.

4. *Madogion* Madawc Essillt came next, and were probably the other descendants of Cadwallawn’s father.

5. *Arotyawn* next, the heroes of the great conflict of Maran,—a name which we may identify in Maranwy, which is stated on no mean authority to be the source and clue to the name of the river Vyrnwy.

“Aeruyr gawr arvod vawr varan—Arotyawn.”

The poet Taliesin, in his *Marwnad i Urien*, alludes to it,

“Am dano gwyledd
Eurdeyrn gogled
A lluaws *maraned*
Arbenig teyrned.”

6. *Llutyawn* (? Lluydion) formed the next tribe, the heroes of “Caer Ellion”, distinguished for their blood-stained swords; and as they were derived from Cadwallawn, they may have occupied a portion of Glodrydd.

7. *Gweirnyawn*, famous for the conflict of Wytin, which, if rightly supposed to be Whitton, near Westbury, would identify them with a portion of Ereinwg or Ferregs.

8. The red-handed heroes of Garthan came next.

“Llaurotyon llofrutyeid garthan.”

9. *Tyngyriawn* of the glorious destiny, no sticklers for peace,—

“*Tygyriawn* tyghed oruolet
Ny charws tyngyr tagnevet.”

10. *Gwyrriawn*, who fought at Camaun, and were fearless alike of the sword and the priestly ban,—

“Toryf ysgwn ys gnawd yg *camaun*
Taryf rac cad rag kwccwll *wyrriawn*.”

They are alluded to as “Cadwryawn” in *Marwnad Cadwallawn* (159).

11. *Gweilchyaw*n, whose emblem was a hawk (*gwalch*), and whose territory lay in what was afterwards Upper Powys; for Cynddelw, in his ode to Gwenwynwyn, writes of “Gwalch gwenwynfalch gwenwynwyn”.

12. The tribe of *Gwryaeth* Ysgoew, of the broken shield; for he, too, had fought at Garthan, and was fierce of onslaught in the field.

13. *Mynuddyaw*n, the fiery opponents of the stranger host,—

“Flam luchlam y luchlat estraun
Faw gynghyr fwyr wyr funudyawn.”

14. *Arddunwawd*, the irresistible, who claimed de-

scent from Cyndrwyn, were the last of the series whom Cynddelw delighted to honour.

Of these fourteen Tribes it may suffice to remark, as indicating their antiquity, that they are not reckoned among either the two royal or the fifteen aristocratic tribes ordained by the Princes Gruffydd ap Cynan of Gwynedd, Rhys ap Tewdwr of Dyfed, and Bleddyn ap Cynvyn of Powys, after the diligent inquiry into family pedigrees instituted by them in the twelfth century. Nor does it appear that any of the known Welsh families claim descent from them, though there are many that trace back their pedigree to the Five Plebeian or Servile Tribes, "Pump Kystadlwyth or Costawglwyth Cymru", whom we may conclude to have been the descendants of a noble race, fallen through war or misfortune to an inferior position. These five were,—1, Y Blaidd Rudd o'r Gest in Eivionydd; 2, Addaf Fawr in Deheubarth; 3, Heilin Ysteilfforch; 4, Alo in Powys; 5, Gwenwys in Powys.

From the two last many families in the west and south-west parts of this county claim descent; but the tribe which, through all the vicissitudes of fortune, maintained the first rank in Powysland, was that of Brochwel Ysgythrog, of whom there are still some few descendants; and next to them rank those of Tudor Trevor and Elystan (Glodrydd).

It may seem to some, perhaps, that these statements are but fanciful assumptions, and that the authority on which they are based is not deserving of credit. Having myself been once of that opinion, I can easily understand the objections; but as a convert to the *general* reliableness of our early pedigrees, I may briefly state that I have been led to that belief by the following considerations laid down in the Preface to Lewis Dwnn, and confirmed by my own researches:

1. The Welsh laws required nine descents to render a man a free native, and to enable him to claim real property, which descended, not as in feudal England, by heirship, but by the subdivisions of gavel-kind.

2. The penalty for murder, fines and payments, were distributed to the ninth degree of relationship.

3. The "Arwydd Feirdd", or Herald Bards, had this special duty as their office, to attend to pedigrees.

4. In the *Marwnad*, or Elegy, it was customary to trace back the ancestry for eight generations, and to notice the collateral branches.

5. These were repeated, a month after the funeral, in the presence of the relatives, and they were collated and re-arranged, triennially, at the "Cylch Clerwr", or Circuit of the Bards.

6. The pedigree was a guarantee for national rights, for birth and education, and stamped its possessor, in whatever circumstances of fortune he might be, as a *gwr Boneddig*, i.e., a gentleman with a *bonedd*, a pedigree.

Contemporary, it would seem, with the "Gwelygorddeu", and handed down to us in the poems of the same bard, Cynddelw, were the *Breiniau Gwyr Powys* (the Privileges of the Men of Powys). They appear, like the Gwelygorddeu, to have been connected specially with Meigen; to date from the time of Selyf, the son of Cynan, in the middle of the seventh century; and to have been acquired in the wars with the Lloegrians,

"Canaon *Selyf* seirff cadeu Meigen.

"Pedeir kynnelyf cadw cadyr wrten
Ar dec yr dugant o *neigen*."

They relate to matters military, civil, and social, and seem to bear the same relation to Powys that the *Breiniau Gwyr Arfon* did to Gwynedd. Freely rendered, they appear to be as follows:

1. *Freedom from Ebediw* (heriot) when the death occurred in the field, in the presence of the Prince,—

"Ni thelir o wir o wreitrwyd breisg
A brwysgaw yn rotwyt
Ebediw gwr briw braw dygwyt
Yn dyt brwydr rac bron y arglwyd."

2. The men of Powys, being the chief jurors of Wales

(“penreith ar Gymry”), will not allow or submit to injustice when they have wrought devastation and handled the third of the spoil. This may allude to the arrangement by which quarrels between Gwynedd and Dyved were to be arbitrated upon by the Prince of Powys at Bwlch y Pawl in Mawddwy.

3. Their portion of the spoil from the hard-fought conflict embraces an equality of honour, and a special gift of gold, a hawk, and a bugle-horn :

“Dioval anrec anrhydedd cyfartal
Eur hybarch hebauc a bual.”

4. They stand resolutely side by side in battle ; well armed are they, and hard to withstand.

5. Mead-loving warriors, they keep guard over the royal hearth.

6. The men of Argoed, who have been a defence against the Lloegrians, uphold the *brother's* right, and acknowledge not a sister's claim to inheritance. This would distinguish them from the Picts and the earlier Britons, who admitted women as their rulers. Hence we find no Boadiceas, no Cartismanduas, no queens, among the Powysians.

7. Their word is confirmed over the golden bowl, in court of law, and under every difficulty. If the term “lledcawt”, which occurs here and in the Privileges of the men of Arvon (“nad yfont ledcawt”) is rightly translated in the *Myvyrian Archaiology* as “stinted measure”, then we may infer that they acted on the principle that wine unlocks the heart, “in vino veritas”. The Welsh term for drunkard (*meddwyn*) itself originally implies merriness over the mead, and has its counterpart in the expression, “Glan meddwdod mwyn.” But it may bear special reference, in its origin, to the treachery of the “Long Swords”, and be a call to sincerity, just as “drinking to your health” did among the English.

8. The men of Powys lead the van in battle, and close the rear in retreat,—

“Ym blaen cadeu cadw arvod
Ac yn ol diwetwyr dyvod.”

Compare with this, “Madawc uab Maredud arglwyd Powys a dewissawd y le y bebilliaw rwg llu y brenhin a llu Owain ual y gallei erbyniet y kyrcheu kyntaf a wnelei y brenhin.” (“Brut y Tywysogion” in *Myv. Arch.*, p. 626 b.)

9. On a successful expedition they admit not of friend or captive turning back to say farewell.

10. In forming a station the “gorsedd” must be free, and no steward or bailiff found there.

“Gwrthodes rywyr righyllaeth.”

And so the men of Arvon, “Na bo rigyl yndi.” Just as Caractacus reminded his soldiers that they had been “majorum virtute vacui a securibus et tributis.”

11. They support not the lawless, nor distribute the huntsman’s share.

12. The men of Argoed are exempt from the service of the van and the rear,—

“Nas govwy gordwy na gortin.”

13. Powys possesses its own courts and public officers.

“Powys peves cyrt a chyhoet.”

The language of these stanzas is, as has been already stated, obscure, and its exact meaning uncertain; but it is unploughed ground; and if I have mistaken the exact meaning I trust I may, nevertheless, help to a truer interpretation. But should the ideas have been rightly caught, it will be something to have contributed ever so little to the elucidation, at this, our Cambrian gathering in Powysland, of so distant and obscure a period of its history.

D. R. T.

Aug. 27, 1879.

THE BOUNDARY OF HEREFORDSHIRE TEMP. HENRY III.

THE document which follows is interesting as it shews the extent of the county of Hereford before the alterations made in it by the Stat. 27 Henry VIII, c. 26. The places named may readily be identified with Ludlow, Ashford, the river Teme, Little Hereford, Rochford, Whitborne, Cradley, Storrige, Colwall, Malvern, Eastnor, Glynch Brook, Haffield, Bromesberrow, Dymock, Kempley, Marcle, Oxenhall, Linton, Aston Ingham, Longhope, the Lea, Hope Mansell, Walford, rivers Wye and Monnow, the three Castles (Grosmont, Skenfrith, and White Castle), Ewyas Harold, Straddle, Dulas Brook, Brilley, Elvael (formerly a cantred, and now a lordship in Radnorshire), Michaelchurch on Arrow, and Gladestry in the same county. Ruggeditch seems to be the mound or earthwork which ran across the valley, and formed there the Welsh boundary of the parish of New Radnor. It may be still seen on the right hand side of the turnpike road to Penybont. In the Ordnance Survey it is named "Bankditch". At the time of the *Domesday Survey* New Radnor formed part of Herefordshire. The parishes of Old and New Radnor were at a very early period part of the diocese of Hereford. They are mentioned in Pope Nicholas' *Taxation* (1291) as in the deanery of Leominster. St. Michael (Michaelchurch) is there included in the deanery of Weobley. Although these three parishes were transferred by the 27th of Henry VIII, c. 26, to form part of the county of Radnor, they remained part of the see of Hereford. Gladestry is not mentioned in *Domesday*. In the *Taxation* it forms part of the deanery of Elvael, in the diocese of St. David's. It appears to have been part of the territory of the Mortimer family in the time of Edward III, and it was directed by the Statute of

27th Henry VIII to thereafter form a part of the then created county of Radnor.

“Legha” is probably (judging from its position between the river Lug and Wigmore) Willey. Lega, or Lege, occurs in the Herefordshire of *Domesday*. Ralph de Mortimer is there said to have fifty-seven acres of land and a whole wood in Lega, a manor of Griffith. Referring to the lands of Griffith, son of Meredith, in Hezetre Hundred, we find that Griffith held Lege, which Earl William Fitz-Osborn gave to Griffith’s father, King Meredith; and mention is again made that Ralph de Mortimer held fifty-seven acres of land and a wood within it. Lege, in *Domesday*, forms the termination of several names of places, of which it may suffice to name Herdeslege, Willaueslege, Tittlege, now Eardisley, Willersley, and Titley. Lege, situated as it was on the Welsh border, may at a later period have been called, by way of distinction, Wealh-Lege or Leag,—a district in which a particular law or custom was in force. “Pullelit” is Pilleth; “Dunton”, Downton. The word “cundos”, in reference to Storridge and Malvern, may be either a corruption of the law Latin *bunda* (a boundary), or of *condate*, a mediæval Latin word signifying the confluence of two rivers, or *cumbas* (valleys).

The extract has been carefully compared, by Messrs. Stuart Moore and Kirk, with the original Roll.

R. W. B.

INQUISITIONS POST MORTEM.

Ex bundello incerti temp. Regis Henrici III. No. 154.

“Inquisitio facta de divisio comitatus Hereford per milites juratos qui dicunt quod hee sunt divise comitatus Apud Ludelawe subtus pontem per medietatem aque de Temete usque ad villam de Esford et inde ultra Temete parva Hereford et Rocheford citra Temete Et tota Wyteburn usque Merbroc Et tota Credeleg(e) per cundos de Storugge Et tota Colwalle per cundos de Malverina Et tota Estenenoure usque ad capud de Glench Et de Glench tota Hatfeld per terram de Bromelberge Et de Dimmoc usque ad Kenepeleg Et de Kenepeleg cum bosco et de

Marchel' usque ad Oxnehal' Et totus boscus de Lintona per quandam maram Et tota Estona usque ad terram de Longhope Et tota terra de la Le versus Hope Maloyssel et tota Hope Maloyssel Et tota Waulford usque ad Wayam et ultra Wayam ex alia parte usque Monam ubi Mona cadit in Wayam Et tria castra domini Justiciarii¹ cum pertinentiis suis et tota Ewyas Haraldi et tota Stradel usque ad divisas de Ewyas Lacy et usque Dene-lays cum Brademedewe usque ad divisas ejusdem Ewyas Et de Dunelays sicut descendit usque in Wayam Et de Waya usque ad divisas de Brunelege et de Elveil Et tota Seint Michel cum Brunelege Et Claudestre per divisas intra Elveil et Claudestre usque ad Ruggedich ultra Radenoure et de Rogedich usque in Luggam ex opposito de Pullelit Et sic per Luggam descendendo usque ad Legham et tota Legha Et de Legha de super Wiggem(ore) usque in rivulum qui descendit in Wildemore et de Wildemore per Temettam descendendo usque ad Dunton et tota Duntona per Temettam² Et de Dunton usque ad Asserug et de Asseruge usque ad pontem de Ludelawe."

Then follow presentments "De subtractionibus", of suit, etc., similar to those found in the Hundred Rolls.

HISTORICAL MSS. COMMISSION.

(Continued from p. 311, vol. ix.)

MISS CONWAY GRIFFITH'S GARREGLWYD MSS.

"(No. 583.) 10 Sept. 1636. An accompt of all my Receipts and Disbursements for or to y^e vse of my Brother Mr. Dr. Willm. Griffith Chauncellor of St. Asaph and Bangor from St. Peter's tide, viz., 29 June 1636, to the day aforesaid. Together with my charge at y^e beginning of this accompte.

"The Account of 'Disbursements towards his building at Carreg-lwyd' contains the following items illustrative of the remuneration of several kinds of labour in Anglesey in Charles the First's time :

¹ This refers, probably, to the custody of the three castles by Hubert de Burgh, the Chief Justiciar, and so affords an approximate date for the inquisition, between 1218 and 1232.

² Struck out.

To Owen John Elmor, the joiner, for his worke for 49 dayes and a halfe at 12 <i>d.</i> p. diem	-	-	-	-	002	09	06
To Hugh ap the carpenter, and his boy, for their worke, viz., y ^e one for 58 dayes, and the other for 59, at 12 <i>d.</i> and 7 <i>d.</i> p. diem	-	-	-	-	004	12	05
To Parrie ap John ap William, the mason, for his 51 dayes worke at 18 <i>d.</i> p. diem	-	-	-	-	003	16	06
To three other masons for their work, viz., one for 53 dayes, the other for 54 dayes, and the third for 45 dayes, at 14 <i>d.</i> p. diem apiece	-	-	-	-	008	13	04
To James Foukes, the mason, for 54 dayes worke	-	-	-	-	001	07	00
To Owen ap Evan and his sonne for their worke, viz., the one for 17 and the other 14 dayes, at 6 <i>d.</i> and 2 <i>d.</i> p. diem apiece; and for 32 dayes dim. apiece at 12 <i>d.</i> and 8 <i>d.</i> p. diem, besides 12 <i>d.</i> they had for Bearage for their first weekes work w ^{ch} was bestowed	-	-	-	-	003	17	04
To Rees ap Howell for 66 dayes worke in burning of lyme, at 10 <i>d.</i> p. diem	-	-	-	-	002	15	00
To 15 Labourers for their seuerall worke, at 6 <i>d.</i> p. diem apiece, saving 4, wch were 5 <i>d.</i> per diem	-	-	-	-	015	15	00

“(No. C. 186.) Hilary term, 1636. Copy of Sir Thomas Holland’s affidavit in the Court of Exchequer, respecting the course of the river Kefney, co. Anglesey, and injury done to him by Richard Bulkley of Bewmares, and Thomas Cheadle his under-tenant, who have stayed and diuerted the said river by means of a stagne placed across and athwart the stream, contrary to the engagement made by them seven years since, when the complainant first had recourse to the Court of Exchequer for protection in this matter. This dispute had its origin thirty years before, when Sir Richard Bulkeley, Knight, grandfather of the aforementioned Richard Bulkeley, constructed a ‘stagne’ in the river, and was indicted for so doing, in the Great Sessions for Anglesey, by the deponent. Several of the legal papers of the collection have reference to this cause of quarrel and litigation arising therefrom.

“(No. B. 306.) 26 Nov. 1636. Inspeximus of proceedings in a suit, Prytherch *v.* Holland, in the Court of the Council of the Marches of Wales, whereby the plaintiff, Richard Prytherch of Mevirian, co. Anglesey, Esq., sought to establish his right to a certain way in Treviriwth, leading from his ancient dwelling-house and estate over the lands of Sir Thomas Holland, Knight, of Berrowe in the same county, with the depositions of several witnesses in the suit; and also with the decision of the Council of the said Marches, which was in the plaintiff’s behalf; leave, however, being granted to the defendant to have the case tried and decided by Nisi Prius, within the county of Salop, within the space of two years; after which time, should he neglect to avail himself of the privilege thus accorded to him, he must

abide by the aforesaid judgment of the Court of the Marches of Wales.

“(No. 44.) 8 Nov. 1636. General synod of all the clergy of the diocese of Bangor, held and celebrated by Edmund, by the Divine Providence Bishop of Bangor, on above-named day. The list contains the names of all the clergy present, with their respective offices, preferments, and cures.

“(No. 812.) 15th of December 1636. Writ from the Council in the Marches of North Wales to underwritten officers within the Principality and Marches, for the apprehension of Katherine Lloyd and Robert ap William ap William, who are to be brought as ‘rebellis’ before the said Council.

“(No. A. 987.) 3 July 1637. The humble petition of Edward Moris, of Llansilin, to the Archbishop of Canterbury, praying that he may be dismissed out of the Court of High Commission, where he ‘is questioned for settinge up a seate in the chancell of the said parish church, which was formerly pulled down by the churchwardens of the said parish by order of Dr. William Griffith, the chauncellor of the lord Bushoppe of St. Assaphen’. The petitioner urges in justification of his action in thus replacing the pew, that Dr. Griffith had ordered the churchwardens to restore it when he had ascertained that ‘the seat was in no way prejudiciall eyther to the standyng of the communion table alterwayes, or to eny other part of the said chancell’. The petition is referred by the Primate to Dr. Griffith for proper examination and treatment.

“(No. C. 168.) 28 Sept. 1639. Return of an inquisition held on a writ of “diem clausit extremum”, at Beaumaris, co. Anglesey, respecting the estates of Arthur Bagenall, deceased.

“(No. 773.) 20 Feb. 1640. Letter, obscurely worded, on some affair of business, from John Bishop of St. Asaph (“Joh. Asaphen.”) to his ‘right worshipfull and his very loving cosen Dr. Griffith, chauncellor of St. Asaph and Bangor.’

“(No. C. 44.) 9 Feb. 1641. Forty-four sheets of a mutilated copy of the petition presented to the Right Hon. William Viscount Say and Seale, one of His Majesty’s Privy Council, and Master of the Court of Wards and Liveries, in behalf of Nicholas Bagenall, a minor, son of Arthur Bagenall, deceased, who was elder son of Sir Henry Bagenall, ‘knt. and marshall of the kingdome of Ireland’. Only the opening pages are preserved of this petition, which is a strong *ex parte* statement of the intercourse between Sir Henry Bagnall and the Hollands of Berow, in which Sir Henry (who lived habitually in Ireland, and was imperfectly acquainted with his interests in Eskivioc and other parts of North Wales) is represented to have been outwitted and over-

reached in various bargains by the Hollands, who, as resident proprietors keenly alive to their interests, were still persisting in a course prejudicial to the said minor. Having set forth several more substantial injuries done to the estate of the minor, the petitioners urge,—‘And the said Sir Thomas Holland hath erected seates or pues in the chauncell of Eskeiviog church; the same places where he soe erected the saide seates beinge, and all or most parte of the saide chancell belonginge to the saide Nicholas Bagenall and his ancestors, as well as in regard of his and theire ranke and quallity, as in the right of the saide seuerall messuages, tenements, and greate estates here, and they time out of memory hadd and haue in the saide parishe.’ It is further alleged that ‘of late, takinge advantage of the minority of the saide Nicholas Bagenall, Sir Thomas Holland of Berowe had, on some partial information, unduly procured from the Archbishop of Canterbury without any suite, and the see of Bangor beinge then full, within which the saide parish is, a faculty or license to breake downe the chauncell wall of the North side of the saide church, and there to erect a chappel for him the saide Sir Thomas Holland and his heires, to the disinherison of his Majesty’s warde, whoe hath right on the seate and sittinge-place adjoyninge and annexed to the saide wall so licensed to bee broken down, notwithstandinge the Bishopp of the diocese refused to grant any such license.’

“(No. B. 307.) 13 Feb. 1642. Indenture, covering four large and closely written skins, of settlement of property belonging to Sir Thomas Holland, Knt., of Berow in the parish of Trevarthyn, co. Anglesey, and his nephew Owen Holland of the same places, made between the said Sir Thomas and Owen of the first part, and Piers Lloyd of Llygwy, co. Anglesey, Esq., John Gruffith the elder, of Llyu’n, co. Carnarvon, Esq., Owen Woode of Llangwyfen, co. Anglesey, Esq., Robert Wynne of Voylas, co. Denbigh, Esq., Hugh Wynne of Llanunda, co. Carnarvon, Esq., and Robert Wynne of Holyhead, co. Anglesey, of the second part: Whereby, in consideration of a marriage agreed upon between the said Owen Holland and Jane daughter of the said Piers Lloyd, and of the sum of £1,300 to be paid to them by the said Piers Lloyd as a marriage portion for his daughter, the said Sir Thomas and Owen convey to the persons of the second party, in trust for the purposes of the agreement, the manor-house and demesne of Berow aforesaid, with messuages, lands, tenements, etc., in the towns, fields, and hamlets of Bedfordd, Keneglwys, Rhoscolyn, Caerdegoge, Mathewarne, Wyan, Pentraeth, Nantlynrva, Bodlen, Klynoche, Vechan, Llanvaes, Bewmares, Swydryn, and elsewhere, together with all their ‘seates, sittinge, kneel-

inge, and buryinge places, easementes, commodities, and advantages, in the parish of Llanerhangel Eskeivioge in the said county of Anglesey, and all that chapel to the said church pertaining, and lately built by Sir Thomas Holland, and all the seates, sittinge, kneelinge, and buryinge places in the south side of the chancel of the said church, and all other seates, sittinge, kneelinge and buryinge places, etc., in the said church, or any other of the premises, etc., etc., used or enjoyed by the said Sir Thomas Holland or any of his auncestores.'

"(No. B. 296.) 18th of Feb. 1642. Indenture of agreement between William Griffith of Carnethour, co. Anglesey, Doctor of Law, and Chancellor of the diocese of St. Asaph, of the first part, Robert Owen, son and heir apparent of John, Lord Bishop of St. Asaph, and Francis Owen of London, gentleman, of the second part, and the said Bishop of the third, whereby, 'in consideration of a marriage heretofore had and solemnized between him the said William Griffith and Mary his now wife, daughter of the said lord bishoppe of St. Asaph, and of the marriage portion of the said Mary', the said William Griffith conveys to the said Robert and Francis his mansion-house at Carnethour, with other estate of land in _____, for the benefit of his said wife and their issue.

"(No. 945.) 15 Aug. 1642. Letter from Hughe Johnes and William Thomas to Mr. Dr. Griffith at his house in Carnethor, co. Anglesea, respecting the death and last will of his uncle Hugh Owen.

"(No. A. 172.) 1642. Copy of the decree pronounced by Sir John Lambe, Doctor of Laws, and Judge of the Arches Court of Canterbury, dismissing, with costs, the petition of Sir Arthur Terringham, Knt., now deceased, and his wife, Lady Terringham, for the revocation of the faculty conceded to Sir Thomas Holland to build a chapel on the north side of the chancel of the church of Eskivioge.

"(No. A. 193.) 3 July 1643. Copy of the articles preferred in the Great Sessions of the county of Anglesea, against Arthur Michael, Roger Phillips, Simon Daud, William ap Jennr, and others, who are accused of riotous conduct in the parish church of Eskiviog.

"(No. A. 783.) 5 Oct. 1643. Writ to the High Sheriff and others of the county of Anglesea for the suppression of riotous meetings near the parish church of Eskiviog, and the apprehension of persons concerned in the disorderly assemblies.

"(No. A. 773.) 1 Dec. 1643. Last will of William Griffith, D.C.L., of Caernether, co. Anglesea. After making a general bequest of his household stuff to his wife, should there be no

necessity to sell it, or any part of it, for the payment of his debts, the testator adds, 'To this bequest of Household stuff my meaning is that my wife should have the vse of all during her life; but the propertie of all standards, together with all Bedsteeds, Tables, and Liuery Cubbord, I giue and bequeath to my heyre.' He appoints for executors his 'well beloved Brethren George Griffith of Llanymyneck in the county of Salop, Dr. of Divinity; John Griffith of Llanvaithlô in the county of Anglesey, cleark and Mr. of Arts; and Hugh Griffith of Caernetherr aforesaid, gent.'

"(No. A. 55.) Letter from the Commissioners of Array for the county of Anglesea, to a right honourable person (whose name does not appear), praying him to prevail on the King to follow the example of his royal predecessors, and 'exempte this island from any presse of men att his time'. This entreaty is provoked by the King's writ, lately directed to the said Commissioners, requiring them to 'presse and raise twoe hundred and fifty alle' (? able) 'men in this county for his majesty's service'. The petitioners ground their petition on the burdens they and their fellow-islanders bear, and the difficulties they encounter for the safe custody of an island which is exposed to the attacks of Irish rebels and the Parliamentary forces. 'First we are', they say, 'an island situat betweene Ireland and Lancashire, lyinge open and subject to invasion on all partes, beinge dayly robbed on our coaste by the rebbells of Ireland and parliamentary shipps, which are many in number att this time in Liuerpoole, and threaten dayly, to invade and possesse themselves of this Island, being of the greatest consequence of any other place in these partes vnto them.' No date.

"(No. A. 786.) 21 Sept. 1645. Captain Hugh Griffith's memorandum of money received by him of the cessment made for the providing of 'new armes instead of those sent to Denbighshire, and repayment of the advance money then paid to the souldiers'.

"(No. 235.) 14 April 1644. Muster-roll of the 'Trayned Band of Tallybolion'.

"(No. 219.) 21 Feb. 1645. List of the soldiers selected from the Trained Band of the hundred of Talabolion, to serve in the force of 'sixteene able and sufficient fire-men of the trayned men and auxiliaries of each comott' of the county of Anglesea, appointed to guard the 'river of Menai'.

"(No. A. 883.) 21 Feb. 1645. Letter from John, Bishop of St. Asaph (signed 'John Asaphen. '), respecting the disturbances in and near Conway. The town is in a ferment; but the writer does not think it needful at present that his son and his correspondent's son should 'forsake the school' there.

“(No. A. 838.) 8 April 1645. Memorandum of the bequests made the day before her death by Mrs. Griffith, wife of William Griffith, Doctor of Laws, to her nearest kindred and servants. The legacies to her children are expressive of maternal tenderness. The lady’s gifts to her servants are also characteristic: ‘To Jane Stoddard, my painefull and carefull maid, I giue 5*li.* and the rest of my better sort of wearinge apparell. Some of my more ordinarie cloaths I desire should be giuen to my other maydes that haue taken paines with me. And to Elin Pugh, my children’s nurse, I giue first the frize gown I now weare. To Mary Draycott, poor wench, 5*li.*, besides her share of some of my cloathes.’

“(No. 232.) 12 Dec. 1645. Captain Hugh Griffith’s ‘accompt of Powder, Match, and Bullets, bought and received for the use of the Trained Soldiers of the Hundred of Tallybolion.’

“(No. 613.) Not dated. Draught of nine resolutions to be adopted by the gentlemen of Anglesey respecting the taxation of the island for the maintenance of the forces of the Parliament. ‘1. That the state was att no charge for the reduction of Anglesey, whereupon it may justly be desired that they contribute not for the reduction & payinge of the soldiery in other counties. 2. That they of Anglesey have maintained the Parliament forces quartered in their countie, & payd them duly, without the helpe and assistance of any other countie, euer since their submission, though it were to the charge of a fift part of their yearly meanes generally. 3. That the gentlemen who mett at Denbigh had no commission from the countie to encrease the charge that layes heavy upon them, nor to consent to pay any proportion of the 1200*li.* mencioned, or to any greater proportion of troopers. 5. That they are ready to make paym’t of the assessm’t of their share of the 60,000*li.* as is required, however disproportionably soever, till the hon’ble houses relieve them. 6. That if there be any arrears due to the commaunders & soldiers, they may be payd out of their assessments of the 60,000*li.* 8. To have the garrison as much decreast as may be, the Island being of the nature of a garrison in itselpe, able to defend itselpe ag’st any ordinary invasion.’

“(No. 77.) Copy of the humble petition of the ‘Gentry, Commons, and Inhabitants of the Iland of Anglessy in Northwales, To the right honourable the Lords and Commons of England assembled in Parliament at Westminster.—Sheweth, that euer since the warre began we haue made much preparation for a defensive posture to preserue the inoffensiue Iland from incursion of the Irish Rebels and other insolencies incident to warre, without any thought or ingagement to oppose the honourable

parliament, which we haue esteemed to be the onely meanes to preserve the churches peace and the subjects right. Neuertheles the king's partie appearinge amongst vs, and no particular invitation or protection from the parliament, we were necessitated to some compliyanse with them, yet with such caution and distance that we permitted not the Lord Byron, who was made gouernor of this Island by his Majestie, nor none of his forces, nor any els, to rest themselues, nor possess any strong hold at all amongst vs, being resolu'd vpon the firste opportunitie to render our obedience to the kinge and Parliament, which, after a solemne summons from Maior Generall Mytton, your honours most faithfull agent and chiefe commander in these partes, wee did seriously in seuerall publique meetinges debate and willingly and readily submitt vnto him, as may appeare by subscriptions vnder our hands to his commissioners imployed in that service. However, since some particular distractions happened touchinge the surrender of Beaumaris Castle, which wee were no way off, but laboured and endeavoured to compose a reconciliation, as the Commissioners can testifie; in tender consideration and in regard of our vnanimous, constant resolution to remaine firme for Kinge and Parliament against all opposers, wee most humbly pray your honours dispensacion of delinquencies for the Island according to Maior Generall Mitton's mediation, and we shall ever pray for a blessinge vpon your honours vnwearied labours, which shall be recorded to all posteritie.' No date nor signatures.

"(No. A. 784.) May 1646. Copies of letters that passed between General Thomas Mytton and the Lord Bulkeley and other gentlemen of Anglesey. 1. General Mytton's demand, dated Carnarvon, 7 May 1646, that the gentlemen of the island comply with the Parliament, and surrender their garrisons to him for the service of the King and Parliament. 2. The reply of Lord Bulkeley and the said gentlemen to General Mytton's letter (dated Bewmares, 12 May 1646), urging that they have raised a force only to preserve peace and testify their obedience to the King, and requesting that they may send a gentleman, protected by the General's 'pass', to His Majesty. Signed by thirty-five gentlemen, including three of the family and name of Griffith. 3. General Mytton's letter (dated Carnarvon, 13th of May) enclosing a copy of an order which precludes him from allowing them to send one of their number to the King. 4. The copy of the said order: 'Whereas you intimate you have given a Passe to Sir William Byron and two servants to goe to the King, we desire that henceforth there may be noe passes granted to any of the enemy, vpon what pretence soever, we conceauing

that it may proue prejudiciall to the state. Signed in the name and by the warrant of the committee of both kingdomes, by your lovinge friends, P. Wharton, Charles Artkin.' Addressed to Colonnell Mytton, and dated Darby House, 24 April 1646.

"(No. 749.) May and June 1646. Copies of four letters that passed between General Mytton and the gentlemen of Anglesey. 1. Letter from the General requiring, amongst other things, that 'Beaumaris Castle and all other forts and garrisons in the said island be delivered into his hands.' Dated 26 May 1646, at Denbigh. 2. Reply to General Mytton from Lord Bulkeley and ten other gentlemen of the island, declaring their 'readiness to comply with the Parliament.' Dated 30 May, at Beaumares. 3. The letter to General Mytton, whereby the said gentlemen of Anglesey submit themselves to the King and Parliament, only renewing a former prayer for leave to send one or more gentlemen to speak for them at Westminster. Signed: Bulkeley, Rich: Prytherch, Wm: Griffith, John Bodwell, H: Owen, O: Woods, Row. Bulkeley, Ow: Holland, Hen: Owen, Ri: Owen Theodor, Wm. Bold. Dated 2 June 1646, at Llangefni. 4. General Mytton's answer to these two letters from the gentlemen of Anglesey, consenting that the said gentlemen may send a deputation to the Parliament at Westminster, and promising to use his influence with the Parliament in their behalf; but insisting that they immediately surrender Beaumaris Castle, or be prepared for a siege of the said Castle, to cover the costs of which their estates shall be confiscated.

"(No. A. 568.) 13th of May 1646. Letter from General Thos. Mytton to Lord Bulkeley and the rest of the gentlemen and inhabitants of the island of Anglesey. 'Gentlemen, I received yours verie late last night, in answeare whereto I thought fitt to send this bearer with theis lines, and to deale plainly with you. I feare by your answeare and acciouns in receiving those that come vnto you out of the towne of Carnarvon, and releuinge of them, you will bring miserie vpon your selves, it being no lesse then open hostilitie against the Parliament, the great counsell of the land, which I must endeavour, as much as in me lyeth, by all meanes to prevente, it being also repugnant to that parte of your answeare, whereby you conceaue your selves, by your demeanour, to giue no just cause of offence. As for your desire to haue a passe fur a gent. To goe to the king, were it for your good, and in my power, I should withall readilie grant it. But giue me leaue to acquaint you that the disafeccioun of the king to the kingdomes and churches cause, by reason of the euill counsellors that were and are about him, hath brought vpon vs all theis miseries, and therefore for you to send vnto him will

tender you enemies to the State. But I conceaue that parte of your answeare was deuised by some of those forenamed counsellours that are by God's greate power beaten out of all the rest of the kingdome into your Island, undone all places by the way wherein they came, which I desire you seriously and with all speede to consider. That it lieth not in my power to grant you such a passe, I haue sent you the enclosed, which I desire you to send me by bearer, noe way doubting but it will satisfie you therein. Gentlemen, I haue been somewhat tedious; but it proceeds from my desire to saue shedding of blood and the ruine of your countrie, which you will surely bringe upon yourselves if you persist in your way, I being commanded by the Parliament to endeavoure the reducing of all such places and persons into their obedience in those partes that stand out against them; and I beleeeve you cannott be ignorant of the power God hath put into their hand by blessing their vnwearied, pious endeavours for this his cause.—Carnarvon, 13th of May 1646.'

"(No. 782.) 4 January. 'Letter from the Committee of the Lords and Commons for the Army, to the Commissioners for raysinge the monthly assessment for the army in the counties of Northwales', accompanying the Parliamentary order of 24 Dec. for disbanding the forces under Major-General Mytton's command, with the exception of certain companies specially mentioned in the letter.

"(No. C. 97.) ——— 1646 and 1647. 'A Noate shewing how much corne hath beene threshed (*i.e.*, at Berow) this yeare, 1646. Beginning the tenth day of October 1646.' Similar note for the year 1647.

"(No. 762.) 25 Jan. 1647. Instructions signed at Denbigh by E. Vaughan, Sym. Thellwall, Jo. Jones, to Mr. Hugh Courtney. The first of the instructions runs thus: 'Inprimis, you are with all possible speed to reparaire to London, and make your addresse to the Committee of the Army for the supply of disbanding money for North Wales. And likewise to his Excellency and the Speaker of the House of Commons, for the same end. You are likewise to reparaire to the Gentlemen that serue for North Wales, for theyr assistance in this negotiation.'

"(No. C. 320.) 1647. Single sheet of a deposition made in writing by Owen Holland as defendant in a suit arising out of Sir Thomas Holland's purchase of Sir Henry Bagnall's interest in the crown lands of Eskeiviog, from which it appears that Sir Henry Bagnall died shortly before the month of January, 19 Jac. I; and that Sir Thomas Holland had died at some date subsequent to the day of October 1643, when he made and declared his last will and testament.

“(No. 614.) 2 Feb. 1647. Much moth-eaten. ‘Certain Heads of Proposals to be offered to the Gentlemen of Northwales for y^e speedie effecting y^e worke of Disbanding, by the Members of Parliament appointed to attend the said service at Ruthen.’ On the other side of the sheet appears (dated 3 Feb.) the proposals of the Commissioners appointed to assess 60,000*li.* on the counties of North Wales, for raising ‘by way of voluntary advance from particular persons in each county’, the sum of 6,220*li.* and 1,200*li.*, by which sums the fund raised by the assessment falls short of the required 60,000*li.* The proportions of the 6,200*li.* assigned to the several counties are as follow: Denbighshire, 1,492*li.*; Montgomeryshire, 1,492*li.*; Carnarvonshire, 998*li.*; Anglesey, 746*li.*; Flintshire, 746*li.*; Merionethshire, 746*li.*

“(No. A. 40.) 8 Jan. 1648. Appointment by Magdalen Tyringham, sister of Gruffith Bagenall, Esq., deceased, of William Bold and Henry Wynne, Esqs., co. Anglesey, and cousins of the said Magdalen, Mr. Thomas Williams, his brother Mr. Lewis Thomas, and Mr. John Gybbard, to enter upon the moiety of the township of Eskeivioge, and take the rents, etc., formerly pertaining to Gruffith Bagenalle for life.

“(No. 668.) Writ of summons to the ‘right worshipfull Hugh Williams, D.D., to appear before the right worshipfull Sir John Lambe, Knt., doctour of Law and Judge of the Arches Court of Canterbury, or his deputy, in the parish church of St. Bowe, London, on the eighth day after service, &c., to answer to certaine articles concerninge your supine neglecte in serveinge of the cure of soules of the parishe of Llanddynam.’

“(No. 788.) Letter addressed by William Lenthall, Speaker, to Mr. Thelwall, Mr. Edward Vaughan, and Colonel Jones, members of the House of Commons, and ordered ‘to bee communicated to the committees for raiseing the monethely assessments in the seuerall counties of North Wales.’ No date.

“(No. A. 785.) 27 June 1653. Warrant to levy an assessment of 223*li.* 7*s.* 4*d.* in the hundred of Menay, ‘towards the maintenaunce of the armies and navies of the commonwealth.’

“(No. A. 648.) 15 Oct. 1656. The petition of John Trevor of Trevor, co. Denbigh, to the Hon. Lord Bradshaw, Chief Justice of Chester, Flint, Denbigh, etc., praying for the appointment of a day for the hearing of the petitioner’s cause, to be tried before his Lordship at ‘this present greate Sessions in the county of Denbigh.’ With underwritten appointment of a day. Signed ‘Jo. Bradshawe, Tho. Fell.’

“23 April 1656. Bill in Chancery, of Richard Stacy, shoemaker, in the parish of St. Martin’s in the Fields, against Owen Holland and Arthur Bulkeley of the county of Anglesey, in

which the plaintiff asserts his title to certain lands, etc., in the township of Cardegoge and elsewhere in co. Anglesey, formerly belonging to his maternal grandfather, Arthur Williams, late of Llanbadrig, co. Anglesey, gentleman, and alleges that he is fraudulently excluded from his said inheritance by the aforementioned Owen Holland, Arthur Bulkeley, and others.

“(No. B. 117.) 7 October 1656. Tallabollion, co. Anglesey. ‘A True and Perfect Rentrowle of the Chiefe Rent (in Welch, *Cyllid*) of the Commotte of Tallabolion aforesayd, for one whole year, made at Llanvairynhornwy in the sayd commotte, the seaventh day of October in the grace of our Lord God 1656.’

“(No. C. 174.) 1663. Copy of interrogatories ‘ministred for the examinaciouns of witnesses on the parte and behaulfe of Thomas Holland, esq., plaintiff, against Robert Lord Bulkeley, Viscount Cassells in Ireland, defendant.’

“(No. C. 177.) 1663. Bill of Complaint to the Hon. Timothy Littleton, ‘Sarjeant att Lawe’, and Thomas Jones, Esq., His Majesty’s Justices of the Great Sessions, cos. Anglesey, Carnarvon, and Merioneth, by Thomas Holland of Berrw, an infant aged seventeen years (prosecuting by his mother, Jane Holland, a widow), alleging that wrong has been done him in respect to the boundary of his estate in Eskiviog and adjoining parishes, by Robert Lord Viscount Bulkeley, of Barnhill in the same county, grandson of Sir Richard Bulkeley the elder, of Bewmares, Knt., deceased. The bill recites the deeds by which the complainant’s great-grandfather, Owen Holland, acquired the property in Eskiviog, and sets forth with sufficient clearness the several stages of the long-enduring controversy between the two neighbouring families respecting the bounds of their estates.

“(No. C. 163.) 23 Sept. 1663. Copy of bill filed on the above-named day in the same suit, with the defendant’s answer.

“(No. C. 176.) 3 Oct. 1663. ‘The Answere of Robert Lord Buckley, Viscount Cassiles in Ireland, Defendant to the Bill of Complaint of Thomas Holland, esq., an Infant, by Jane Holland, widowe, his mother and guardian, complainant’, filed on above-named day.

“(No. B. 80.) 7 September 1663. Commission of John Griffith, gent. (by the appointment of Sir Richard Vaughan, Earl of Carbery, Lord President of Wales and Marches thereof), to be ‘cornet to Captaine Thomas Bulkeley his troope in the militia of horse raised, or to be raised, within the county of Anglesey in Northwales, in the regiment of which the right honorable Edward lord Herbert of Cherbury is colonel’, under Lord Carbery’s command.

“(No. C. 8.) 28th of Jan. 1663. Part of the memorandum of

an agreement whereby George Griffith, D.D., Bishop of St. Asaph, and brother of the late William Griffith, Doctor of Laws, consents to accept, in annual instalments of 100*l.* 10*s.* 6*d.*, payment from his nephew John (son and heir of the said William, deceased) of the sum of 603*l.* 3*s.* 1*d.*, which he, the said Bishop, has provided at divers times for the use and benefit of the said nephew during his minority; and whereby the said Bishop engages to take up a sum of 200*l.*, on which the said John Griffith stands indebted to Edward Cotton of the town of Salop. Provided that the nephew gives his uncle sufficient security in land for the payment of the said sums.

“(No. A. 525.) Sept. 1664. Last will of Jane Griffith, *alias* Wood, ‘the now wife of John Griffith of Caernether, co. Anglesey.’

“(No. B. 224.) 17th of July 1666. Commission of John Griffith of Carreg Lwyd to be a deputy-lieutenant for co. Anglesey by the appointment of the Earl of Carbery, Lord President of Wales and the Marches.

“(No. C. 236.) 9 July 1668. ‘A Perfecte rentrolle of Mr. Owen Holland’s late lands as they were sett in his time, and how they are now sett’, from which it appears that most of the tenants on Mr. Holland’s estate paid their rents in money, presents, and service. For instance, Evan ap Roberts held his tene-ment at the yearly rent, in money, of 7*l.* 10*s.*; in presents, of four geese, two capons; and in service, of two days’ harrowing, two days’ reaping, two days of carrying corn. In like manner, Hugh ap William John held Tythin Clay at a yearly rent of 6*l.* in money, of two capons and a hundred red herrings in presents, and of six days of mason’s work in service.

“(No. 798.) 28 Sept. 1668. Warrant from John Griffith of Caernether (His Majesty’s fee-farmer of the township of Caerdegog, co. Anglesey) to his bailiffs, Rees Jones and Owen ap Richard Daud, of Llanvaithley, to collect the King’s ‘chiefe rents’ and pay them into the Exchequer, or to His Majesty’s Receiver-General for North Wales.

“(No. 800.) 28 Nov. 1668. Treasury Warrant, bearing the signatures of Albemarle, Ashley, and Clifford, to the Commissioners of Assessments, co. Anglesey, for the immediate levying of the eleven months’ tax, ‘lest any trouble or doubt should arise amongst the Commissioners of the county of Anglesey whether the same can be assessed after the first of February next.’

“(No. 517.) 16 May 1678. Warrant signed by Deputy-Lieutenants of the Isle of Anglesey, for levying money by rate, wherewith to provide ammunition for the forces of the island, and afford encouragement to the inferior officers of the said forces.

“(No. 518.) 18 Jan. 1678. Warrant for the same purpose, for money to be levied in the hundred of Tallabollion.

“(No. 519.) No date. ‘A returne of the comott. of Tallabollion’, according to the contents of the Deputy-Lieutenants’ warrants, giving the number of the arms formerly charged upon the hundred.

“(No. 237.) No date. ‘A list indented of the trained bande of the Comott of Tallabollion in the countie of Anglesey, and the names of the captain and officers of the bande.’

“(No. C. 203.) ‘Anglizey: Com. Talabalion. A List of the Trained Band of the said Commote, with the names of the officers of the said band.’ No date.

“(No. 218.) ‘Talabolion: Account of the Powder to be delivered to the Trained souldiers of the said hundred.’ No date.”

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

SIR,—I have only just received Part V of *Lapidarium Walliæ*, and owing to some mistake I have not had Parts I, II, and III, sent me. With reference to the note, p. 239, Supplemental Additions and Corrections, Part V, at the Carmarthen Meeting I promised Prof. Westwood to make every possible inquiry respecting “Paul’s Marble”; and I did so in vain for some time. Being, however, removed from Carmarthen to Llangadoc, I had better facility for searching. Calling at Cilgwyn one day I incidentally mentioned the supposition that there was an inscribed stone of some importance in the neighbourhood, whereupon there was most kindly produced for my inspection a “fac-simile” of the inscription, taken in 1825, which certainly has the appearance of being a modern hoax. Major Pearson, with his usual kindness, shewed me the stone from which the fac-simile was taken. It stands in front of Cilgwyn House. It has apparently no inscription, and is a moderately sized monolith. Upon inquiry Major Pearson found that it had been removed from another part of J. P. Gwynne Holford’s, Esq., estate, near Mothvey, in the year mentioned in the margin of the supposed fac-simile; and that some gold ornaments found under it, together with a duplicate of the fac-simile, were sent to the British Museum. The stone, when removed to Cilgwyn, was placed upside down; and of the inscription (whatever it may be) it is thus impossible to ascertain the true nature by the usual process of a rubbing, as the letters are on that part of the stone which is underground.

I am, etc.,

Llangadoc. 23 Oct. 1879.

AARON ROBERTS,
V. Llangadoc.

Miscellaneous Notices.

EDWARD LLWYD. THE WELSH AISLE OF ST. MICHAEL'S, OXFORD.—This aisle is the south one, and appropriated apparently to the members of Jesus College, which is situated in the parish. Edward Llwyd, the distinguished antiquarian, and author of *Archæologia Britannica*, was buried in it in 1709. He had previously been elected Superior Beadle in Divinity, after a vigorous contest, by a majority of seventy-one votes, and was apparently not a resident in the College, although he had matriculated there in 1682. Does any monument to his memory now exist? None certainly was erected for more than twenty years after his death; so that to ascertain the exact situation of his grave is hopeless. He seems to have been badly treated by the subscribers to his *Archæologia*, for although at first his proposals met with great encouragement, yet he soon found out that promises and performances were different things, for many of his pretended friends were mean enough to refuse payment of what they had expressly engaged for. It is said that the same meanness is not unknown in Wales, especially in subscriptions to publishing societies. B. A.

FENTON'S *Pembrokeshire*.—Fenton's *Historical Tour through Pembrokeshire* is an amusing and useful volume, although rather abounding in something like local gossip, and sometimes incorrect as to historical facts. Thus, in searching out the site of Menapia, which he thought was concealed beneath the sands of the Burrows, he mentions a farmhouse called "Carawswdick", which he conjectures might be the birthplace, or a favourite haunt, of the great Menapian Carausius. He was not, I believe, the father of the myth that this man, destined to become a Roman emperor, was born near St. David's. He however, firmly believed the story, and was ignorant that there was another Menapia lying between the Scheldt and the Meuse. Carausius probably never was in Pembrokeshire. The contributor of the article, "St. David's", in Lewis's *Topographical Dictionary* repeats the same story of Carausius. Some have even questioned the existence of Menapia at all, it being only mentioned by Richard of Cirencester. But whatever his authority may be, there can be no doubt that the next station, *Ad Vicesimum*, has been identified by Fenton and others. At least at that spot still remains a Roman encampment, the ground of which is full of Roman brick. But even were the Romans ever stationed at Menapia, it does not follow that Carausius was ever there. D. F. C.

THE PARCAU STONE.—In the valuable and important work, *Lapidarium Walliæ*, which the veteran and energetic Professor West-

wood has lately presented to the public, will be found an account of the Parcau Stone, the true reading of which has been settled to be

QVENVENDAN—

FILI BARCVN—

But as to who Barcunus was no conjecture has been offered. On the road from St. David's to Penarthur is or was a place called "Trefarchan", and which Fenton states he had seen in old deeds described as "Villa Barcani". Barcunus and Barcanus may be considered the same name. They are certainly both Roman names, and show how far the Romans had made their way into the west of Wales. Perhaps other traces of this name may yet be found in this part of South Wales.

B. C. L.

La Revue Celtique.—We are requested to inform the subscribers to this valuable periodical, that owing to the new postal facilities the subscription-price to the *Revue*, for the British Isles, will be reduced to 18s. The subscription to be sent on or before the first day of March, by an international money-order, to be had at any money-order post-office, to M. Vieweg, bookseller, 67, Rue de Richelieu, Paris.

EDITOR.

Review.

REVUE CELTIQUE.

THE first number of vol. 4 has come to hand, and we congratulate the learned Editor on its success. The two most important contributions are on "Les Dieux de la Cité des Allobroges" (Vienne), by M. Florent Valentine, and "Comment le Druidism a disparu", by M. Fustel de Coulanges.

M. Valentine informs us that of the numerous monuments in that part of France once occupied by the Allobroges, seventeen have been rescued from oblivion. This district comprises the region lying between the Rhone and the Alps, Lake Lemane and the river Isère. When the Romans became masters of this part of Gaul, they made Vienne the capital, and their headquarters; and the first thing done, when they took possession of a district, was to reduce the various indigenous cults to their own religious system, which was effected by giving the names of Roman gods to the local ones, although they permitted the continuance of their peculiar rites. In time the Roman element in this Gallo-Roman religion so far prevailed that the indigenous deities were lost sight of under their new appellations. The names, however, of some of the local deities are fortunately known from inscriptions. Thus, of the seventeen recorded, we are informed that seven may be considered as common to the rest of Gaul, the remainder being strictly localised to the country of the Allobroges. Of the former, which are called national deities, only one seems to be known in Wales, namely Caturix, if that name may be connected with Caturigi. Bormo and Bormanna

are names found at Aix-les-Bains, and are said to be the deities of places where medicinal and warm baths exist. No trace, however, of the name is found in England, not even in Bath. Of the names of the local gods no vestige, we believe, has been found in these islands.

The other article accounts for the disappearance of Druidism from Gaul. The apparent contradiction of the statements of Pliny and Suetonius, that Tiberius and Claudius had extinguished that religion, with the fact that Druids existed until the time of Vespasian (if the authority of the same Pliny and that of Tacitus is accepted), is explained by M. Fustel de Coulanges by supposing that the two earlier emperors put an end to the more barbarous Druidic rites, but permitted the ordinary exercise of their religion as long as that exercise did not interfere with Roman laws and interests. Thus, up to Cæsar's time great periodical assemblies of the Druids were held; but after that date nothing more is heard of them. Even the Arch-Druid elected by the body of the Druids and the people is not heard of after this time; and it is probable that if, in after times, so important an election took place, some notice of it would be found in later writers; but no such notice exists,—a circumstance which makes it probable that for political reasons the Roman authorities forbade such meetings. It is remarkable that no Christian documents, no acts of Councils, mention Druidism as in existence; and if the name of Druid occurs in two of the fathers, the context shews that all they knew about Druids was from previous writers. The heathen gods, against whom the Church fought so strenuously, were, Jupiter, Venus, and Minerva, etc., Romanised Gaulish deities; against Hésus, Teutales, and Belen, no similar war was proclaimed. Among the Gaulish superstitions attacked, no traces of their veneration for the oak and mistletoe are found, while as late as the eighth century the Church strove against certain cults, as the worship of fountains, stones, trees, etc.; but these superstitions are not necessarily of Druidic origin, and may have been connected with Roman or Germanic polytheism. Some superstitions have always been, and still are, common, more or less, to all barbarous races.

Our author comes, then, to two conclusions. First, that the Romans, in proscribing the sanguinary sacrifices, and in breaking up the organisation of the Druidic priesthood, did not interfere with the Druids themselves, no longer formidable after their disestablishment. Secondly, that Druidism gradually grew out of fashion, and its various ordinances and tenets no longer existed in the later days of the empire. If these facts and arguments are admitted, the question arises, Whence do our Druids of the present day derive their authority for their practices? On this point there may be disagreement of opinions; but there can be none as to the fact that it has nothing to do with real Druids and genuine Druidism.

We again congratulate M. Gaidoz on this latest number of his Review.

Cambrian Archaeological Association.

THE THIRTY-FOURTH ANNUAL MEETING

WAS HELD AT

WELSHPOOL

ON

MONDAY, AUGUST 25TH, 1879, AND FOLLOWING DAYS.

PRESIDENT.

C. W. WILLIAMS WYNN, Esq., M.P.

THE arrangements were under the management of the following
Local Committee :

CHAIRMAN.

W. T. PARKER, Esq., MAYOR OF WELSHPOOL.

The Mayor and Corporation	Jones, R. E., Esq.
Sudeley, Right Hon. Lord	Jones, M. C., Esq., F.S.A.
Hanbury-Tracy, Hon. F. H., M.P.	Jones, Charles, Esq.
Leighton, Stanley, Esq., M.P.	Jones, Edward, Esq.
Barrett, T. B., Esq.	Lloyd, J. Y. W., Esq.
Bennet, Nicholas, Esq.	Lewis, Rev. D. P.
Corbett, Major	Miller, S., Esq.
Evans, Rev. Canon W. Howell	Morris, E. R., Esq.
Fisher, W., Esq.	Mytton, Captain
Ffoulkes, Ven. Archdeacon	Powell, S., Esq.
Harrison, R. J., Esq.	Rendell, Stuart, Esq.
Harrison, G. D., Esq.	Roberts, Askew, Esq.
Howell, Abraham, Esq.	Temple, Rev. R.
Howell, David, Esq.	Williams, Rev. Canon R.
Howell, W. M., Esq.	Williams, Richard, Esq.
Humphreys-Owen, A. C., Esq.	Wilding, W., Esq.

Local Treasurer.

P. A. Beck, Esq.

Local Secretaries.

Rev. J. E. Hill, Vicarage, Welshpool
Rev. D. R. Thomas, Meifod Vicarage.

Secretaries for Montgomeryshire.

Rev. Canon Robert Williams, Llanfyllin
Rev. D. P. Lewis, Guilsfield Vicarage.

Secretary of the Powys-land Club.

M. C. Jones, Esq., F.S.A., Gungrog.

WELSHPOOL MEETING.

MONDAY, AUGUST 25.

THE General Committee met at 8 o'clock, and discussed the draft Report, which was adopted. At 8.30 p.m. the Meeting was held, the chair being taken by Professor Babington in the absence of the out-going President. In opening the proceedings he read an extract from a letter from the Bishop of St. David's, in which his Lordship expressed his regret at being unable to attend the Meeting. "The Bishop took so great an interest in the Association that nothing but unavoidable necessity would have prevented him coming there. He rejoiced that they had met at Welshpool after an interval of many years. At their previous visit they had four or five days of rain, so that they were able to see but little of the district, and he hoped they would be more successful on this occasion." He then introduced Mr. Charles W. Williams Wynn as President for the year.

The President, upon taking the chair, said he could not do better, in commencing his address, than read a letter received from the Bishop of St. David's: "I beg you to believe it is a matter of sincere regret to me that I am unable to attend the Cambrian Archæological Meeting at Welshpool, to hand over in person the office of President you are so good as to undertake. I wish you a very pleasant and prosperous meeting." "If anything could add to the difficulty I feel in occupying the chair, it would be that I am succeeding a man so eminently capable of doing honour to the position as the Bishop of St. David's.

"I suspect that many of those who have found themselves placed, almost against their will, in a position to which they have no special claim, have shared the feeling which now possesses me in addressing an audience most of whom are probably better acquainted with the special objects of the Meeting than I can pretend to be; and that they have wished that the difficulty might be solved by the simple process of confining the inaugural address of the President to the announcement of the formal opening of the Congress, leaving some working and efficient members of the Council to supplement this bare declaration by a more detailed statement of the peculiar claims of the locality chosen for your assembly, upon your attention.

“I regret, as much on your account as on my own, that the accumulated stores of antiquarian knowledge and information gathered during a long life by a father, cannot be handed down, like an estate, to the son. Had I my father’s intimate acquaintance with the history and folk-lore of this county, I might, indeed, have hoped to lay before you some points connected with its archæological and local annals that would not be unworthy of your interest and attention. But having been selected, however unworthily, to preside over the Meeting of the Cambrian Archæological Association this year, I feel that I should be wanting in respect to its members, and to those visitors who have honoured us with their company this evening, if, after giving them all, in the first place, a hearty welcome to our county, I did not endeavour to draw their attention for a few minutes to some of the special claims of the locality to their notice and examination.

“Many years have passed since the Cambrian Archæological Association held its Meeting in this town. In the interval that has elapsed death has caused many gaps in our list of Associates; but many others must have grown up to years of discretion, and we will hope have become good archæologists.

“Montgomeryshire, as part of Powysland, may be considered first in its relation to Gwynedd (N. Wales) and Dyved (S. Wales) as a border-land nearest adjacent to England, and involved in continual difficulties with the Lords of the Marches. Its history is, therefore, more inextricably involved in their struggles and intrigues than that of any other county; and yielding to the coercion of the superior power, it was one of the first to lose its independence. Its antiquities tell of still earlier struggles, and a harder stand for freedom. British camps and dykes are the most common feature. If you will only cast your eye over an Ordnance Map of the district, you will see that almost every hill-top has its camp,—some small, for hasty defence; some extensive, for more general refuge; but all aptly described by Tacitus in his *Annals* (xii, 31), “locum pugnæ delegere, septum agresti aggere, et aditu angusto”. Such are the camps on the Breidden, at Kerry, on the Long Mountain, and Meifod. Mr. Wynne, of Peniarth, writes to me that he considers that on the south side of the Severn, opposite Llanllwchaiarn, as one of the most perfect he ever inspected. Crowther’s Camp, near this town, a little above the site of the Abbey of Strata Marcella, has also yielded a plentiful harvest of weapons, ornaments, and other antiquities, to its noble owner, which you will have an opportunity of examining on our visit to Powis Castle on Thursday. For a more detailed account of these I would refer you to a paper by Mr. Barnwell in the third volume of the *Montgomeryshire Collections*. Great dykes, or *cloddiau*, are also frequent, and cut off the approaches by the valleys, as on the Kerry Hills, at Ystym Colwyn, and Offa’s Dyke. The approaches to the regal palace and fortress of Mathraval are also guarded by a perfect network of camps and dykes: Of Roman camps and roads there is no lack. Some of these are

earlier, some later, than the remains of that at Caersws. Among these may be mentioned the Gaer near Montgomery, Gaerfawr, and Clawdd Côch. Roman roads appear to have radiated from Caersws, and there were others leading to the disputed and uncertain locality in which Mediolanum is to be found. *Moated mounds* are also frequent. These were probably the residences of subordinate chieftains, later than the camps, but earlier than the *moated houses*. These last appear to have been formed with the idea of draining and drying the site, not of defence. There is a good example in the site of the old Vicarage at Meifod, one at Guilsfield, and another at Wattlesborough. *Tumuli* are numerous on the hills, and are known in Welsh as *tomenau* or *tymps*; but none of them appear to have been systematically opened. They are apparently all *round ones*, so that there is no room for controversy whether they are to be classified as dolicho- or brachy-cephalic. *Meini hirion*, or erect stones, are also numerous; but none of them are known to bear inscriptions. The earliest *inscribed* stone is to be seen in the churchyard at Llanerfyl, and the earliest *sculptured* stone in the church at Meifod. Both are engraved by Professor Westwood in the last Part of his *Lapidarium Walliæ*. The examination of tumuli and erect stones is a great desideratum as far as this county is concerned, and it may yet throw light on many doubtful and obscure points.

“The nomenclature of the county also deserves a passing word. In addition to its ordinary *descriptive* character, it has here two other interesting features indicative of very primitive times,—1st, *animal*, Afon, Twrch (boar), Banw (sow), Moch (pig), Colwyn (badger), Nant yr Ast (bitch), y Cathau (cats). 2nd, *historical*,—Bwlch *Aeddan*, Llanerch *Frochwel*, Clawdd Llesg (? Eliseg), Tre-*Elystan*, Maen *Beuno*, Fridd *Faldwyn*, Tomen *Madoc*, Fridd *St. John*. Besides these names come those of the founders of churches, as Tysilio, Cadvan, Gwyddfarch, Cynfelyn, Garmon, Gwynog, and others.

“The churches of the old type are fast disappearing, and the curious old wooden belfry is being superseded by the stone tower and spire. Amongst the more notable examples are, however,—of *wood*, with wattle and dab, Trelystan and Molverley; *pre-Norman*, a piece of arcade in Meifod Church; *Norman*, Meifod, Llandrinio, Llanfechain (this church is remarkable as having no east window, but only three very narrow lancets in the east end); *Early English*, Montgomery, Chirbury, arcade in Llanidloes: *Decorated*, Welshpool, Guilsfield (a beautiful oak ceiling, recently restored under the auspices of Mr. Street, mainly through the munificence of Captain Mytton and the Earl of Powis); *Perpendicular*, Guilsfield (outer fabric), Llanidloes (roof).

“*Rood-screens* are numerous and beautiful. Those at Newtown, Pennant Melangell, Llanwnnog, Llangurig, and Llangyniew, are specially worthy of notice. *Vide* Mr. Walker’s account and drawings of them in the third and following volumes of *Mont. Coll.*

“*Shrine* at Llanerfyl.

“*Effigies* at Montgomery, Pennant, Llanfair, in the Museum (from Berriew), a brass at Bettws.

“*Wooden houses*, commonly called half-timbered, are frequent, and some of important size,—Marrington, Lymore Park, Llyssin (said to have been the residence of Lord Herbert of Chirbury), Llandinam old Hall, Penrhos, Pontyscowrhyd, and many other considerable ones which have lapsed into farmhouses.

“*Monastic associations*,—Nunneries of Llanllugan and Pennant, Cistercian Abbey of Strata Marcella, Ystrad Marchell (see Mr. M. Jones' paper in the fifth and succeeding volumes of *Mont. Coll.*), cells of the Commandery of St. John of Jerusalem at Llanwddyn, Carno, and Tregynon, and at Ysppyty Evan on the very borders of Powysland.

“I see that on Tuesday an excursion is set down for one division of our party to the Breidden. With reference to the latter I would recall to the recollection of those that have read it, and to the notice of those who have not, a very able paper in the *Archæologia Cambrensis* for the year 1851, by Mr. Wynne Ffoulkes, upon the long-disputed question of the locality of the last stand made by our brave countryman Caractacus against the Roman legions; which site Mr. Ffoulkes believes, and gives sound reasons for his belief, to have been on the north side of the Breidden.

“Assembled as we are beneath its very shadow, of the mediæval objects of most interest to us is the old Castell Coch (the Red Castle) of Powys, which we are invited to visit on Thursday. Wenwynwyn, Prince of Upper Powys, a descendant of Rhodri Mawr, is stated to have occupied and enlarged it after the death of Cadwgan ap Bleddyn ap Cynfyn, who built it. He transmitted it to his son Griffith and his grandson Owen, who resided there as sovereign princes. Owen's daughter, Hawys Gadarn, who claimed the succession to the Principality, was opposed by her four uncles on the ground of her sex. She appealed to the English King, Edward II, and was by him given in marriage to John de Charlton, whom the King ennobled as Lord of Powys. Joan, the daughter of Edward de Charlton, subsequent Lord of Powys, having married Grey, Earl of Tankerville, transmitted the lordship and Castle of Powys to her son Henry Earl of Tankerville. It remained in the family of the Greys till sold by the then possessor to Edward Herbert, second son of the Earl of Pembroke, who was created Lord Powys in 5 Charles I. Henrietta Antonia, Countess of Powys, was the representative of the Duke of Powys (so created by James II after his abdication), through her mother, Barbara, daughter and heiress of William Herbert, third and last Duke; and in her united three other lines of descent of the Herberts. Her father, Henry Earl of Powys, was a direct descendant of Wenwynwyn, Prince of Powys. She married Edward, son of Robert the great Lord Clive, and thus the present Earl of Powys is the representative of both families.

“We read in Leland's *Itinerary*, which was written in the reign of Henry VIII, that this fortress had formerly two separated and

distinct wards belonging to different owners, one of whom was the Lord Dudley of the day. This would seem to be a very uncomfortable joint ownership if the two proprietors chanced to take different sides in any of the public or domestic feuds that were then so frequently arising. In Leland's time the Castle belonged to the Lord Powys, and I will read you what he says: 'By the Castel is a fair paled park. Betwixt the town and Castel Gough is a pretty llyn or pool, whercof the towne takyth name. The towne itself, the Walsch Pole, is of one parochē, well builded after the Walsch fashion. Gledding, a rivulet, cometh almost by the church, and so to Severn.' But to describe and illustrate the history of Powys Castle would be to write that of Gwynedd and Powysland entire. Would that its noble owner would himself contribute to the pages of the journal that takes its name from his inheritance an account worthy of the theme and of his own varied and accurate erudition.

"Guilsfield Church also stands in the programme of this day's expedition, and will well repay the attention of those who stop to examine it. It has been extensively and carefully restored, as I have said before, within the last eighteen months.

"I hope on Friday to have the pleasure of welcoming as many members of the Cambrian Archæological Association and of the Powysland Club as feel disposed to come, at Coed y Maen. On their road to Meifod they will pass an important camp, Bwlch Aeddau, also a dyke at Clawdd Llesg (? Eliseg, whose pillar in Valle Crucis commemorates him, erected by Cyngen, Prince of Powys, in 850,—Cyngen, great-grandson of Eliseg, sixth in descent from Brochwel Ysgythrog) that deserves attention. Close to this is a small spring issuing from the side of the hill, to which even now almost miraculous powers of healing are ascribed by the inhabitants of the country for miles around. A rude shed has been built over it; and I have been told that even within living memory votive offerings of crutches, etc., no longer required, used to be seen suspended on the walls, similar to those at Holywell.

"A patch of ground between this and Pen y Lan bears the name of Lord Cobham's Garden, and is reported to have been the scene of the capture of Sir John Oldcastle, Lord Cobham, in 1418, who had been implicated in the Lollard conspiracy. He was taken prisoner here, removed to London, and there executed, being hung alive in chains while a fire was lit under him. Of him Fuller says: "Thus died the great Lord Cobham; and as this was the first noble blood that was shed in England, on account of religion, by Popish cruelty, so, perhaps, never any suffered a more cruel martyrdom." By a charter still in the possession of Captain Mytton, one of the descendants of Sir Gruffydd Vychan, Edward de Charleton grants to Sir G. Vychan and to Ieuan ap Gruffydd, his brother, for aid in the capture of Lord Cobham, all their lands in the lordship of Strata Marcella, rendering for service one barbed arrow on the Feast of St. John Baptist.

"Some of you will doubtless extend your wanderings from hence

across the river to the bold hill which faces you, and which goes by the name of Allt yr Ancr, or the Anchorite's Hill. There are traces of a British, not Roman, camp on its west side, and some curious shallow wells dug in the rock, for the supply of the small garrison. Who the anchorite was from whom the hill takes its name is matter of conjecture, not certainty; but the Vicar is disposed to identify him with Gwyddfarch, the first founder of the church.

“Meifod itself offers but little to arrest your attention, unless it be the church. During the process of removing a false ceiling of comparatively recent date, and laying open the old timbered roof, traces of fresco work were visible on the plaster above the east window, which Mr. Ferrey, the architect, who superintended the restoration, was disposed to assign to a date not later than the thirteenth century. But the present east window (some three centuries later), which probably replaced three narrow lancet ones like those at Llanfechain, had obliterated so much of the figures, and damp and decay had effaced so much more, that there was only a trace remaining. Your attention will be directed to a curious stone coffin-lid in the church, and also to a piece of Norman arcade and column which clearly belonged to a different and earlier fabric than the present, and which were accidentally brought to light by the falling of some plaster during the recent work of restoration. Mr. Ferrey assigns these to the first church, St. Tysilio's, and to a date certainly anterior to 1154, when St. Mary's Church in Meifod is stated in the *Brut y Tywysogion* to have been consecrated.

“Meifod was at one time supposed to have been the site of the Roman station at Mediolanum, and traces of Roman work have certainly been found at Mathraual. But those who wish to see this subject fully discussed must be referred to a paper in the ninth volume of the *Montgomeryshire Collections*, where the late Vicar, Canon Wynne Edwards, enters minutely into the arguments *pro* and *con*. I may here mention that a very rare book (I may say unique in its perfect state), Griffith Roberts' *Welsh Grammar*, bears the imprint of *Mediolanum*; and that Sir A. Panizzi, the Librarian of the British Museum, stoutly contended to the end with my father, to whom the book belonged, that it was printed (I think about 1620) in Mediolanum here, and not at Milan. Though himself an Italian, he wished the origin of the volume to be as Welsh as its subject.

“On your road from Meifod to Llanfair you will pass the site of the old Castle of Mathraual, the palace of the Princes of Powys. It overhangs the banks of the Banw; and a lovelier position for palace or castle could hardly be found even in this county, so abounding with charming sites. To this spot the Princes of Powys, when vanquished by Offa, King of Mercia, bent their sorrowing steps, and towards the close of the eighth century built or enlarged the Castle. Its walls comprised an area of upwards of two acres; and for four hundred years it was the seat of government, paying an annual

tribute, however, of four tons of honey to the Prince of Gwynedd. Rhodri Mawr was the first occupant of this regal residence; and here, in later generations, Meredydd ap Bleddyn divided his kingdom into Upper and Lower Powys. But its most celebrated possessor was, perhaps, Owen Cyfeiliog, eminent as prince, lawgiver, poet, and orator; and here he dwelt till he retired to his own Abbey of Ystrad Marchell, and became a monk.

“To those who have become acquainted with the already half-forgotten poets of the early part of this century, the name of Mathraval will at once recall Southey’s noble poem of *Madoc*, whose opening scenes are laid here. Robert de Vipont, the Norman chieftain who held the Castle for King John, was besieged here by the Prince of Gwynedd in 1212. John himself was at Bristol at the time; but sending immediate succours of men and money, and following them himself with all speed, raised the siege on the seventh day after he received the intelligence of its investment,—a creditable operation of war, as it would be in these days even, but marvellous in its celerity when the state of the country at that time is considered. From this palace appears to have issued the charter rewarding Ieuan ap Gruffydd and his brother Sir Gruffydd Vychan for their share and aid in the capture of Lord Cobham, to which I have before alluded.

“I fear that it is not likely that any of our members will extend their wanderings as far as Llanwddyn, the village which a speculative company proposes to drown out, and to make the foundation for a gigantic reservoir for the supply of Liverpool with water, but a little above this village is a remarkable spot which may be worth commemorating. Bwlch y Pawl, the boundary of Powysland, on the old direct road from Bala to Machynlleth, was the established place of arbitration by the Princes of Powys in any dispute that arose between Gwynedd and Dyfed.

“On Saturday I observe that an excursion is set down for us to Montgomery, where the parish church and the remains of the old Castle, together with the neighbouring half-timbered house in Llymore Park, all claim our attention. It is curious that in the *Domesday Survey* the Castle is placed in the Hundred of Witentren, in the county of *Salop*! Roger (*Corbet*) Lord or Earl of Montgomery is represented as holding four plough-lands, and as having himself built a castle, and called it Montgomery. The record goes on to state that in the reign of King Edward (the Confessor), Senuar, Ozlac, and Azor, held fifty-two hides and a half of land adjacent to the Castle as hunting-ground. Whether the Baldwin whose name is retained in the present Welsh appellation of the county (Trefaldwyn) was a lieutenant of Earl Roger’s, or not, is a moot point; but this much is certain, that Montgomery, like Whittington, Oswestry, Carreghova, on to Causer, Clun, and Ludlow, was one of the chain of strong places erected along the border of the Marches for the maintenance and security of the English power against the incursions of the Welsh. The first Montgomery Castle was destroyed

by our ill subdued ancestors, and the garrison left in it by Earl Hugh, Roger's successor, was put to the sword. It was recovered by William Rufus in 1095, and probably granted to Earl Hugh's brother Robert; but it is not mentioned among the castles held by him at the time of his ruin and banishment, in 1102. The earldom of Montgomery having now lapsed to the crown, was augmented by part of the adjacent lordship of Chirbury, and was granted by Henry I to Baldwin de Bollers. He and his successors held it till 1232, when King Henry III granted the Castle to Roger L'Estrange. A short time previous to this the King had himself taken in hand the restoration and completion of the Castle, and had spent very considerable amounts in so doing. He himself appears to have been there in 1224, and the masonry now standing is of this date. It was next granted to Hubert de Burgh, and in 1245 was attacked by the Welsh under Prince David, when it appears to have received considerable injury. In 1267 King Henry met Prince Llywelyn at Montgomery, and received his homage. In 1274 Edward summoned Llywelyn to meet him at Chester, and take the oath of allegiance; but Llywelyn excused himself on the plea of personal danger; and soon after Edward intercepted Llywelyn's promised bride, Eleanor, the daughter of the Earl of Leicester, on her voyage from France to meet her affianced husband. Two years after this Llewelyn offered to attend either at Montgomery or Oswestry, and do homage, if assured of safe conduct; but Edward denounced him as a rebel, and summoned all his military tenants to arms. Llywelyn then made peace at the price of a fine of about £50,000; and Edward gave to Roger Mortimer the castles of Kerry, Cedewin, and Dolforwyn, as Constable. Four years after the strife again began, and Llywelyn was killed in a skirmish near Builth, by Adam de Francton. The town was sacked by Glendower on one of his predatory excursions, and the suburbs of Welshpool were burnt by him at the same time.

“Dolforwyn Castle, four or five miles nearer Newtown, and on the opposite bank of the Severn, is said to have been built by the great Prince of Powys, Bleddyn ap Cynfyn, between 1065 and 1073. We read that in 1274, ‘about low Easter, Llywellyn, son of Gruffydd, visited the Castle of Dolforwyn, and he summoned the son of Gwenwynwyn, whom he upbraided for the deceit and disloyalty he experienced from him, and took from him *Arwstli* and thirteen townships of Cyfeiliog; and took Owen, his eldest son, and carried him away with him to Gwynedd.’ The Castle was besieged in 1277 by the Earl of Lincoln and Roger Mortimer, and surrendered in a fortnight for want of water.

“The importance, however, of these castles along the Marches, as bulwarks against the Welsh, was much diminished, if not entirely annulled, by the conquest of the Principality under Edward I. Towards the close of the thirteenth century Bogo de Knoville was appointed Constable, and had a grant from Edward I of timber from the adjacent forest of Corndon, for the repairs of the Castle and

town walls and gates. In 1382 Roger Mortimer was created Earl of March in the Marches of Wales ; but having been accused of obtaining exorbitant grants of the royal demesnes, among which was Montgomery Castle, he was impeached by the Parliament, and hanged, without trial, near London.

“Two effigies of members of this latter family will be found in Montgomery Church. A detailed and very interesting account of the Castle, from the pen of Mr. Sandford, will be found in the tenth volume of the *Montgomeryshire Collections*, which I recommend to such of our members as possess it, as a capital handbook for our expedition of Saturday.

“And now having, I fear, at too great length touched upon some of the items of our programme, which appeared to me especially worthy of your attention, I will conclude as I began, with a repetition of our hearty welcome to our visitors, and will venture to sum up my remarks in the words of a leading article in *The Times* of last week, on the meeting of a kindred Society at Norwich :

““ We do not wonder that archæological meetings, whether in the east or in the west, in Durham or in Wales, satisfy at once the learned and the unlearned. Archæological societies are in truth doing what is in itself good work. If they are not, like the sages who discourse to the British Association, discovering new worlds in front of us, they are at any rate extending the world of the present back into the world of the past. Archæology makes us of the nineteenth century feel ourselves heirs of the fourteenth. It teaches us to understand our own age by showing how the past enters into it. Archæologists everywhere come upon some element of beauty to admire, some trace of a social stratum seemingly obsolete ; but which we may be sure, if it existed once, exists now, though it may be in another shape. The bricks which built the Roman fort are built into the Saxon church. On the Saxon church is found engrafted the late Plantagenet Gothic. Manners and sentiments and institutions of ancient England dovetail into those of modern England, as Roman and Saxon, Norman and English periods of architecture overlap and overlie each other. This England of ours sometimes seems to have been too continuously prosperous to gather about it the venerable rust of age. One wave of feeling appears ever to have followed another without interval of pause, and to have obliterated every mark its predecessor had impressed. What, however, has once been cannot be wiped out as though it had never been. The archæologist comes, and under the prosaic exterior of a parish, himself often prosaically enough, detects the whole of English history lying, as it were, coiled up. For the most part the past must be searched for in the present. The old materials have been worked up again. Still, even in England and in Wales, now and then, the stream of national life has taken another course, and left stranded, high and dry, only the memory of bygone prosperity. A British antiquarian need not despair of finding cities in his own land from which the vitality has passed away as utterly as from

Rimini or Ypres,—Bangor Iscoed, and Dinas Mawddwy, for example. The meeting of last week saw, in the obscure Suffolk village of Dunwich, the remains of what was once a busy and wealthy town. Its churches are either desolate ruins, or buried beneath the sea. A city which was once a bishop's see can scarcely show a surviving church.

“Not only is English antiquity full of lessons,—as, indeed, is every chapter of the world's history,—it is full of beauty also. Ecclesiastical art in what are called the Middle Ages has a compelling charm which has fascinated even the most scientific of antiquarians. It is time now that they left a little on one side the thirteenth and fourteenth and fifteenth centuries. There are dark places in the seventeenth which stand more in need of lighting up. Antiquity is nothing absolute. It is a question of degree. The dark ages, from an æsthetic point of view, have long ceased to be dark. Broad highways have been cut through them in every direction. If archæologists desire to open up regions of sentiment in art stranger and more antiquated than any they find in the ruins of Glastonbury or Dunwich, they may be recommended to ransack the centuries which followed their favourite pasture-grounds. We do not even know but that in the despised eighteenth century an archæologist might discover less trodden recesses, and knots harder to untie, than any of the puzzles he makes it his recreation as well as his task to solve as the autumn comes round.’”

Professor Babington proposed a vote of thanks to Mr. C. W. Williams Wynn for his interesting address. He did not ask them to criticise it; he did not think it admitted of criticism; but he thought it excellent. He was sure they would be thankful to see it in print in the *Archæologia Cambrensis*, in order that they might read it carefully, and obtain a great deal more information from it than they could on that occasion.

Mr. M. H. Bloxam, in seconding the vote of thanks, said he hoped he might be allowed to refer to the fact that they had in that neighbourhood, in all probability (perhaps in a greater degree of probability than in any other place), the scene of the victory obtained by the Romans over Caractacus. He had no doubt that in the excursions of the Society during the week, they would see a great many specimens of genuine Welsh antiquities. He just wished to say one word in reference to their excellent Museum of Antiquities. He saw under one of the tables in the Museum sculptured effigies which should be removed either to the church whence they came, or to some neighbouring church, as they were beautifully executed, and ought to be preserved. He heartily begged to second the vote of thanks to their worthy President.

The Mayor of Welshpool (Mr. Parker) said he had great pleasure that evening in giving a hearty welcome to the Cambrian Archæological Association. He trusted that the Meeting would be much more successful than the one in 1856.

The motion having been carried, the President thanked them cordially for the kind acknowledgment of his poor services which they had been pleased to make, and expressed his wish that they were more worthy of the recognition. He then called upon the Secretary, the Rev. R. Trevor Owen, to read the Report.

The following Report was then read by the Secretary :

“REPORT.

“Three and twenty years have passed since your Association held its Meeting in this town, under the presidency of the Right Hon. the Earl of Powis, and on that occasion the state of the weather was such that several places on the programme could not be visited ; and so it happens that though this is the second time for the Cambrian Archæological Association to visit Welshpool, the neighbourhood may almost be said to be fresh ground.

“You will find that a vigorous offshoot of your Society, the Powysland Club, has sprung up here, and has been doing much in the way of illustrating the history of Montgomeryshire ; and that there exists a local Museum of great interest, due mainly to the exertions of Mr. Morris C. Jones, Secretary of the Powysland Club.

“The thanks of your Society are due to R. W. Banks, Esq., for his present of the Plates which illustrate his papers on Llanddwyn Church, and a wooden female head found at Llanio. Your Committee must congratulate the members on the completion of Professor Westwood’s learned and valuable work on *The Inscribed Stones of Wales*. The concluding Part of it is now ready to be sent out to subscribers. They are also glad to say that Mr. Charles Baker, F.S.A., has kindly undertaken to edit a new volume of ‘Original Documents’, which will commence with those relating to the possessions of Neath Abbey ; and that the Rev. E. L. Barnwell and Mr. Breese intend bringing out, at their joint risk, the *Cwtta Cyfarwydd, or the Chronicle of Peter Roberts*,—a book which ought to interest the members who reside in North Wales, as it embraces the register of births, marriages, burials, and the principal local events in Flintshire and Denbighshire from 1607 to 1646.

“Since the issue of the last Report Mr. Askew Roberts’ new edition of the *History of the Gwydir Family* has been published. In the preparation of this edition much assistance was received from W. W. E. Wynne, of Peniarth, Esq., one of your Vice-Presidents, who had collated his copy of Miss Lloyd’s edition with the Brogyn-tyn, Wynnstay, and Peniarth MSS. Another member of your Society, Mr. Alwyn C. Evans, has edited and annotated some royal charters and historical documents relating to the town and county of Carmarthen and the Abbeys of Talley and Tygwyn-ar-Daf.

“The number of members continues to be satisfactory ; but it is necessary once more for the Editor, while thanking those who have so kindly sent him papers for the Journal, to appeal to the members generally for more active co-operation in supplying him with notices of any local antiquities, and of anything worthy of record in the

country churches of Wales, which very often have an interest peculiarly their own.

“The Committee have with regret to announce the resignation of the Rev. D. R. Thomas, who has held the office of Editor and General Secretary since the year 1875, and propose that the thanks of the Association be given to him for his valuable services, and that he be elected one of the Local Secretaries for Montgomeryshire. Within the last twelve months the Association has lost two very old members by the deaths of the Very Rev. Llewellyn Llewellyn, D.C.L., Dean of St. David’s, first Principal of St. David’s College, Lampeter; and the Rev. T. James, M.A., LL.D., vicar of Netherthong, whose name appears in the first printed list of members.

“Your Committee recommend that the names of the Right Hon. Lord Windsor and Lord Dynevor be placed on the list of Patrons, and that the Very Rev. the Dean of Llandaff be elected one of the Vice-Presidents. The retiring members of the Committee are: the Rev. Prebendary Davies, J. R. Cobb, Esq., the Rev. D. Silvan Evans, and your Committee recommend their re-election.

“Since the last Meeting the following noblemen and gentlemen have joined the Association, and their election awaits confirmation by the members:

“NORTH WALES.

“D. H. Mytton, Esq., Garth, Welshpool
 J. Dugdale, Esq., Llwyn Llanfyllin
 W. A. Pughe, Esq., the Hall, Llanfyllin
 The Rev. E. Tudor Owen, Brighton Road, Rhyl
 The Rev. John Thomas, Llangurig.

“SOUTH WALES.

“The Right Hon. Lord Windsor, St. Fagan’s Castle, Cardiff
 The Right Hon. Lord Dynevor, Dynevor Castle, Llandilo
 The Very Rev. the Dean of Llandaff, the Deanery, Llandaff
 T. H. R. Hughes, Esq., Neuadd fawr, Lampeter
 The Rev. D. Bowen, Hamilton House, Pembroke
 Herbert Jones, Esq., Lammas Street, Carmarthen
 Henry W. Lewis, Esq., Treherbert, Pontypridd
 H. Dyke Pearce, Esq., Tanybryn, Cefn, Merthyr.

“ENGLAND.

“The Rev. J. Davies, M.A., F.A.S., Hampstead, London.

“THE MARCHES.

“The Rev. Canon Howell Evans, Oswestry
 J. P. Hamer, Esq., Glanyrafon, Oswestry.”

The Rev. E. L. Barnwell, in moving the adoption of the Report, said that in every way it was a favourable one, except, perhaps, that there was a want of literary contributions, and he might add,

of readiness to pay up subscriptions. In all other respects the Association was in a most flourishing condition: in fact, as far as numbers were concerned, they increased every year. He begged to propose that the Report be approved of and adopted.

The Rev. Prebendary Davies said he had much pleasure in seconding the motion proposed by their Treasurer. With regard to one sentence in the Report, he wished to bear his testimony to the excellence, according to his judgment, of Mr. Askew Roberts' edition of the *Gwydir Family*, which was one of the most interesting books he had read for a long time. It was of great value from an archaeological point of view, because it threw much light upon questions of antiquarian interest in North Wales. He begged to second the adoption of the Report.

The motion was unanimously agreed to.

The Rev. D. R. Thomas then read a paper upon Wattlesborough Castle, by Mr. Stanley Leighton, M.P. for North Shropshire, which will be published in the Society's Journal.

The Rev. R. Trevor Owen having made an explanation in regard to the programme for the week, the Meeting separated.

TUESDAY, AUGUST 26.

The members assembled in front of the Town Hall at 9 o'clock. The weather, on the previous night, was very unfavourable; however, as the morning wore on, the day became one of bright sunshine. During this and the other excursions of the week the Rev. D. R. Thomas discharged the duties of guide and conductor most efficiently.

The first halt was made at the little church of Buttington with its low Montgomeryshire belfry. Mr. Thomas explained that the chief interest of Buttington lay in its being the spot where, about the year 894, a battle was fought between the Danes under Hesten, and the English under one of Alfred's generals, assisted by the Welsh under Mervyn Prince of Powys and Anarawd Prince of Gwynedd. The Danes came up the course of the Severn, as they were starved out, the English on the one side, and the Welsh on the other, combining against them. It was said that they were driven to such a pass by hunger, that they were obliged to eat their own horses. Some years ago some workmen, as they were digging the foundations for a house near the churchyard, came upon some pits in which were an immense number of human skeletons. He believed there were three pits, and one of them contained no fewer than two hundred skulls. The two other pits contained human skulls and bones. They were reburied on the north side of the church. Some bones of horses were also found, which might confirm the statement of the *Saxon Chronicle*. Mr. Thomas afterwards pointed out the curious font in the church, which consists of the

head of a pillar scooped out for the purpose, and probably brought from the ruins of the neighbouring Abbey of Strata Marcella, and is evidently of the thirteenth century. Attention was called to some fifteenth century stained glass in the west window, which ought to be rearranged. The porch has carved upon it 1686, T. G. H. W.

A camp, supposed to be Roman, near the church, was visited by a section of the members.

It had been arranged that at Buttington the party should divide, one section proceeding to the "Old Mills" Ford over the Severn, along the probable route of the Romans to the ancient fortress on the Breidden, and other early works; but this arrangement was not carried out.

The members, on leaving Buttington, proceeded eastward through Trewern and Middleton to Woolaston. At the Glyn, close to the Welsh border, the cottage in which old Parr is said to have been born was passed. Soon afterwards a halt was made to examine a mound close to Woolaston Church, the character of which gave rise to a rather animated discussion. Woolaston Church (a building devoid of all architectural beauty) has nothing worth a visit except a tablet bearing the following inscription: "The old, old, very old man, Thomas Parr, was born at the Glyn, in the parish of Winnington, within the chapelry of Wolaston, in the parish of Alberbury, in the county of Salop, in the year of our Lord, 1483. He lived in the reigns of ten kings and queens of England, viz., Edward the 4th and 5th, Henry 7th and 8th, Edward the 6th, Mary, Elizabeth, James the 1st, and Charles the 1st. Died the 13th, and was buried in Westminster Abbey the 15th November, 1635, aged 152 years and 9 months."

Wattlesborough Castle, which was next visited, is eight miles from Welshpool, on the old road between Welshpool and Shrewsbury. It stands midway between Alberbury Castle and Caus Castle, and, as Mr. Stanley Leighton in his paper says, was well fitted to form a link in the chain of border-fortresses which in this neighbourhood commanded the Marches of Wales. It is now a farmhouse. The square Norman tower, about 50 feet high, is remarkable for its fair proportions. The walls average about 6 feet in thickness. The roof is comparatively recent. The moat on the south and south-west sides of the tower is still visible. On the other sides it has been filled up. Mr. Hartshorne pointed out the remains of an Elizabethan garden.

Alberbury Church and Castle were next visited. The members were received by the Rev. J. Mitchell. The church is unusually large for a village one. There is a record of it dated 1020. The original Saxon church, which was collegiate, and granted by Ralph Crassus, in the reign of Stephen, to Shrewsbury Abbey, is supposed to have been of the dimensions of the present chancel. It was afterwards surrendered by Shrewsbury Abbey, in the reign of Henry II, to Fulk Fitzwarin II. In the year 1220, when F. Fitzwarin III built the Castle and Priory, his monks took possession of

his Norman church, which they used as their choir, and threw out a new nave. The tower, of old red sandstone, was built at this time, and has loopholes. It also has a saddle-back roof. In the north-east buttress are two stones bearing ornament of a very early period, supposed by some to be Saxon. The portion of the church built by the monks was consecrated by Bishop Swinfield on May 4, 1290. In the south aisle, built in 1340 by one of the Corbets of that day, there are some Decorated tracery and glass of the fourteenth century. At its east end is a good window, now blocked; and at the west end, a triangular one of the Decorated period. In some old papers there is an allusion to St. Peter's Chapel in Alberbury Church. Might not the chapel in this aisle be the one alluded to? Mr. Picton called attention to some carved work under the roof of this part of the church. It appeared to him that the struts, which were elaborately carved, were placed there to resist the pressure of the roof, which had forced the arcade out of the perpendicular. Some encaustic tiles of the original floor of the church were lately found eighteen inches below the present floor, but too late to be replaced.

At the ruins of the Castle the Vicar said that this border castle was built by Fitzwarin in 1220. Fulk Fitzwarin, who held this manor together with that of Caus and other manors in Shropshire, died in 1178. His descendants also were men of repute. In 1238 a Lord of the same name was summoned to Oxford as one of the great chiefs to consult Henry III as to proceeding against Llywelyn. In 1284 Edward IV granted a licence to a Fitzwarin to hold a weekly market on Fridays and two annual fairs in June and September. What now forms a garden was probably an outer work into which people could drive their cattle when a Welsh attack was expected. Part of the ruins are transition, between Norman and Early English.

At the Vicarage was shewn a curious sacramental plate-chest with several large bolts which may be shot into their places by a single turn of the key.

The members then drove to the remains of the Benedictine Priory, or "White Abbey", as it is called, about a mile from the church. What is left now forms a farmhouse. A wooden floor divides into two stories the chapel, the stone roof of which, groined with ribs and carved bosses, is interesting. The cornice of a piscina at the east end has been preserved. The east window is blocked up. This Priory was founded by Fulk Fitzwarin III, c. 1220-30,¹ who appears to have wished to affiliate it to Lilleshall Abbey; but

¹ The Fitzwarin chronicle states that Fulk Fitzwarin's second wife, Clarisse de Auberville, was buried here, and that Fulk Fitzwarin dying a year after at Blaunche Vyle (Whittington), was interred with great honour near the altar of the same monastery. The Loton MS. states there was formerly a chapel, dedicated to St. Stephen, within the site of the monastery, in which Fulk Warin, its founder, with many other benefactors of the Priory, are buried.

failing that, to have fixed on the French house of Grandmont, in the diocese of Limosa. As an alien house, it was in 1357 in the hands of Edward III by reason of his war with France. It continued an escheat of the crown till Henry VI's reign, when in May 1441 the King, at the request of Henry Chicheley, Archbishop of Canterbury, granted the suppressed Priory, with all its tithes, etc., to All Souls' College, recently founded by the Archbishop.

At the conclusion of the Vicar's interesting details the members started for Llandrinio, where they were received by the Rev. E. B. Smith, who read the following description of the church from the well known *History of the Diocese of St. Asaph*, by the Rev. D. R. Thomas: "The church, which bears its founder's name, though small, is very interesting. The ground-plan consists of a simple oblong body, distinguished externally into chancel and nave, with a small tower at the west end, and a south porch. From a Norman arch and an ogee piscina visible externally in the north wall, it would appear to have been at one time a double church, and of course much larger than at present. The south door, the fine old Norman font, and a narrow loop-window on the north side, belong to the same period. The east window, a small three-light, Decorated, is a later insertion, as is evidenced by the walling. The carved pulpit and the old Communion-table, now in the vestry, are of Elizabethan date. A yet more recent gallery occupies the west end, and the church has been twice repaired within the present century, viz., in 1829 and in 1860. On this last occasion it was repewed with open seats, the pulpit removed to the east end, and a new desk set up on the north side."

It was stated that in making some graves near the church, on the north side, a great quantity of wrought stones had been found. At the Rectory the Communion-plate, said to be of the seventeenth century, was inspected. A silver flagon bears an inscription showing that it was given by Bishop Barrow in 1680. After partaking of the Rector's hospitality the members returned home, passing the site of the Abbey of Ystrad Marchell.

At the evening meeting Professor Babington gave a *résumé* of the day's excursion, after which a discussion followed with respect to the date of Wattlesborough Castle, which was fixed to be of the twelfth century. Mr. Bloxam then made some remarks on the tumulus at Woolaston.

The discussion on the day's proceedings having been brought to a close, the Rev. Prebendary Davies read a paper on "The Breidden Hills and their Connection with Caractacus", which appears in the present No. of the Journal.

After some remarks by the Rev. D. R. Thomas and Mr. Bloxam the meeting was brought to a close.

WEDNESDAY, AUGUST 27.

On this day, fixed for an excursion by rail to Oswestry, the morning opened with a downpour of rain which lasted till late in the afternoon. A projected visit to Oswestry Castle and to Hen Dinas (Old Oswestry) had to be given up.

The Vicar of Oswestry received the members, and read an interesting account of the church, as follows :

“There can be but little surprise that so few architectural remains of an early date should be found in Oswestry, when we remember how for centuries the almost ceaseless ebb and flow of war and strife swept over the whole of the district. Of the earliest church that existed here there is no certain record or knowledge. That Christianity was firmly planted amongst our British ancestors so early as the second century we know, and as we follow with eager interest the history of the Celtic Church in later days, which, from that Candida Casa built by St. Ninian on the Solway Firth, spread far and wide until in the fourth century it was firmly established both in Scotland and England. We cannot but believe that in this district, too, important as it was from the earliest period, there must have existed a church with its band of clergy. Again, no doubt the monastic system prevailed here in the fifth century, as it did throughout Wales ; for how thoroughly it was developed amongst the British, who at that time occupied this broad land of Meisir, we learn not only from the celebrated Monastery of Bangor-is-Coed, only a short distance from Oswestry, but also from the well known facts that the founder of the great Monastery of Clonard, in Meath, and the regenerator of Ireland, S. Finnian, was trained amongst the British, and went forth accompanied by many of them as well as by his twelve apostles, as they were called, to that great work of his which in the end sent out missionaries not only to the northern parts of these islands, but to the Continent as well. It was in the school of Finnian that Columba was trained, whose monastery in Iona became the source of new light in Scotland and amidst the Angles of Northumbria ; one of them, Kentigern, Bishop of Glasgow, also bearing, we are told, the Gospel through the whole of Cumbria and amidst the unconverted parts of Wales. Some, perhaps, of his missioners preached here on this very spot, or on what may have been the earliest site of the church at Llanforda, more hidden amongst the woods, and safer than the plain.

“But we approach firmer ground as to the connection of Oswestry Church with that old Celtic Church, which was independent then, as we are now, of Rome, differing from it in many of its customs and traditions, as, for instance, in the time of keeping Easter, and professing ‘nought but the doctrines of the Evangelists and Apostles’. For that, Oswald, to whom our church is dedicated, after

the defeat and death of his father Ethelfrid (destroyer of the monks of Bangor), found safety in the Monastery of Iona, and was there trained up in the Christian faith, and baptised; so that when he had gained his kingdom, and desired to instruct his people in Christianity, it was from Iona that he sought teachers, of whom Aidan was Bishop, Lindisfarne being their monastery; and when in that fatal year of 642 he set his forces in battle array against heathen Penda, somewhere near Maesyllan, and erected the cross to invoke God's blessing, it requires no great effort to picture the Celtic priests clad in their white tunics and cloaks, with hoods of undyed wool, chanting their solemn prayers for victory and success. When, many years after the remains of the defeated King were taken down from the trees where Penda had fixed them, and buried by his brother Oswy, and Christian monks returned to erect a new church in place of that destroyed by the heathen, it was doubtless as near as possible to the spot where the cross of Oswald had been fixed that they reared the new buildings to the glory of God, connecting them for ever with the memory of him whom they regarded as a martyr king.

“About 777 the tide of war must have again rolled over this district, when it was taken from the British by Offa, and made part of the kingdom of Mercia, only to be won back when he was defeated and slain. Then thick mist settles down upon all this land until, in the eleventh century, the church of St. Oswald rises up before us in all its fair proportions, with its band of clergy and endowment of tithes; rich enough to excite the cupidity of the more powerful Monastery of St. Peter, Shrewsbury, to which a grant of its tithes was made in 1086 (the year before William the Conqueror's death), by Warren, Lieutenant of Earl Roger of Montgomery. Of that building nothing remains, all has passed away.

“We next find it known as ‘Blanc Minster’, ‘Candida Ecclesia’, or ‘Whiteminster’, or the church of ‘Album Monasterium’; and it is interesting to notice that this name might well be given to its interior as restored, at least to the body of the church. Henry II most probably worshipped within its walls; and Baldwin, Archbishop of Canterbury, preached in it, urging men to join in the intended crusade, when here with Giraldus Cambrensis, the guests of Fitzalan, who then occupied the Castle originally built by Rainald in 1086; rebuilt, apparently, in 1149 by Madog. It was William Fitzalan who, during the time of the Crusades in 1190, confirmed this church of Album Monasterium, with its tithes and appurtenant chapels, served by twelve secular and married priests, to the Shrewsbury monks; and Bishop Reyner, who resided near here, approved of the same grant in 1216, and got it confirmed by the Chapter of St. Asaph in 1222.

“But those were troublous days, or at least a little before 1216, for in the disputes and wars between John and his barons, Oswestry appears to have been burned by the former; and we may be sure the leader of his mercenaries, who sacked and laid waste what-

ever churches he could, did not spare the sacred buildings of St. Oswald. Soon afterwards, however, some care for its wants was shewn,—perhaps due to the residence of Bishop Reyner,—for in 1220 the vicarage still existing was ordained, and provision made that the services of the church should be performed by the vicar and two chaplains, Philip Fitz Leofth being the first vicar.

“But its peaceful days were of short duration, for during the troubles of Henry III’s reign Oswestry would again appear to have been burned and plundered,—a favour once more conferred upon it, about 1263, by Llewelyn, Prince of Wales. To what extent the church suffered it is impossible to say. Better days, however, dawned, for in 1277 Edward I surrounded the town with walls, and apparently passing through it more than once, no doubt attended the services in the church; whilst in August 1284 the whole place must have been full of stir and bustle, for Bishop Anian and his clergy assembled here to receive the Archbishop of Canterbury (Peckham), who, with all the pomp and religious ceremonial of that age, commenced in this church his visitation of the St. Asaph diocese.

“We are tempted to guess that perhaps it was after these great events for Oswestry (after King, Archbishop, and Bishop, had been here) that some great work of restoration was done, and the nave at least rebuilt, and north aisles; for the pillars and arches at the extreme west end of the church, which existed before the last restoration, might have been built about this period, being Early English in character; whilst the tower, with its windows and arches for spire, was evidently built about 1300,—an undertaking we might have expected as the result of these visits if the church had been, as it probably was, seriously injured during the preceding wars. Somewhat later on still we may suppose the north chancel-aisle was built, *i.e.*, if the present windows are, as is I believe the case, correct copies of the old. This part of the church, then, would have also been in existence when another King, Richard II, was here. Before him and his commissioners, appear, we are told in Price’s *History*, in our town, in 1307, the Dukes of Hereford (afterwards Henry IV) and Norfolk. If so, some of them must have lodged in the Monastery. Perhaps all, at one time or other, knelt in our church.

“But the misery of war was not over. The Welsh, under Owen Glyndwr, attacked and burned the town in 1400, and in 1403 assembled to join Lord Percy (Harry Hotspur) in his rebellion, but too late to be of any use. Again probably the church was injured; and when peace was established, and the inhabitants had recovered their losses, the work of restoration went on, the chancel-arches, pillars, and east window, being of the fifteenth century date; the arches and pillars clearly of the early part of that century. Gutto’r Glyn, a Welsh poet in the middle of the fifteenth century, describes the White Monastery as being on the south side of the town, *i.e.*, the present site of the church, and speaks of the church as adorned

with rich chalices, a well-toned organ, and bells; and then goes on to say, 'there is no better choir' (none in which correctness of singing is greater, or the habiliment more suitable) 'from it to Canterbury; nor do I know any convent for monks superior to White Minster.'

"Evil times must have once more come to them, although we have no record of how or when, for in Henry VIII's reign (1540) Leland visited Oswestry, and says that of the Monastery the cloisters alone were left in the memory of persons then living. Of this church he writes that 'it is a very fair, leddid church with a great tourrid steeple'. There are some interesting data about this time which make it clear that there were special chapels in different parts of the church, although their position can only be guessed. A *Valor* (1535) notices a free chapel "infra ecclesiam". Of course this may mean St. Nicholas, which was in the Castle, or some other in the limits of the parish. But in a will of 1540 Richard Stanye directs that he should be buried in Oswestry Church, 'in the chapel of our Blessed Lady, over against the picture of Saint Margaret the virgin'; and again, in 1541, Robert ap Howell leaves a lode of lead towards 'covering of the roof of the altars of the Rood and S. Katharine, within the parish church of Oswestry, when the roofs be ready built to receive the covering'; and also directs that his body be buried 'in our Lady's chappell', the same chapel to which allusion is made in the Yale Monument, where it is described as the chancel of St. Mary. Was this the present north chancel-aisle, according to the tradition mentioned to Mr. Salwey by Mr. Bentley, then clerk? No tradition exists as to the position of St. Katharine's chapel. From the last will it is clear that considerable repairs were contemplated in 1541; and one of the chalices of the church bears the date of 1575.

"There is no trace of the fires which raged in Oswestry about 1542 and 1567 having reached the church; but of course they may have done so, and have accounted for the restoration of this period; but there is reference in the Registers to the plague of 1559 and 1585. It may be well here to notice that the Registers commence with 1558; and that in 1599, in Elizabeth's reign, William Morgan, then Bishop of Llandaff, the famous translator of the Bible into Welsh, was vicar of this church; also that the advowson of Oswestry, which had passed from Shrewsbury Abbey to the Crown, was granted by James I to Francis Morris and Francis Phillips, from whom it was purchased by William Earl of Craven, and settled on his nephew, the Earl and first Marquis of Powis, thence descending to the present Earl of Powis. Pennant assumes that part of the church was destroyed about 1616, and the Yale Monument speaks of St. Mary's chancel as demolished in late wars. What this destruction was it is difficult to say; but certainly the fine specimens of debased windows in the north chancel-aisle may have been built either from 1540-70, or about this period; perhaps at the same time as the lych-gate, the date of which is 1631. One chalice was

also given in 1635; the handsomest of all in 1639. Was the old north transept window also of this period? I mean the one which existed up to a comparatively recent date. If so, it would almost appear that at this time the north transept was destroyed. Had not the Yale Monument spoken of St. Mary's chancel, it might have been concluded that the north transept was the Chapel of our Lady; and then, too, possibly in lieu of it when destroyed, the space was filled in between the south transept and tower. Traces of the arch of the north transept were found in the last work of restoration; but there was nothing to show when or how it was removed.

“Some of those who took part in what was done in 1631 must have had to bear the bitter pain of seeing the sad havoc once more made in this house of God during the troubled days of the civil war. In 1644 the Royalists, who garrisoned the town for their King, fearing lest the enemy should make use of the tower of the church to command the walls, pulled down the upper part of it (Gough says leaving the part where the bells hung; the terrier of 1685 says levelling it with the church), and also destroyed the middle part of the building, leaving the east end standing. Here the Parliamentary forces must have made their onslaught, two hundred of them fighting their way into the church, and finally gaining the tower as well. Later on the Royalists again attacked the church and took it, retiring, however, when they found that reinforcements for the garrison were at hand. How much the church must have suffered we can judge from its condition before the late restoration; for though after Humphrey Wynn, the rightful vicar, who had been deprived in 1650, that Rowland Nevett might be intruded, was restored in 1662, and in the time of his successor (Richard Edwards, 1664-1680) efforts were made to rebuild the church, and much was done,—the tower, for example, at great cost repaired, and the upper part built as it now stands, and the whole church prepared for worship,—yet the pillars of the nave were but masses of rough masonry, and the roof and arches of the meanest character possible; and this throughout the whole of the nave, aisles, and transepts, with the exception of two or three pillars at the west end. For these repairs a brief was granted in 1675, their cost being £1,500. The old font bears date 1662, and was given by Lloyd, the Governor, whose arms are on it. Over the doorway, on the outside of the tower (apparently then made), is 1692. The date on the altar at present in the Welsh church is 1672. The windows then erected seem to have been generally debased Perpendicular, of a better character than those which followed. In 1707 there was a gift of a flagon, and planting of the fine trees in the churchyard; iron gates in 1738; and in 1749 it is recorded that there was daily morning service. Then there must have been terrible churchwardens' work until in 1858-61 there was something better, the chancel being cleared of whitewash and the east window stonework renewed, the present painted glass being inserted, whilst in 1860-62 the same was also done for the windows in the chancel-aisle.

“The principal features of the work so satisfactorily done (1872-74) under the able guidance of Mr. Street, were the entire reconstruction of the interior of the body of the church, the nave being widened a third; roofs, arches, pillars, windows,—all are new, those in the north aisle being alone reproduced. The roofs of the chancel, screens, pavements, sacraria, sedilia, altar, wall-decorations,—these, too, are new, as well as the vestry and the fittings of the church throughout. The floors of the nave have been lowered and levelled, those of the chancel and aisles raised; the old tombstones, which were becoming almost illegible, having been carefully preserved in the tower. Painted glass has been placed in various windows. The re-opening of the church, after its restoration, was on October 13th, 1874, the Bishops of Rochester and St. Asaph being present.

“Stormy and troubled has been our church’s history in the past. May its future be full only of peace and blessing!”

The examination of the church was then proceeded with, and various opinions expressed as to the positions of the various chapels or altars. St. Mary’s Chapel stood, Mr. Spaul thought, where the chancel now is. The altar, dedicated to St. Oswald, was probably in front of the rood-screen. The north transept was dedicated to St. Michael, and the south chapel to St. John. The chapel of St. Katharine was in the south transept. There was an altar there until very recently. Within the early part of this century the arches were filled in with brickwork, and this part of the church used for Welsh service. The east window was renewed in 1861, and was an entire reproduction, with the exception of a small portion of one mullion. The arches of the chancel are of the fourteenth century. In the nave of the church, at the west end, is a small thirteenth century window. A massive round-headed doorway on the north side of the tower appears to belong to the twelfth century; but the other side of it, within the tower, is elliptical, and seems to be an Elizabethan arch. The windows of the tower were assigned to the first half of the fourteenth century. The Communion-plate in the vestry was afterwards examined. It was thought that one of the cups was not a chalice, but a hanap or secular cup, and was given to the church in the seventeenth century. Another was supposed to be Caroline. There was also a chalice of the date of 1639, and a flagon dated 1707.

After luncheon a start was made for Park Hall, a fine old mansion with black and white timbered walls and picturesque gables. The foundations of an older house, with walls 9 feet thick, were discovered during the late alterations.

Attached to the house is a small chapel, wainscoted and ceiled in oak, of Elizabethan character. This chapel is mentioned in the Parish Registers of Whittington for 1592. It is not certain that any public service was ever performed here, nor is there any record of its consecration; but the tradition is that it was consecrated by Archbishop Parker at the same time as Aston Chapel, in the same neighbourhood. Over the door is the inscription, “Petra et Ostium Christus est”, thus indicating its post-Reformation date.

Whittington Castle was the next place visited ; but the rain prevented a more than cursory examination of it. The gate-house faces the road, to which is attached a flanking tower, protecting in part the gate-house platform. On the opposite side was the keep, isolated from the gate-house. This, with two platforms, completed the inner defence. Beyond these were three or four lines of banks and ditches, parallel with the line of inner defences.

The members then proceeded to the old Chapel of Halston, once a foundation of Knights Templars, who had an establishment there. It was added to the Knights Hospitallers by Fitz Allan in 1165 ; and in 1187 Roger de Powys gave an endowment to the foundation. The early foundation itself was subject to the head house or commandery there ; at first to the Knights Templars, and afterwards to the Knights Hospitallers, who had cells, or subject houses, for the protection and entertainment of travellers in North Wales. These cells were in some of the wildest parts of the mountains. They were at Dolgynwal, Tregynon, Yspytty Ifan, Llanwddyn, and Carno, extending right across Powysland to Machynlleth. Henry VIII, at the Dissolution, granted the property of this house to John Lewster, who sold it to Alan Horde. Queen Mary granted it back again to the Prior and Brethren of St. John. Queen Elizabeth made it over to William Horne, who eventually gave it to Edmund Mytton of Habberley, in exchange for lands ; and from the Mytton family it came into the possession of Mr. Wright. It was a peculiar. The main timbers of the Chapel are of the time of Queen Mary, the windows being later insertions. On the south side hangs a funeral achievement with coat-armour ; at the west end a carved oak gallery. The remains of some old fonts lie under the tower, which is of brick. The Chapel has not been used in recent times, except for baptisms and funerals.

There was no evening meeting.

THURSDAY, AUGUST 28.

On Thursday morning the members met at the Powysland Museum, and under the guidance of the Secretary, Mr. Morris C. Jones, examined the local antiquities there.

They afterwards visited the parish church, where the Rev. J. E. Hill gave the following account of the church, and of the restoration which was carried out some years ago by Mr. Street :

“There is no trace of any Norman work in the church. Some time or other the whole body of the church, of the Decorated period, from the tower to the chancel, was removed. A singular feature of the church is that the nave is of much greater breadth than the chancel ; and the latter, instead of being in the centre, lies on the north side. The present nave may have covered ground once occupied by a nave and south aisle ; and the present south aisle, which

projects to the line of the fourteenth century porch, is a more recent addition. The roof of the porch (fourteenth century) was taken down in 1777. An Early English window in the chancel, which had to be removed for the construction of the organ-chamber, has been replaced in the north gable. The inner arch of an old doorway, of the same period, which had to be pulled down, has been replaced inside the porch. The lower arch, which with the first two storeys of the tower itself, is also of the thirteenth century, has been opened out, and the jambs repaired. The steps at the western sides shew that the floor was once at the level to which the nave has now been lowered; but on the east side there was one 9 inches below, shewing a floor with a lower level still. The base of a font, of the fourteenth century, was found underneath the one then in use, and a new one, exactly reproducing so much as was discovered of the old, was erected. The other font was buried in the churchyard. The nave of the church was rebuilt in the sixteenth century, with the addition of a north aisle; and in the eighteenth century the nave was again rebuilt, with the addition of a north aisle. The chancel roof is said, as are also fittings of other churches in this neighbourhood, to have come from Strata Marcella; but there appears nothing to confirm this tradition. A stoup was found in the Early English wall of the porch; but it was so broken up that it was found impossible to preserve it. A weathering found in the tower shewed that the eave of the roof had once been lower than the spring of the present arches."

The Communion-plate was examined in the vestry. Amongst it is a chalice made of guinea-gold, containing the measure of a wine-quart, with an inscription in Latin, indicating it to be the gift of Thomas Davies, Esq., in the year 1662, who held the office of Governor-General of the English colonies on the west coast of Africa, and who presented the chalice as an offering of gratitude for his preservation from an obnoxious climate. Another gift to the church was in reality a punch-bowl, used as an alms-basin.

A visit to Powis Castle was the next item on the day's programme, on reaching which the party were received by Mr. Newill. Amongst the curiosities shewn was a number of bronze implements in a good state of preservation. They were found, in 1862, by some drainers at work on Lord Powis' estate at Guilsfield, a little above the site of the Abbey of Strata Marcella, and about one hundred yards from a small camp. They are described in vol. x, p. 212, of the *Archæologia Cambrensis*, and in the *Powisland Collections*, vol. iii. There was also a Roman *cippus* in excellent preservation. Among the historical documents were—an order of the Council of State, dated the 28th of April 1660, making null and void a previous order for the demolition of the Red or Powis Castle; an order dated the 11th of June 1649, for the demolition of Montgomery Castle, for which Richard Lord Herbert, of Chirbury, was to be compensated out of the second payment of fine imposed for his delinquencies. The order was signed by Henry Scobell, Clerk of Parliament. A

MS. dated the 7th of May 1619, containing the King's instructions to Sir Edward Herbert, Knight, on his appointment as Ambassador to the French King. The signature of James I is appended to the document. "The long gallery, built in the latter part of the sixteenth century, is not only a very fine specimen of the cinque-cento style, but is, perhaps, one of the earliest instances of its introduction into this country." The plaster-ceilings, in some of the rooms, are of the time of James II. The oldest parts of the Castle are assigned to the thirteenth century.

The members afterwards proceeded to Garth, the residence of Captain Mytton, who had invited them to luncheon. Among the many objects of interest inspected here were pedigrees of the Wynns of Garth and the Myttons of Pontyscowrhyd; a number of old MSS., etc. To a charter dated July 6th, seventh of Henry V, is appended a seal of Sir Edward de Cherleton, Lord of Powys. Another document was one bearing date 6th of July, in the seventh year of Henry V, wherein certain grants were made to Sir Gruffyth Vychan, Knight Banneret of Agincourt, and to his elder brother, Ieuan ap Gruffyth, by Edward de Charleton, fourth and last Lord of Powys of that name, for the capture of Sir John Oldcastle. A small bronze boar, which had been found near Caerfawr, was also exhibited. It has been suggested that as the 20th Roman legion, stationed at Chester, had a boar for their badge, it is not unlikely this little figure was connected with that legion.

After luncheon Guilsfield Church was visited. It consists of chancel, a nave with north and south aisles, massive, embattled tower with small spire at west end, and a fine south porch with a parvise above. There is an upper roof of seven bays, extending the whole length of the church, and an under ceiling of four bays over eastern part. The upper roof is of the early part of the fourteenth century. The chancel-ceiling is an excellent specimen of carved work of the fifteenth century. When the church was being restored, on the south side of chancel, a small two-light window of the fourteenth century was discovered. In the old roof of the south aisle may be observed some bold carving representing roses, crowned heads, and owls.

The members afterwards went to the camp at Gaervawr, a paper on which, by Professor Babington, has appeared in the Journal.

At the evening meeting Professor Babington took the chair, and after giving an account of the proceedings on Wednesday and Thursday called upon Mr. Picton to read a paper on "The System of Place-Names in Wales compared with that of England."

Papers were also read by Mr. R. Williams on "Henry III in Montgomeryshire", and by the Rev. D. R. Thomas on "Early Powys", which are printed in the present number of the Journal. Mr. R. Williams also read a paper, by Mr. E. R. Morris, on "Traces of Celtic and Saxon Occupation, as indicated by Place-Names in the Neighbourhood of Montgomery." This paper will be printed in a future number of the Journal.

A vote of thanks to the Earl of Powis, Mr. C. W. Williams Wynn, M.P., Capt. Mytton, Capt. Pryce, the Rev. E. B. Smith, and the Rev. D. P. Lewis, for their hospitality to the members, was proposed by the Chairman, and seconded by Mr. M. H. Bloxam.

The thanks of the Association were given, on the motion of the Rev. D. R. Thomas, seconded by Mr. Picton, to the Mayor and Corporation of Welshpool for the use of the Town Hall.

The Rev. Prebendary Davies proposed a vote of thanks to the Local Committee, and especially to Mr. Morris C. Jones. The Rev. E. L. Barnwell, in seconding the motion, stated with regard to the Museum, that there was nothing of the kind, so far as he knew, in any other part of Wales. A few years ago a small but interesting collection was made at Carnarvon; but he was informed that it was now dispersed, and that articles of the greatest value and interest had been distributed about the town, and no one knew what had become of them.

FRIDAY, AUGUST 29.

Owing to the rain this morning it was thought best to drive direct to Meifod instead of visiting the camp at Bwlch Aeddan, Clawdd Llesg, and Cobham's garden.

The first church at Meifod is said to have been founded by Gwyddfarch, A.D. 550, one of the descendants of the Britons who came over from Armorica. According to the Rev. D. R. Thomas three distinct churches appear to have coexisted within the limits of the churchyard of four acres, Eglwys Gwyddfarch, Eglwys Tysilio, and Eglwys Fair. Which of these last two churches is more directly represented by the present parish church is uncertain; but most probably it is that of Tysilio. The church of St. Mary, with the south chapel or chantry of slightly later date, may have been added to the Norman church of St. Tysilio, probably as a Lady Chapel. The present church is of a composite character. Portions of it, at the west end, have been assigned to the early part of the twelfth century. A Norman column of red sandstone, forming part of an arcade adjoining the present square tower, was discovered during the restoration in 1871. The Norman church then brought to light seemed to comprise nave, north and south aisles. Two arches open out between this nave and present vestry, and two on the south side have been walled up. The ruins of a transept, extending northwards, were distinctly traced out when the north aisle was added to the present church.

A great deal of discussion took place on the examination of a very ancient stone coffin-lid now standing against the west wall of the south aisle of the church, and which, according to tradition, covered the remains of one of the Princes of Powys. In *Lapidarium Walliæ* is a full description of the stone by Professor Westwood, who, from its general appearance, considers it to be much older than the twelfth century.

After leaving the church the party proceeded to Coed y Maen, the residence of the President of the Association, who had invited them to luncheon.

The first thing examined in the afternoon was a moat at the supposed site of the old Rectory. Thence the members made their way up Allt yr Ancr, or the Anchorite's Hill, upon the west side of which are traces of a British camp, and some curious, shallow excavations in the rock, conjectured to have been made for the purpose of supplying the garrison with water. The anchorite from whom the hill takes its name is imagined to be Gwyddfarch.

The scanty remains of Mathrafal, once the abode of the Princes of Powys, which were next visited, have been described by the Rev. G. Sandford in vol. 4 of *Montgomeryshire Collections*; the defences on one side being the river, on the other three sides a high rampart of earth and stone with a mound in one corner, probably a look-out or a kind of keep.

Llanfair Caereinion was the next and last place visited on Friday. The church was rebuilt in 1868, with the exception of the curious wooden steeple, characteristic of the old Montgomeryshire churches. The south door was also retained. In the church is a sepulchral recumbent effigy of a knight fully armed. The inscription, "Hic jacet Davit Ap [Mo]RVR AIV", on the belt is stated to be an unique feature.

At the evening meeting it was decided that the Meeting for 1880 be held at Pembroke.

SATURDAY, AUGUST 30.

The moated mound at Luggy was the first place at which a stop was made. Next came the Stone of St. Beuno, one side of which is deeply scored with glacial marks.

Hen Domen was next visited. It is a fine moated mound in a field on the road-side, about a mile north of Montgomery. The following is an extract from a description of the mound, written by Mr. G. T. Clark: "The mound is about 30 feet high, and 7 yards diameter on its flat top, and its sides are steep. It rises out of a circular moat about 10 yards wide. The position of the earthwork is selected with much judgment. Though very accessible as a residence, it commands an extensive view, looking towards the south and east over Montgomery and Chirbury, and to the north and west over the Roman camp marked 'Caer Flos' in the Ordnance, and a considerable range of the vale of the Severn."

The old town of Montgomery was soon afterwards reached, and the ruins of the Castle visited. Above the Castle Hill is Fridd Faldwyn, a large and fine example of a British camp. The Rev. D. R. Thomas read a paper by Mr. G. T. Clark upon the Castle of Montgomery, "Notes upon its Structure and its History." This Castle has been claimed as the birthplace of George Herbert.

The remains of the town wall were then inspected, and afterwards the members proceeded to view the church, where they were received by the Rector.

The interior of this fine church consists of a nave, two transepts, and a chancel. The chancel is separated from the church by a beautiful carved screen, said by popular tradition to have been removed from the neighbouring monastery of Chirbury. A discussion took place with reference to this screen, but no definite conclusion was arrived at. In the south transept, known as the Lymore Chapel, are three monuments; a large alabaster canopied tomb of Richard Herbert, father of the celebrated Lord Herbert of Chirbury, and of his brother George Herbert, the poet and divine. The tomb, although erected by Magdalene, the widow of Richard Herbert, contains full-length figures of both, and is surmounted by a very handsome canopy. There are also the effigies of eight children. There are two recumbent armoured figures lying side by side, close to the larger monument, both without inscription of any kind. Some discussion took place as to the date of one of these effigies. In the later effigy the head is uncovered, with long hair flowing down to the shoulders. This one Mr. Planché thinks is of the date of Henry VII, and the other about a century earlier. He says "the long hair of the later figure shews it to be of Henry VII's reign, the hair being then worn long, whereas in Henry VIII's time it was polled." A paper in the *Montgomeryshire Collections* states, and it is clear, that the earlier of the two effigies is that of an Earl of March, and that the later effigy is probably that of another Earl of March. In the same paper it is said that Mr. William Wilding of Montgomery has formed an opinion that it is that of Sir Richard Herbert, Knight, the first of that family who settled in Montgomeryshire.

On leaving the church the members went to the Dragon Hotel, where, through the hospitality of the Earl of Powis, luncheon was provided on a grand scale.

Afterwards the old house of Lymore, belonging to Lord Powis, was visited. This is a fine example of an old black and white timbered house. The mansion has three gables in front (there were formerly eight), with a wooden turret rising from the centre of the roof. The windows are square with diamond panes. The entrance to the hall is through a spacious porch, on the front of which is inscribed "E. H., 1675."

After Professor Babington had proposed a vote of thanks to the Rector of Montgomery, the members drove to the Priory Church at Chirbury. In the tower was found the following inscription relating to Sir Isaac Newton's family: "Near this place lyeth y^e body of John Newton, Esqr., who departed this life the 6th of March 1681, and who was y^e seventh generation, and lineally descended from Sir Richard Newton, Chief Justice of the Common Pleas in the reign of King Henry the Sixth." In the churchyard is the base of a column which, no doubt, belonged to the old Priory. A chalice

belonging to this church bears the date of 1595, and a flagon given by Lady Herbert that of 1716.

After partaking of the Vicar's hospitality the members returned, by way of Nanteribba and Sarn-y-Brynceled, to Welshpool; and thus the Cambrian Archæological Association's Meeting of 1879 was brought to a close.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

WELSHPOOL MEETING, 1879.

STATEMENT OF ACCOUNTS.

RECEIPTS.	£	s.	d.	PAYMENTS.	£	s.	d.
Subscriptions	36	5	0	Carriage hire	32	4	6
Single tickets	1	10	0	Printing	2	19	8
Admission to Meetings	1	16	0	Advertising	1	4	6
Carriage tickets	30	12	0	Postages	1	8	0
				Attendants	1	18	6
				Balance	30	7	10
	<u>£70</u>	<u>3</u>	<u>0</u>		<u>£70</u>	<u>3</u>	<u>0</u>

Examined and found correct.

C. C. BABINGTON, *Chairman of General Committee.*

P. A. BECK, *Treasurer.*

SUBSCRIBERS TO LOCAL FUND.

£	s.	d.	£	s.	d.
C. W. Williams-Wynn, Esq., M.P.	10	0	Stuart Rendell, Esq.	1	1
Abraham Howell, Esq.	2	2	Rev. J. Sawyer	1	1
David Howell, Esq.	2	2	Rev. D. R. Thomas	1	1
R. E. Jones, Esq.	2	2	R. H. Wood, Esq., F.S.A.	1	1
M. C. Jones, Esq., F.S.A.	2	2	T. B. Barrett, Esq.	0	10
P. A. Beck, Esq., Treasurer	1	1	Archdeacon Ffoulkes	0	10
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Charles Jones, Esq.	1	1	A. Humphreys Owen, Esq.	0	10
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W. T. Parker, Esq., Mayor	1	1	Rev. Ll. Wynn Jones	0	10
S. Powell, Esq.	1	1			
Elijah Pryce, Esq.	1	1		<u>£36</u>	<u>5</u>
					<u>0</u>

NOTICE.

The Editor regrets that owing to unavoidable circumstances the issue of the present number of the Journal has been so long delayed. He has great pleasure in saying that Stanley Leighton, Esq., M.P., has kindly promised a donation of five guineas towards defraying the cost of engravings illustrative of the paper on Wattlesborough Castle, which will appear in a future number of the Journal.

ALPHABETICAL INDEX OF CONTENTS.

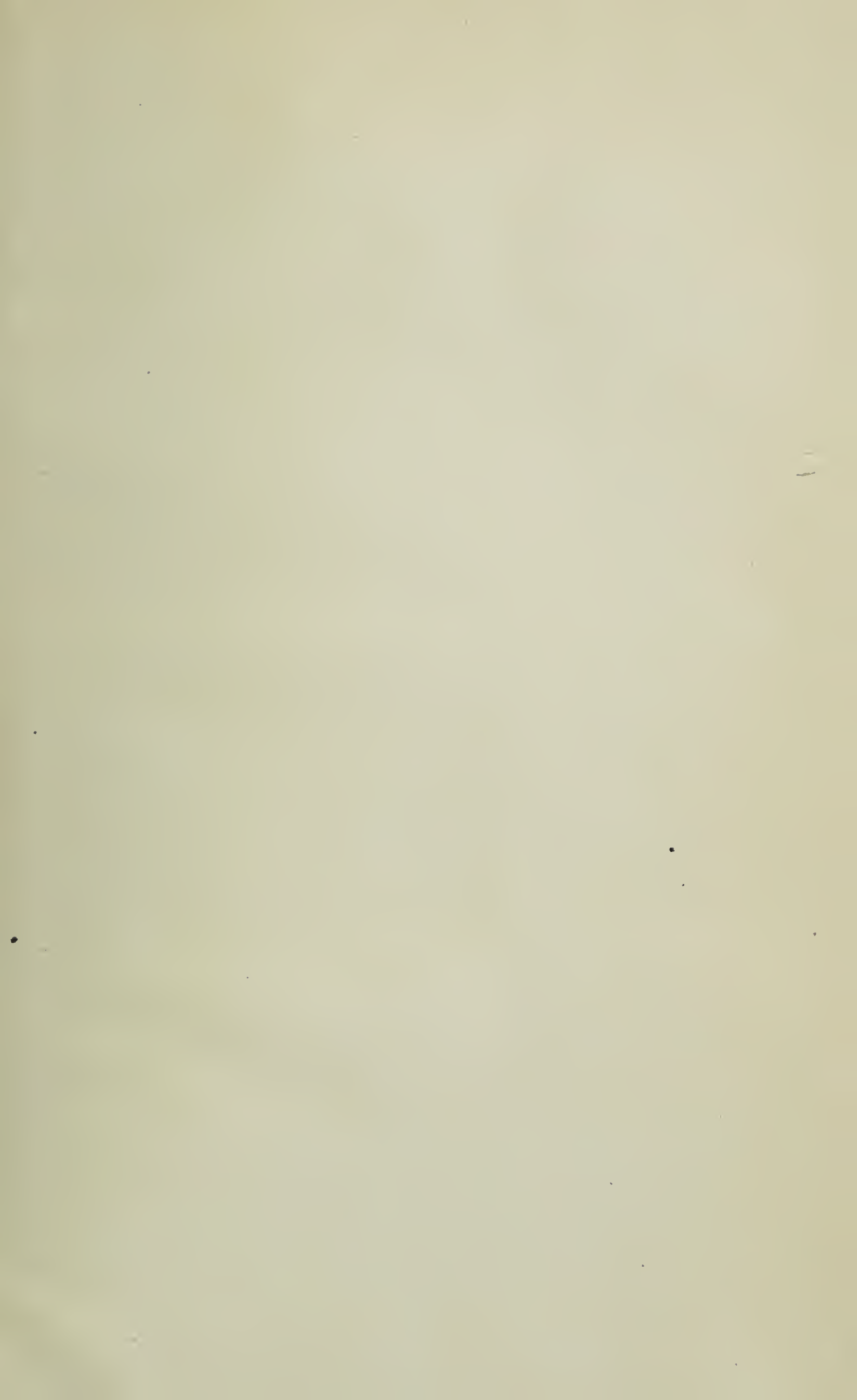
VOL. X. FOURTH SERIES.

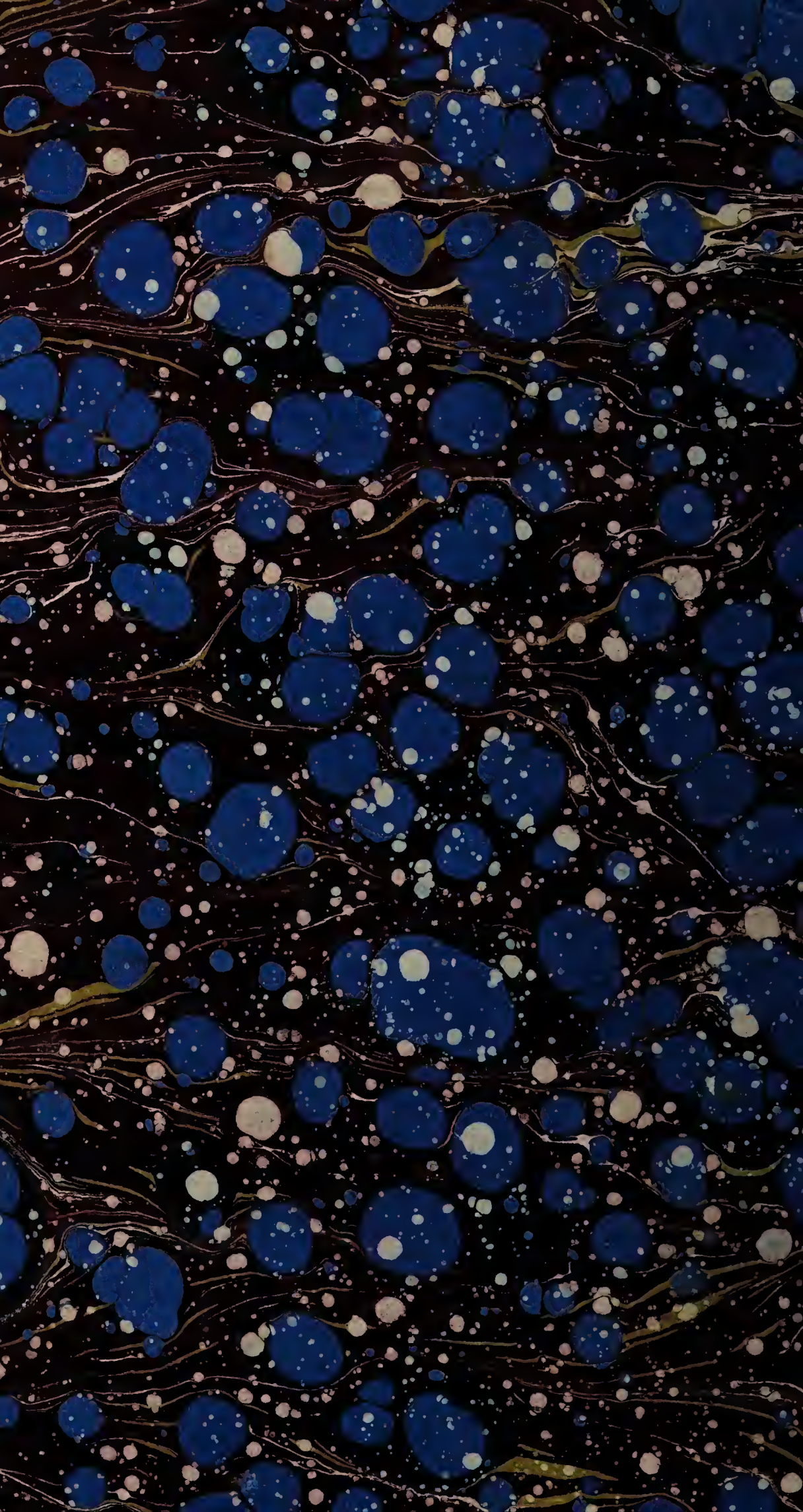
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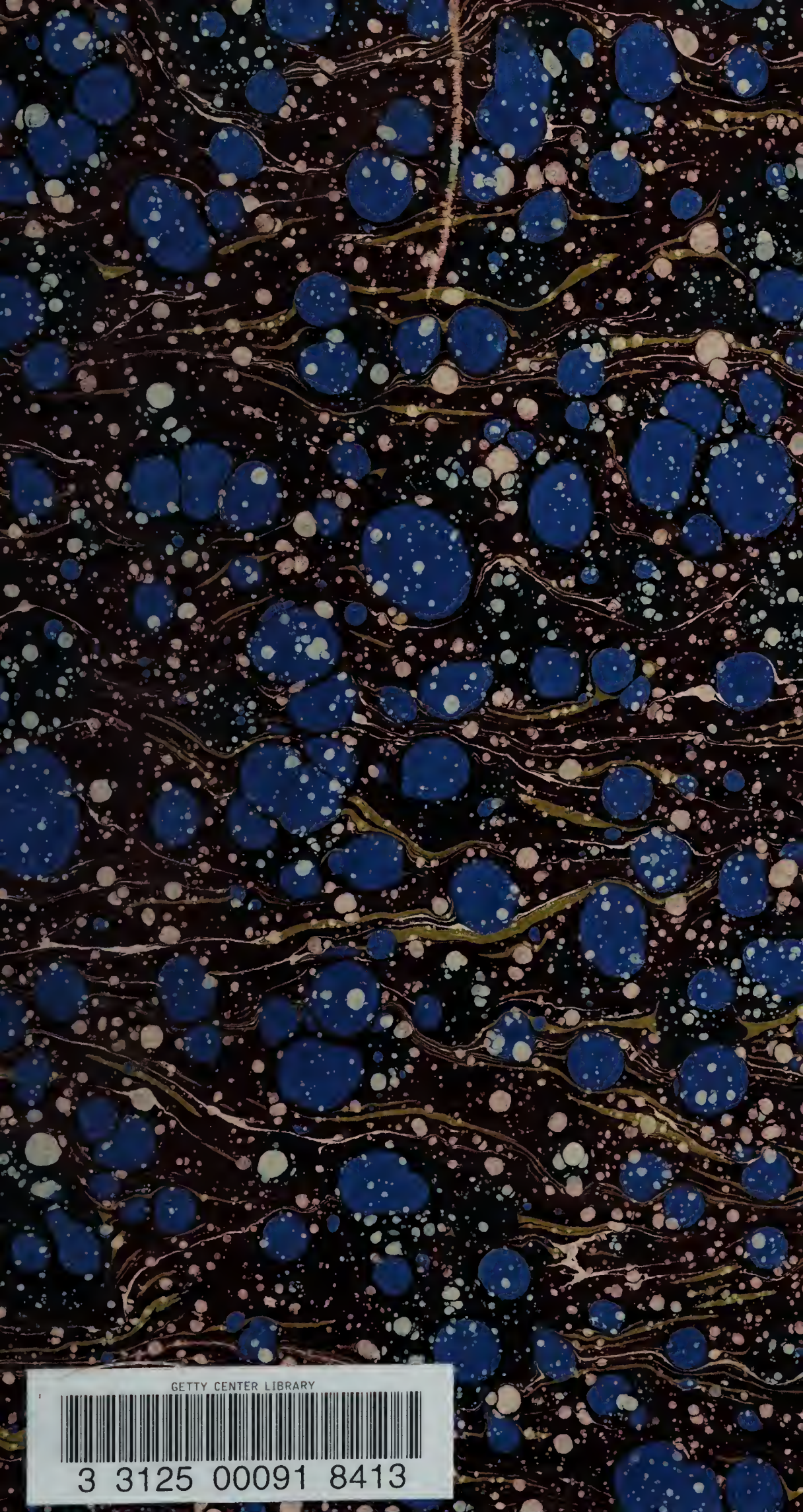
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